

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., JANUARY 1, 1866

NO. 1.

Correspondence of the Signs of the Times.

HERRICK, Pa., Dec. 15, 1865.

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part which shall not be taken from her."—Luke x. 41, 42.

The beautiful relations of friendship and social intimacy which existed between our Savior, in the days of his incarnation, and the two sisters, Martha and Mary, and their brother Lazarus, we contemplate with delight; because in the incidents and conversation in which these ties of earthly friendship are presented to us, he comes so close to the embrace of our natural affections, showing himself touched with the feeling of our infirmities, and with a full sympathy in the joys and sorrows of our earthly nature. But in this, as in all that is related of his earthly life, he is to be regarded as the spiritual Head of the church, teaching, in and to the church only, not of natural, but of spiritual things. As he stated to his disciples on various occasions, all men cannot receive his sayings, "save they to whom it is given." To his disciples "it is given to know the mystery of the kingdom of God." They have "the spirit of truth, whom the world cannot receive," of whom it was promised, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Of this John speaks when he says, "Ye have an unction from the Holy One, and ye know all things." Every incident and every word recorded of Jesus, will no doubt be found of vast importance to the church, when the Spirit of truth unfolds their meaning.

When Jesus spake the words quoted at the head of this article, he was in the house of "a certain woman named Martha," who "had a sister called Mary, which also sat at Jesus' feet, and heard his word." May we not here regard him as in the visible church? We thus see him in our midst as a dear friend, closely interested in all that concerns our welfare, and teaching of those things that belong to it; one with us in all our troubles and temptations, and yet firmly, though gently, and with divine authority, forbidding any weakness in yielding to temptation. May we not regard Martha as representing those who have gifts in the church? She "was cumbered about much serving." What she did seems to have been voluntarily done, not as one working by the order of a fellow being, not as a hireling, but because she herself saw and felt the necessity of the work; yet it was laborious, and she asked of Jesus that Mary might be bidden to help her, thereby seeming to acknowledge his right to command their service. He answered her in the words we are considering. Now there was evidently something in which Martha needed, and in this answer received, correction.

But was it in the fact that she served? and was reproof conveyed in the words, "Thou art careful and troubled about many things?" and was a comparison here drawn between Martha and Mary, to the advantage of the latter, showing that Martha did not possess the one thing needful? Certainly not. "Jesus loved Martha." Besides, by such an understanding of the subject, inconsistencies would present themselves impossible to reconcile. No doubt many a careful soul, whom Jesus loves, has been troubled by them. May we not rather regard our Savior as here beautifully and impressively teaching great things concerning his Gospel kingdom; how he provides for all the various wants of his church in its visible state; how the members with different gifts are to regard each other; by what test they are to try, and be satisfied with the position and action of every brother; and much more? Indeed, as we begin to consider it in this light, so widely does this passage unfold, that I suppose volumes could not contain all its teachings. The apostle, in the twelfth and thirteenth chapters of his first epistle to the Corinthians, seems in part to have dwelt upon, and unfolded, what is written here; and a particular reference to what he there says, will no doubt be necessary in rightly considering this.

Thou art careful and troubled about many things. For all that is necessary to be done in the church the minds of some are troubled, and they are made careful to attend to the work, whether it be concerning the temporal affairs, as providing a place of meeting, supplying the wants of the poor, taking care of the sick and infirm, or ministering to the necessities of those who labor in word and doctrine; or in spiritual things, as attending to prophecy, to teaching, to exhortation, to admonition, to prayer or to singing. The apostle in speaking "concerning spiritual gifts," represents the church as a perfect body, with the various gifts representing the members; so that when in full and proper exercise, the movements of the body are strong and harmonious. There may be gifts or talents not exercised by the one upon whom they have been first bestowed, but through fearfulness, or indolence, or doubt, or carelessness, buried in the earth. Wherever the fault is, in such a case, whether with the church or with the individual, there will be suffering on account of the neglect. I may be troubled concerning this sick brother, whether he be properly cared for, or that servant of the church, whether his necessities be fully ministered to; if I am also careful, I shall see for myself that the proper attention is given to that which has been made to rest upon my mind, instead of saying, "It is as much another's duty as mine; let others see to it." Some have no doubt been long troubled in re-

gard to the work of the ministry, before they have become careful to obey. Martha received this commendation, that she was careful as well as troubled. She saw the necessity of the service, and she willingly and promptly gave it. What her hands found to do she did with her might.

About many things. Showing that Martha there represents, not a single individual, but all the variety of gifts, "teaching," "the work of the ministry," "helps," "governments," and the like. Now the fault of Martha seemed to be that she was not satisfied with Mary in her position, but desired that she should be bidden to assist in serving. So in the church, whatever our own minds are more particularly troubled about, we are apt to think should rest with equal weight upon the minds of all others; and our own nature would lead us to become impatient with others, who do not manifest the same anxiety that we feel upon any particular subject, especially while they acknowledge that the subject is truthful, and our anxiety proper. Among those who preach, there can hardly be found two that have the same gift; whose minds are led in the same way in expounding the scriptures. The mind of one is directed to this portion of the word, and the attention of another to that; and even from the same scripture one following another in preaching, will not go over the same ground, but bring forth something entirely new. Yet all agree in the same thing. So from the infinite fullness of the scriptures concerning Christ, the whole church, which is one body, is fed and comforted through the various gifts. Now if the mind of one is directed forcibly to a particular portion of the word, or is made especially watchful and anxious in regard to the fulfillment of a particular prophecy, or the danger of a particular error, it is natural for him to think that all his brethren in the ministry should be specially anxious upon the same things; and he might, yielding to his nature, become impatient and dissatisfied with others, whose minds are dwelling upon other portions of the word, and their attention turned to other errors. Our Savior has corrected this.

But one thing is needful. One may have the gift of prophecy, another the word of wisdom, another the gift of healing, (those who have seen discords and divisions in the church, will remember some who have, to the peace and joy of his brethren, manifested a special gift of healing,) for "there are diversities of gifts," and God hath placed them in the church as it hath pleased him; apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues, "the Spirit dividing to every man severally, as he will;" so that in all these things brethren differ widely one from the other. But there is one thing in

which they must all agree and be as one. It is charity, or the love of God. This all the children of God possess; it is the evidence that they are his children,—the one thing needful. When they become "the temple of the living God," heavenly love dwells in them, for, "God is love. This love extends itself toward all who themselves possess it; and so in the new birth they 'are all taught of God to love one another.'—1 Thes. iv. 9. This love drawing us towards the brethren, sweetly assures us that we have passed from death unto life; and 'we know that we love the children of God, when we love God and keep his commandments.' Without this love, no matter what else we may have, we are nothing. 'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.' Whatever gifts we may have, whatever knowledge, whatever understanding of mysteries, whatever good works we may boast, without charity it all profits nothing. Gifts are but for the church in its militant state, and shall last only 'till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Then prophecies shall fail, tongues shall cease, and knowledge shall vanish away. But 'charity never faileth.' Through all our journeyings in this wilderness state, this love is an unerring guide. In all perplexities, in all trials and afflictions, its counsels never fail us. The gift that we confided in yesterday for instruction, we may not see to-day; the knowledge that guided us through many trials, may be forgotten or fail us when another comes; the tongue that to-day is eloquent with divine wisdom, and charms us with its heavenly teachings, to-morrow may be moved by another spirit, or be stilled in death. But the voice of love in the soul, shall never fail to tell us truly where lies the way of wisdom, which is pleasantness and peace.

This charity will manifest itself by a love for the word of God, and an obedience to his commands. If we love him we will love his words, and receive them. And as no gifts are profitable unless held in love, by this test they are all to be tried. The apostle, in giving instruction concerning spiritual gifts, (1 Cor. xii.) first reminds us that we were all given to idolatry, before God called us by his grace, in order to correct any flattering notion we may entertain, that it is because of superior natural goodness or wisdom in us, that God has bestowed upon us gifts for the church. He then says, "Wherefore I give you to understand that no man speaking by the Spirit, calleth Jesus Christ accursed, and no man can say that Jesus is the Lord, but by the Holy Ghost. Now here is the test. Jesus is revealed

to us only in his word, the Spirit taking therefrom of the things of Jesus, and showing them unto us. Whatever, therefore, we say of the word, we say of Jesus; if we reject that we reject him. If we bow submissively to that, and acknowledge its right and authority to rule us in our faith and practice, we thus say that Jesus is the Lord. All the varieties of gifts, "differences of administrations," and "diversities of operations," must come to this test, for it is the same spirit by which they are all given, "the same God that worketh all in all." If one speaks in the church as with a gift, but not in accordance with the scripture, his gift is vain. But where a voice is raised in love, and speaks in accordance with the word, no matter how feeble or stammering it may be, let the church hear and consider. It may be the eye, or the ear, or the hand; and God may, through it, be giving a warning, an admonition, an instruction, which cannot be safely disregarded.

Mary, sitting at the feet of Jesus, and hearing his word, gives evidence that she, as well as Martha, has the one thing needful; that she also is a "partaker of the heavenly calling." Her renewed mind turns with a heavenly choice, from the vanities of the world, to him who has the words of eternal life. The desire of her soul is to his name, and to the remembrance of him. Why should Martha be dissatisfied with her? Is she not humble, as becomes a follower of the Lamb? She sits at the feet of Jesus, not in indolence, but as expressing humility, and love for his word. In desiring her also to serve, is not Martha in fault? expressing a doubt that the Lord knows best whom he will have to serve, or that he will effectually call those, upon whom he would place any burden, to take it up and bear it. Mary heard his word. In this is expressed not only a listening, but an obedient spirit. If, therefore, he have need of service from her, other than what she is already yielding, his word of command in this also, will find an obedient hearer. While Mary, therefore, shows that she has the one thing needful, that her choice rests upon that good part, let Martha acknowledge her as obedient in her place. Not until she turns offended and disobedient from the word, is she to be reproved. If the mind of one is not troubled, as teacher, upon the same thing which troubles and makes careful the mind of his brother, that is no cause for dissatisfaction, or for abating in the least of love and fellowship, so long as both agree upon the word, and the correctness of the teaching. It is not earthly wisdom, it is not theological schools, it is not a brother in the church, but the Spirit only, which shall teach one, upon whom a gift of teaching has been bestowed, how rightly to divide the word. Our gifts are not for ourselves, that we should proudly regard them, but for the church; and their difference shows how well the church is provided for, that she should lack in nothing. One, in his gift, may be the eye, but, "if the whole body were an eye, where were the hearing?"

And Mary hath chosen that good part. Not as though she had chosen differently from Martha. Not as though there were two portions placed before her, either of which she might take, but not both, and

that she chose the good part, eternal life, while Martha chose her portion in this life; nor as though, both being heirs of salvation, Mary had entirely separated herself from earthly things, and the cares of the world, while Martha, of choice, still clung to them. Some must serve. There are both earthly and spiritual wants to be administered to, in the church. There is food to be given to the hungry, a cup of cold water to the thirsty, a couch for the weary, consolation to the afflicted, support to the feeble minded, reproof and correction to the erring; and they are blessed, who minister to the least of our Master's brethren. All the saints, when they "follow after charity," will watch over each other in love, and supply, so far as they have ability, such needs as they see; but some are especially chosen to serve. Mary may represent those who are not. But she, being "risen with Christ, seeks those things that are above, where Christ sitteth at the right hand of God." Her affections are set on things above, not on things on the earth. She has, in a word, "put on charity, which is the bond of perfectness."—Col. iii. 14. All the saints are perfect in Christ. So far as they walk in him, and continue in his doctrine, that perfectness is manifested, they are presented perfect, (Col. i. 28.) and brought together in the bond of perfectness, which is love unfeigned.

How can the importance, the necessity, the glory of charity be spoken? Without the life, the soul, what were the body with all its members, with all its beauty of appearance? Without charity what were all religious professions, though sustained by the appearance of all gifts, and all knowledge, and all good works? They are but as artificial leaves and flowers. The copy may be perfect, but it is a copy still, and they who know the sweet perfume, and the delicate manifestation of life, in the real leaf and flower, will not be deceived, when they watchfully observe. Charity is the manifestation of eternal life, that by which its possession is made known to ourselves, and to our brethren. Love to God and to his people, peace on earth and good will to men, come to us with the revelation of Jesus as our Savior. Our earthly nature is opposed to the exercise of this love, and wars against it; but they who walk in the spirit, receiving the truth in the love of it, are, by it, enabled to crucify this opposition. By this doctrine they see themselves crucified with Christ, and risen with him, and made, therefore, free from the flesh, where this opposition exists. "If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If, therefore, the Son shall make you free, ye shall be free indeed."

How often have we heard preaching, or the relation of an experience, with which we could find no definite fault, while we yet felt that there was something lacking. The very words of a comforting gospel sermon might be taken down, as they fell from the lips of the preacher, and correctly repeated, and yet in the repetition, something would be wanting to make it a comforting gospel sermon. Many might be deceived, but in the church some hungering and thirsting soul would feel the lack of "the one thing needful," the lack of that something in-

discribable, which the Spirit of truth and love, reigning at the time in the heart, only can supply. Hungering, and earnestly desiring the bread of life, we would feel that such preaching came in word only, not in power, and in the Holy Ghost, and in much assurance." There might be great eloquence, and knowledge, and the letter of sound doctrine, yet it would fall upon the waiting soul as sounding brass, and a tinkling cymbal, and we would turn to the unlearned words, and "contemptible speech," (as the world might regard it,) of the servant of God, and feel the refreshing doctrine of our Savior dropping as the rain, and his speech distilling as the dew.

Which shall not be taken from her. All things else that we possess shall be taken away. "Gifts" are but for the present. Teachers, helps, governments, shall not be needed in glory. When the service is no longer required, the gift for rendering it will be withdrawn; and it may be that gifts once bestowed upon one, are sometimes transferred to another. It is certainly so where the talent is not improved, as is taught in the parable; for though any servant be unfaithful, yet the master's work shall all be done, the talents bestowed upon his church shall, by one or another, all be improved for her profit. But charity never faileth. The love in our souls which brought us to the feet of Jesus, the foundation and fullness of our joy, shall remain with us forever, inspiring our songs of praise in eternal glory.

It is right that we should desire to be useful in the church. "Covet earnestly the best gifts; and yet show I unto you a more excellent way." "Now the end of the commandment is charity out of a pure heart." Where this holds sway, there will be no envy or vanity concerning gifts or any thing else; for, "Charity envieth not; charity vaunteth not itself;" there will be no seeking revenge, nor any harsh treatment of another; for "charity suffereth long, and is kind;" there will be no "filthiness, nor foolish talking, nor jesting, but rather giving of thanks;" for "charity doth not behave itself unseemly;" there will be no selfishness, nor covetousness, but a carefulness for the welfare of others; for "charity seeketh not her own;" all bitterness, and wrath, and anger, and clamor will be put away, and no trouble will arise from "evil speaking," "evil surmisings," "railings" and "slander;" for "charity is not easily provoked, thinketh no evil;" and there will be no "corrupt communications," nor false doctrine, nor hatred of the truth, nor "fellowship with the unfruitful works of darkness;" for "charity rejoiceth not in iniquity, but rejoiceth in the truth." So charity leading us safely and happily through all the dangers and trials of this earthly way, shall remain with us when even faith and hope shall end,—itself the end of faith, the fruition of hope, the entire inheritance, of which it has been on earth the earnest, that shall never fade away. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

I have but imperfectly given my views upon the text. The more I contemplate the subject, the more clear does it seem that Martha and Mary and Lazarus, with Christ in their midst, represent the church, and the more full and beautiful does the illustration appear. In John, 12th chap.

the same occasion seems to be referred to. Here they are at supper, and Lazarus, raised from the dead, sits at the table, while Martha serves, and Mary anoints the Savior's feet with a most precious and costly ointment, the odor of which fills the whole house. In Matthew, 26th chapter, and in Mark, 14th chapter, a portion of the same incident appears to be related, but here they are said to be at meat in the house of Simon, the leper, though in the same village of Bethany; and here Mary only is spoken of, and she pours the ointment on his head, instead of on his feet. The apparent discrepancies are not irreconcilable, and the differences of the relation will no doubt be seen to be of importance, when the whole is understood.

Now Jesus loved Martha, and her sister, and Lazarus." Martha, who was afterwards to serve, first met him, after the death of Lazarus, and unto her he gave that instruction which is the foundation of all gospel preaching; "I am the resurrection and the life." By her Mary was then secretly told that, "The Master is come and calleth for thee." Mary immediately arose and went to him. The Jews were with her, but they do not seem to have heard the call, nor to have known whither she went. This reminds us that when Joseph would make himself known to his brethren, he caused every Egyptian to go out. They had witnessed the anguish of his brethren, but they could not witness the communication of his name to them, which should dissipate all their sorrow. The new name, which is written on the white stone given to those who overcome, is known by no man save he that receiveth it.—Rev. ii. 17. The Jews witnessed Mary's grief at the death of Lazarus. So all about us may see our mourning when we find ourselves dead in sin, and lost, as we suppose, forever; but when the Master calls us to himself, to show us that death is abolished, and life and immortality brought to light through the gospel; when those whom he has instructed and sent to us with a message concerning himself, proclaim him as the Resurrection and the Life, and teach of that doctrine which lifts our souls from despair to hope and joy unspeakable, those about us, though they may hear the sound, cannot receive the meaning of the words, nor know their spiritual power upon us, and wonder when we rise so eagerly in our minds, at the sound of that preaching, towards our coming Lord.

The sisters are to know "the power of his resurrection," but first they must know his suffering. They know he can do all things, but still cannot see how one can be brought from death back to life. While we acknowledge the power of God, we cannot see how it is possible for one dead in sins, utterly separated from God by wicked works, as we are, ever to live with him in righteousness. Jesus will show us that it can be; but first we must see that what now causes us to weep and mourn, has already caused him to suffer mortal pangs. We shall see him bearing our griefs, carrying our sorrows, afflicted, wounded for our sins. "When he saw them weeping, he groaned in his spirit, and was troubled." "He said, Where have ye laid him? They say unto him, Lord, come and see." Can it be that the Lord will design to visit the sepulcher

where a great stone shows that all hope is shut away from the condemned sinner? Are we not utterly obnoxious in his sight? Still we look alone to him, for no other power will avail here. Again we see his grief more plainly than before. "Jesus wept." And thus groaning in himself, he cometh to the grave. And now the wonder of the heavens and the earth is performed. At the sound of his commanding voice, the dead leaps to life, hope springs from despair, light shines out of darkness, and joy sits radiant on faces yet moistened with the tears of sorrow. Let us here regard the brother and sisters as one, representing the sinner, brought to feel the power of Christ's resurrection, and to rejoice in hope of immortality. The lesson of the miracle was for the disciples, "for the people who stood by;" but the personal good and joy was for the brother and sisters; with them was the death and the sorrow, to them came the life and the joy. So we may think of Lazarus, as the body, redeemed from the grave, (Rom. viii. 23.) and his sisters as the soul and the spirit, speaking the glory of that redemption, and rejoicing in the Redeemer's love; for in each redeemed sinner there is a spirit and soul and body, to be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thess. v. 23. Lazarus, called back, has still a natural, not a spiritual life. He must still die. So they who are "risen with Christ," still bear about a body of sin and death, which the grave must receive. And here is the beauty of the figure. As Lazarus died and was laid in the grave, so we, when the commandment comes, revealing our depravity, find ourselves dead in sin to all goodness, buried under transgressions to all hope of happiness; and as he was mourned by his sisters, so we are mourners over our own death and burial. The voice of Jesus calling us, reaches our ears, and we come forth from death, to hope of immortality and eternal life; we come forth, not with our depraved natures changed, but with a new spirit to control and guide them; not with our mortal powers made capable of spiritual discernment, but with faith to assure us of our incorruptible and unfading inheritance; we come forth, not to rejoice again in the things of this world, but in that which is to come; not to live henceforth unto ourselves, but unto him who died for us and rose again. "We are saved by hope;" "we live by the faith of the Son of God." Separated from all joy and confidence in the flesh, by the circumcision of Christ, who was cut off for us in the flesh, and counting all earthly things but loss, we are made conformable unto his death, (Phil. iii. 8-10.) and, "through faith of the operation of God, who raised him from the dead," we see ourselves justified in him, and our own resurrection is made sure. We must meet death, but we meet him as a conquered foe, whom we have no need to fear. For this very purpose our Savior took part of flesh and blood, that he might deliver us from that bondage, the fear of death.—Heb. ii. 14, 15. The sisters mourn no longer. We are not yet released from trouble; we shall meet severe trials; but our hope, slight as it sometimes appears, is a sure and steadfast anchor to the soul, and with it we cannot mourn as for the dead. The sun which has risen upon us shall no more go down, and the days of our mourning are ended.

This body, sealed with the holy Spirit of promise unto the day of redemption, though it must go down to the grave in corruption, shall be brought up again incorruptible in glory.

After the resurrection of Lazarus, there is a meeting. Literally, or temporally, it is in the house of Martha, or of Simon, the leper, or of any of the brethren, wherever it is most convenient. Spiritually it is in the banqueting house of our Savior, and his banner of love is over us. Literally they have made for him a supper. We make the preparations, our hands spread the table, and we meet to render him worship. Spiritually it is his banquet given to us. He spreads the feast, satisfies our souls with good things, and delights us with the abundance of his glory. Martha serves;—and in serving the brethren, we are serving the Master. Lazarus sits with him at the table. Poor and weak and sinful as we feel, it is the glorious privilege of those who have heard his voice, saying, "Come forth," who have opened their hearts to receive him in his truth, to sit with him at the table of his bounty. He comes in and sups with us, and we with him. Mary anoints his feet and his head with a most precious and costly ointment. Nothing is sufficiently costly and precious to bestow upon him, who is the chiefest among ten thousand to his bride, but his own blessed spirit, which is the element of praise. "His name is as ointment poured forth." The odor thereof fills the whole house, the church. The Spirit by which he was anointed, is given, as "the oil of gladness," to all the members of his body, and returned to him in prayer and praise. John saw vials full of odors, which are the prayers of saints. Thus "praise is comely." It is acceptable, precious to him. To the church he says, "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!" She is a garden enclosed, where he comes to gather spices, and myrrh, and frankincense, and to eat his pleasant fruits. When she opens to him, her hands drop with myrrh, and her fingers with sweet smelling myrrh. All this is the love and praise of the church directed towards him, which Mary here represents. Those around murmured that such a precious article should be wasted. When but few are together, and they all members of the church, why waste your best efforts? Wait for the poor, those not yet converted,—get large numbers together, then the efforts in the way of prayer, and singing, and powerful preaching may be of some avail; good may be done, converts gathered in, the church enlarged, and gain made by the efforts. So the worldly mind reasoned then, and reasons now. But Jesus is in the midst of his church, in the midst of even two or three gathered together in his name, approves of the sacrifice. "The poor ye have always with you, but me ye have not always." When he is with us, we shall render him most precious and acceptable tributes of praise; when he is absent, we are poor indeed.

"Wherever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her." And in all presentations of the gospel, we see Christ exalted,

as the only name to be adored; and the church evermore sounding his high praises; saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

Dear Brother, the above views are new to me, as being contained in the scriptures considered; and I hope if you, or any of the brethren see any error in them, you will not fail to point it out, that the truth alone may be presented. And may the Lord enrich our minds in all knowledge, and lead us in paths of righteousness for his name's sake. Yours in love,

SILAS H. DURAND.

EAST SALEM, Pa., June 18, 1865.

DEAR BROTHER BEEBE:—The parable of the talents is much upon my mind of late. I do not remember of ever seeing or hearing an explanation of it, either through the "Signs," or in any other way, and I am at a loss to know whether my understanding of it is correct. In Matt. xxv. 14, it is thus written: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods; and unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Now it appears to me that these talents may represent gifts, such as exhortation, prayer, or singing, and while some of the Lord's children have great talent for speaking or writing for general edification in the church, there are others who perhaps have as much exercise of mind, but are not able to express their views as clearly. It is so also in the gift of prayer; while some are very gifted, others can scarcely find words to express their desires. I do not believe that prayer consists in any forms or fluency of words; for we do not know how to pray as we ought, but the spirit helpeth our infirmities, making intercession for us with groanings which cannot be uttered. It appears to me that the servants in the parable were all *his own servants*. We would conclude from this passage that they were his children; and if so, the one that received but one talent and did not improve it, and was therefore cast into outer darkness, was nevertheless a child. And we believe, if once a child, always a child. And we would conclude that the darkness into which he is cast does not mean everlasting darkness, or banishment from God; but may we not understand it to mean darkness and barrenness of mind? for, "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." I think, if not deceived, that I can look back upon a time when I was made to feel and know something of this darkness, weeping, and gnashing of teeth. When I was very young, my mind became deeply exercised on the subject of death and eternity. As soon as I could read in the Testament, this passage fell with great weight on my mind: "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. I knew that some particular change must take place to prepare me for that happy place to which I desired to go after death. And I went to work to try to bring that change about; but I found it was out of my power. I learned prayers, and on my knees, I would repeat them, but they seemed to reach no

higher than my head, and fell back upon me, accomplishing nothing. As my parents were Old School Baptists, and I had heard the "Signs" read from near their commencement, and often heard the scriptures read, and read them myself; for I then believed the scriptures were the word of God, they taught me that a mere form of prayer was not acceptable to God; that none can pray acceptably but those who pray with the spirit and with the understanding also. As time passed on I often wept and mourned on account of my hard and stubborn heart, and thus I passed along for several years; sometimes trying to bring myself into favor with God, and at other times giving up all for lost, until the year 1849, when my mind became more deeply impressed than ever, and my health failed so far that I thought that the time of my departure was at hand. My mind was so much distressed that I greatly feared that I should become insane. I tried to avoid company as much as possible. I could neither eat nor sleep, and, for a time, I gave up work and devoted all my time to reading and meditation. I would often retire to some lonely place where no mortal eye could see me, and try to beg of the Lord to pardon my sins. Sometimes I would think I never would give up until I received a blessing. Thus I would spend many hours alone, most of which I spent in sighs and groans, and bitter tears, unable to utter a word. I cannot say, as many others have, that I once hated the Old Baptists; for I do not remember a time when I hated them, and at this time I had become very much attached to them. I regarded them as a very happy, highly favored people. They seemed to get along more smoothly and quietly than others did; and I desired greatly that the time might come when I might be among them. I believed in the doctrine of election, and this gave me some little ground of hope, for, if I was one of the elect, I believed that, in the Lord's time, he would make it plain. These words afforded me some comfort, at times, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." I thought I as really thirsted for the righteousness of Christ, as ever I thirsted literally for water. Sometime during the summer of 1849, I was left alone one Sunday, and after reading through the latest number of the "Signs," I thought I would fall upon my knees once more, and try to pour out my soul to God in prayer. I did so, and then and there I felt a change that I had never felt before. There seemed something like a light to shine about me, and I felt such a spirit of prayer, that it seemed to reach the very heavens. I felt like another person, and every thing around me seemed to be changed; all seemed to be more beautiful than before. I began to wonder if this was the change I had been so long desiring. I was now between hope and despair, and I was greatly concerned to know if this was indeed the new birth. The change was not so great as I had anticipated. I wanted some sure token. I thought, if I could hear something like a voice telling me that my sins were all forgiven; I could not but believe. About this time I dreamed that my dear mother, who had departed this life three years previously, was talking with me, and advised me to search the scriptures, and to

ask the Lord to direct me, as he alone was able. This dream led me to search more thoroughly, and I found some comfort in them; such as, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." And these words: "We know that we have passed from death unto life, because we love the brethren." I felt certain that I did love God's people, and desired greatly to be one of them, but I feared lest I might be deceived, and deceive others. And when I thought of offering myself to the church, something seemed to tell me I was not fit for so holy an ordinance, and these words were presented: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." It was also suggested to me that if I went forward, not having that change of heart, I would commit the unpardonable sin. Late in the fall of this same year, I went from home, about fifty miles, to live with an uncle of mine. He was not a professor of religion, and it was rather a wild place at that time; there were no Baptists within fifty miles that I knew of, and no preaching except Lutherans, and that was very formal. There was plenty of young company, and a great many parties to be attended, and now it was, if I had any talent given me, it was but one, and that one I seemed to hide in the earth. I became more careless and unconcerned about the things which had so much concerned me before. My mind was so much taken up with the vanities of the world, that I could now enjoy myself with young and giddy company, and the bible became to me a very dull book, but seldom read by me, and when I did read it, it seemed to afford me no comfort. I think it was about this time *my Lord took his journey into a far country*, and I was left to myself, and soon became a greater sinner than I had ever been before. I was suffered to go on, adding sin to sin, for about three years, when, I think, *my lord returned* very unexpectedly to me. And when that servant was called to account, and found to be very unprofitable, the one talent was taken away, and he was cast into outer darkness, where there was weeping, and what I think may be called gnashing of teeth. Here all my sins were brought up before me, and presented an awful sight indeed. They fell with crushing weight upon me. I thought my doom was forever sealed. I thought I had sinned against light and knowledge, and in doing so had committed the unpardonable sin. Here I was for about two weeks in the darkest condition that I think any poor mortal was ever in, and hell seemed to be my portion. I had no desire to live any longer, and I believed the Lord would be just in sending me to hell, and I even desired that the Lord would cut me off that I might not sin any more. I did not believe there could be any worse punishment after death than what I then suffered. But I soon concluded that my desire would not be granted; that I must remain here awhile, and have my sins made known to everybody, for a warning to others, that they might not do as I had done; for I thought everybody saw me just as I saw myself. I knew I justly deserved all that the Lord saw fit to inflict upon me. I was here made

completely willing to give myself into the hands of the Lord, to do with me just as he saw fit. I felt myself ten-thousand talents in debt, and without a farthing to pay, and as helpless as an infant. The bible had become a sealed book to me; all I could find in it seemed only to condemn me; but still I loved it, for I believed that it contained the word of God. I would often take it up, during the day, sometimes not being permitted to open it, and I would kiss it and lay it down again. All my prayers seemed to be, Lord, save, or I perish. "Lord, have mercy on me, a sinner." After having spent many days and nights in this way, writing bitter things against myself, it came into my mind to read the tenth chapter of Jeremiah, and twenty-third verse. I opened the bible and found the words to be these: "Ah, Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." This afforded me some comfort. I began then to have some glimmering thoughts that there was some hope for me. I kept close to my bible, and still drew some comfort; but still that great burden of sin lay as heavily upon me as ever, and such a burden I think no other creature ever felt. I thought if the Lord ever did pardon my sins, that burden could never be taken away. Again it was suggested to me that I had committed the unpardonable sin. These words seemed to condemn me: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." It appeared very plain to me now, that I had once found repentance, and had fallen away, and in doing so, I thought I had crucified the Son of God afresh, and put him to an open shame. I was at this time living with my friends in the neighborhood of the Baptists, and a very dear, kind aunt of mine, who had learned something of my distress, came to see me. When I saw her coming, I thought she would reprove me for my sin and folly; but, to my great surprise, she proved to be a great friend in a time of special need. She talked with me very kindly, and tried to comfort me, but I was not in a fit frame to receive comfort. I told her that I had committed the unpardonable sin; that I believed that I had once been born again, but had sinned and gone so far astray that there was no more repentance for me. I spoke of the words in Heb. vi. 4, 5, that had condemned me. I had no need to apply these words to myself, for they did not belong to me; but I could not see it so at that time. I told her that if the Lord should pardon my sins, that burden of guilt could never be removed. But she replied that the blood of Jesus Christ could wash out sins of the deepest dye. But mine seemed to me deeper than the deepest. After she had left me, in the evening, I took my bible, and read the sixth chapter of Hebrews, and it seemed to read differently from what it did before. Its meaning appeared to be just what my aunt had told me. I then retired for the night, and when I got up in the morning, I thought I would go on my knees and try to pray; and when I knelt, something seemed to

ask me what I was going to pray for, and the answer was, to ask the Lord to remove that burden; and then, I beheld, and lo, the burden was all gone! And instead of praying, my heart was filled to overflowing with praises and thanksgiving to God, and such rejoicing as I had never had before. The change was so great that I felt sure that nothing short of the blood and righteousness of Jesus Christ was able to take that burden away. O,

"Then I thought my mountain strong,
Firmly fixed no more to move;
Then his grace was all my song,
Then my soul was filled with love"

I could then rejoice with joy unspeakable and full of glory. This was in September, 1852. But I only continued in this happy state about two weeks; then clouds and darkness again veiled my mind, and I was again plunged into doubts and fears. This beautiful hymn seemed to express my feelings:

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord indeed?
Am I his, or am I not?"

I thought if I were truly one of the Lord's children, I should not be so dull and lifeless, nor sin be mixed with all I do; for hardly can they be worse who have never known the Lord. After having been in this doubting condition about three months, one evening, when about to retire, I took up my bible, and opened it to the second chapter of Ephesians, and read it. The whole chapter afforded me great comfort, my darkness disappeared, and light sprang up again, and I could then see the beautiful plan of salvation very clearly, and I seemed then to go on my way rejoicing. My mind then became exercised about baptism, and in January, 1853, I heard a sermon preached by Eld. Joseph Furr; his text was, John ix. 6, 7, and the sermon just suited me, for he came out on the subject of baptism, and showed me very plainly how necessary it was for me to be baptized, and follow all the examples, and obey all the commands of Christ, and I thought, of all others, I was under the greatest obligation, for I had had the most forgiveness me. These beautiful but solemn words were often on my mind, "Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." I often feared that I should not live till there would be another opportunity, as there was preaching at that place but seldom. In May, 1853, I went to Tuscarora Church and made my wants known, was received, and baptized by brother Furr, in company with two others. When at the edge of the water, I thought I could rejoice if the whole world were present, for I desired to confess Christ before the whole world. When I came up out of the water, I felt very light, for a great burden was removed. As there was no communion at that time, we were not received by the right hand of fellowship until July, when Elders Barton and Thorne visited and preached for the church, and we were then welcomed into the church, and, for the first time, had the pleasure of participating in the solemn and beautiful ordinance of the Lord's Supper, which has ever since appeared so lovely to me. For, as often as ye do eat this bread, and

drink this cup, ye do show forth the Lord's death till he come. Since that time I have had many ups and downs, doubts and fears. I have been a poor shortcoming creature all my lifetime, and can adopt the words of Paul, "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not; for the good that I would, I do not; but the evil which I would not, that I do." I greatly enjoy the company of the Lord's people, and love to attend and hear the preaching, and meet with the church as often as I can when in health. But affliction is my lot at present. I have been confined to my bed and room for the last three years, the greater part of the time unable to sit up any. My disease is an abdominal tumor, which I think only death will relieve me of. My sufferings are, at times, very great, but I think it very light and trifling when compared with what our blessed Savior endured for such a sinner as I feel myself to be, and he was without sin. I often think it would be very ungrateful in me to murmur, or harbor a thought that my lot is a hard one; for while it has been the pleasure of the Lord to afflict me with one hand, he has graciously supported and comforted me with the other. While I am weakened in body, I am strengthened in mind. I think if ever I enjoyed the presence of the Lord, I have during my afflictions. I feel that it has been good for me that I have been afflicted, and I can therefore rejoice in it; for, "Our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. The dear brethren and friends have been very kind and thoughtful in visiting me in my affliction; more so than I could have looked for, or feel worthy of. Elders Rittenhouse, Conklin, Correll and Grafton have visited and preached several times in my father's house, where I am, which has been a great comfort to me.

Dear brother, I commenced this letter merely for the purpose of being informed whether I am right concerning the talents, without a thought of giving a relation of the dealings of the Lord with me; but in writing, my mind was led right into my experience, and I had to follow the leadings of my mind, or give up writing. I fear that I have written more than will be interesting, but I will send it, and if you have leisure to read it, you can judge whether it contains any marks of christian experience. And now, dear brother, may the Lord sustain you long as a watchman on the walls of Zion, is the prayer of your afflicted and unworthy sister,

PHEBE A. ARNOLD.

STARK COUNTY, Ill., Nov. 21, 1855.

DEAR BROTHER BEEBE:—With a trembling hand I attempt to write these lines, feeling my inability to write anything that will be interesting to the readers of your valuable paper. I take much pleasure in reading the communications of the dear brethren and sisters, for I esteem them far better than myself. It has been impressed on my mind many times to attempt to write you an account of what I hope

the Lord has done for me, in delivering me from the power of darkness, and translating me into his marvelous light.

I had many serious thoughts about death and eternity from my earliest recollection. My parents were Old School Baptists, and for many years used to have preaching at their house. I was myself an Old School Baptist in sentiment from childhood, as I believed that salvation was the work of the Lord; and at the age of about twelve years, I saw that I was a great sinner before God, and I often wept when alone; but my trouble at times would wear away for a while, and then return again with greater force than ever. When my troubles subsided I would neglect to read the bible, but on their return I would resume my reading the scriptures, and make many promises to do better, but they were all soon broken. When I was about seventeen years old my troubles became so great that I feared to go to sleep lest I should awake in another world. But after sometime even these troubles wore off. But when hearing preaching, often every word seemed to condemn me. Sometimes I could scarcely refrain from weeping aloud. I looked upon christians as the most happy people on earth, and often greatly desired to be one, but I despaired of ever being so happy. I then had no more such severe trials until I was in my twenty-third year, and then it lasted until my twenty-ninth year; sometimes not so severe as at other times. But I will not attempt to describe all that I passed through in those six years; for it would require too much space and time. My health became very feeble, and my distress became so great, at times, that I was tempted to seek some lonely place in which to linger out my miserable days, unseen by human eyes, and went sometimes into the forest for that purpose, but the Lord did not suffer me to go so far as to take my life. I dreaded to see any one come, and I shunned christian people, fearing that they might say something to me. I tried to conceal within my own breast all my trouble. Sick in body and sick of sin, with other troubles, I was brought near the grave. For four weeks I scarcely eat or slept; day after day I sat in gloomy sadness, seldom speaking to any one, or willing for any one to speak to me. I was miserable indeed, and when I tried to pray my prayers seemed to fail to the earth. I feared that I had sinned away the day of grace, and there was no mercy for me. I viewed God as holy, just and good; but—

"If my soul were sent to hell,
His righteous law approved it well."

My sins seemed to rise up like mountains before me, and I felt too sinful to take God's name upon my polluted lips. On the eighth day of August I was brought very low; inflammation had set in. This was on Sunday. My friends watched around my bed for one long week, fearing every moment I should breathe my last. I could whisper but a very few words so as to be understood. I was at times entirely deaf and blind, and for a few moments I would seem to be sinking. Yet I was conscious of all that was going on around me. Dear brethren and sisters, you who have been brought to the borders of despair may know something of what horror I felt. I could not see how

God could be just and save one so sinful. I expected, every moment, to be banished from the presence of God forever. Yet I did not feel willing to go; no, I trembled at the very thought. My way was completely hedged up, leaving me no way of escape. I came to the conclusion that I must sink down, forever down. My cry was, "Lord, have mercy on me, a sinner." "Lord, save, I perish."

Here and at this time the precious Savior first revealed himself to me as my Savior. It appeared to me as though I saw him as plainly as ever I saw anything with my natural eyes. He seemed extended high above the earth, bright shining like the sun. I never can forget the pitying look he gave me, and said to me, "Be still and see the salvation of the Lord." Look and live. In the twinkling of an eye my burden was gone; all fear of death was removed; old things were passed away; behold, all things had become new. I had never seen the sun shine so brightly before. Everything was praising God. The trees of the woods, the beasts of the field, and the birds of the air were all engaged in the devotion, and all was peace and joy.

"And not a wave of trouble roll'd
Across my peaceful breast."

The first expression that occurred to my mind was, "O Death, where is thy sting? O Grave, where is thy victory? The sting of death was gone. This was on the fifteenth of August. One week had passed since I was taken down. A week that will be remembered while life remains. This was on Sunday morning. At times during that day I heard the sweetest music that I ever heard. Yet, strange as it may seem, I did not once think of this as being the new birth. I did think I would tell my friends how Jesus had clothed me with the robe of his righteousness, and washed me, and made me white in his own blood, and I thought too, that I could tell them this so that they would not grieve for me as for them who have no hope. I was as helpless as an infant. Two days after this, these words came to me as forcibly as though some one had spoken them. "Thy sins, which are many, are all forgiven thee," "Go in peace, thy faith hath made thee whole." I began from that day to recover from my illness. Many passages of scripture came to my mind, such as, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Be of good cheer, I have overcome the world." "Rejoice and be exceeding glad, for great is your reward in heaven." I loved the people of God, and felt as though I could embrace them. I thought that I could tell to all around what a dear Savior I had found, so that all the world could understand; but, how greatly was I mistaken! These things are foolishness to the world. When I had so far recovered that I could read the bible, it read altogether differently from what it had before. About three weeks after my conversion, these words came with great force to me: "I will make crooked things straight, and rough places plain."

Dear brethren and sisters, I shall have to lay my letter by unfinished, for darkness and gloom have come over my mind, which I cannot account for. I feel now as though there is no reality in what I have written. I think I feel like Bun-

yan's pilgrim when he got into Doubting Castle with old giant Despair.

Two weeks have passed since I wrote the foregoing, and the dark cloud has removed, and I am made to rejoice in the God of my salvation. About two months after the Lord spake peace to my troubled soul, I went to the little church called Wallholding, in Coshocton county, Ohio, where my parents belonged. I could say but very little that I thought would be satisfactory to the church; but to my surprise, I was received, to be baptized on the next day. But on that night it rained, and all the next day the waters were so very high, and I lived so far off, I did not get to the meeting. Now doubts and fears began to rise; I feared that I was deceived, and had deceived the church; and these doubts and fears continued for one year before I again offered myself to the church. The world was no company for me, and I thought I would not join the church till all these doubts and fears were removed. I thought the people of God always went on their way rejoicing, but I have learned by deep experience that these trials belong to the people of God. Many passages of scripture would come to me, like these, "Come out from among them; be ye separate. Follow me." "If ye love me, keep my commandments." "Arise, and be baptized," &c. The Elder admonished me for neglecting my duty. I told him that I feared that I was not fit to mingle with the saints. He said these trials were common to them all. His words gave me some encouragement, and at the next meeting I was baptized. The next trial I had to pass through was concerning the Lord's Supper. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." I felt truly unworthy, and for several years I walked the most of the time in the dark. I have had many doubts and fears; but of late years my doubts and fears are, in a great measure, removed, and I can rejoice in the God of my salvation. The Lord is my Strength. He is my righteousness and I will trust in his holy name. He is my high tower; my refuge from the storm. O that precious Jesus! that glorious Redeemer! He has borne my sins in his own body on the tree. He was bruised for my iniquities, and with his stripes I am healed. O that I could walk always in the footsteps of that meek and lowly Lamb, who when he was reviled, reviled not again. Oh, that I could refrain from every appearance of evil, and lay aside every weight, and the sin that doth so easily beset me, and run with patience the race that is set before me; looking always to him who giveth me all things freely, and upbraideth not.

Sixteen years have passed away since the Lord spake peace to my troubled soul; but it is as fresh in my memory as though it were but yesterday. I think I can say, with brother James B. Durand, "I think I realize, to a great extent, what it is to die." I have often wondered, since that time, if it was so awful for any one to die, as it seemed to me to be at that time. I take great comfort in reading the scriptures; but sometimes, when I take the bible, it seems to be a sealed book to me, and I turn from place to place, and lay it down without feeling one warm

emotion of the love of God shed abroad in my cold heart. But such is not often the case. I do enjoy much of the peaceful presence of God, such as the world can neither give nor take away.

"O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

I know, if I am saved at all, it will not be for anything good that I have ever done, or ever can do, but it must be all of free and sovereign grace, as the poet sings:—

"Amazing grace! how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found;
Was blind, but now I see."

My old nature is unchanged; it is the same as it has always been. "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." Sometimes I feel as though my lot in the world is hard, and I am inclined to murmur when feeling worn out with the cares of the world, and tired of life, I long to depart and be with Christ which is far better. But I desire to be submissive to the will of God all the days of my appointed time, and wait until my change shall come.

Brother Beebe, please give your views on Heb. iv. 12. "For the word of God is quick and powerful," &c., and oblige, yours in hope of eternal life,

REBECCA BOGGS.

SALISBURY, Ky., July 20, 1865.

MUCH ESTEEMED ELDER BEEBE:—I feel that I cannot close this letter without transmitting to you some of my thoughts, yet fearing that they are not worthy of publication or perusal, but still I have an inclination to let the people of God know that there is one poor mortal traveling a rough and thorny road, who claims an heirship with Christ, though hardly worthy to sit under the droppings of God's holy sanctuary. But I do delight there to sit, when I can realize the opening of the scripture doctrine under discussion. It sometimes appears to me that a gloomy shadow of mystics is spread over my mind that I cannot perceive the meaning; then, and from other causes, it is that I feel dejected. But when the shadow of obscurity is thrown off and the effulgent rays of light shine in my heart, it is filled with joy unspeakable and full of glory.

"Then life is not so dear,
But friendship far more sweet,
I realize the Savior near,
And joy his saints to meet."

Brother Beebe, I sometimes fear greatly that I am not a child of God, for, if I am, why should I, when the glittering rays of the sun have disappeared and sunken down in the west, and darkness covers the land, be afraid to travel alone? But such is not always the case; for there are times when I think death has lost its sting. Sometimes I have hardly energy enough to carry on my business, (farming) because I love this despised people, the Old School Baptists, so well that I love to be with them, to dwell with them, in the unity of the of the spirit and the bond of peace, and to spend my time in going to the Associations, and other meetings, and to devote my time to reading the scriptures, and our precious paper which you publish.

Brother, this has been a trying time to the children of God, especially to the young

soldiers of the cross who have lately enlisted under the banner of King Jesus. Four years have rolled around with all the horrors of indignation and wrath, and it does appear that I have been blessed greatly to what some have, although it seems that I have had my share of trouble. My hope is not large enough to prevent doubts and fears from intruding. But when spiritual assurance comes, then doubts and fears are banished from my mind. Sometimes I look for the *old man* to overcome the *new*, and to be victorions: but we are told that we shall come off more than conquerors, through him that hath loved us. The *old man* is prone to evil, and to lead the *new man* astray, and the *new man* is continually crying out, Sick of sin! Lord, I believe, help thou mine unbelief. I have taken a retrospect of the old man's life, and compared it with that of the new man, and there is quite a comparison. The old man seemed to be destined to a future and everlasting punishment, the other, the new man, possessed a bright expectation of a future and everlasting happiness. Yes, and truly it will be happiness indeed when we shall be where Christ is, and forever see him, and be like him, and then shall we join in the song of Moses and the Lamb, with all the angelic host of God. Then shall we be free from wars and tumults, from turmoils, doubts, and fears; perfect peace and quietude will reign predominant there. I can but reverence the majesty of our omnipotent God, for preserving us in safety thus far, supporting us, and sustaining us with food, and also for keeping us from being entangled with the yoke of bondage. The Lord is gracious and beneficent. He created the world, and his mercy, love, and goodness are conspicuous in all his works. He is the foundation of all excellence, the center of perfection. He is wonderful in all his ways, his counsels are unsearchable, and his knowledge surpasses our utmost conception. Let us then pay to his wisdom all honor and veneration. And let us bow ourselves in humble and submissive obedience to his supreme directions. And O may we praise his goodness in songs of thanksgiving, and meditate in silent admiration the wonders of his love, and may our hearts overflow with gratitude and humble acknowledgement. Let the language of our life be praise and adoration, and let the actions of our lives show our love to his law.

Brother Beebe, may the Lord spare your life, and strengthen you in your old age, that you may still edify and comfort the children of God, in wielding "The Sword of the Lord and of Gideon." Your paper truly affords much edification and comfort to the children of God, in raising and reviving the drooping spirits of dejected and disconsolate souls, who are assailed by doubts and fears. It is not calculated to disturb or mar the peace of any saint; but it is calculated to build up the waste places in Zion. The sweet communications and editorials are like cold water to thirsty souls, and I cannot see why every child of God should not desire to read them. So many of our brethren and sisters, spread over the widely extended country, all speaking the same language, and in the same tongue, yet unacquainted with each other in the flesh;

but it does seem that God has made them acquainted in the spirit, so that they speak words of consolation one to another. And thanks be to God that we are blessed with this high privilege of mutual enjoyment with each other. It is through the supremacy of God's power that we are thus enabled to transmit our thoughts, love, and regard, and speak of our feelings through the medium of the "Signs of the Times," and in thus bearing each other's burdens to thus fulfill the law of Christ. One consolation I have is the assurance given that, "We know that we have passed from death unto life, because we love the brethren." One thing I have noticed since the war broke out, that is, that nearly, if not all religious denominations, with the exception of the Old School Baptists, have split up, by politics. It seems that they love their politics more than they love their religion; but, do we see such things among the Old School Baptist churches? Read the "Signs." They will show you that we do not. With them love and harmony prevails throughout all our churches North and South, East and West. However strange it may seem to others that such love and union does exist among them, and that Christ is their theme and joy, I cannot for myself see otherwise than that they are the people of God.

When shall the Arch angel sound the last trumpet? O, when shall we leave these low grounds of sin and sorrow? When shall we bask in the eternal felicity and paradise of God? When shall we receive the full fruition of that love which brought the Son of God down from the heights of heaven to suffer ignominy in life and death, for his people's sake? When shall Christ make his second advent into this world? Is the time near at hand? O, may we all, brother Beebe, be faithfully watching for his second coming; looking for every day to be the last. May we keep constantly in view that happy day when one common melody of anthems will be heard from all the ransomed of the Lord. And may we at that day be found earnestly contending for the faith which was once delivered to the saints. And until then, may we adorn the doctrine of God our Savior in all things, and may our light so shine that others may glorify God. And may we all be found at last at God's right hand, clothed in the righteousness of Christ our Lord.

Brother Beebe, I sometimes think my hope is only an imaginary hope, just to look at myself, and to see such a poor depraved sinner as I am, full of pollution from the sole of my feet even to my head. Oh that I could loose all my guilty stains! May the Lord purify me like a refiner's fire, and as with fuller's soap, and make me like himself perfectly pure. Purge and cleanse me from all iniquity, is what I desire, if I know my own heart. I wish to be more perfect in righteousness and humility than I am; more like the meek and lowly Lamb of God; to humble myself in deep humiliation at his feet. I desire to be wholly without spot or blemish, and without blame before him in love. And if necessary, may he make me willing to die the shameful death of the cross, for worshiping the true and living God, and in defence of the doctrine of salvation by grace, and for my love and faith in Christ who bore our sins in his own body on the

cross, who carried our sorrows and bore our griefs. Sometimes when in such a frame of mind as to fear that my hope is but imaginary, I have tried to recall my former feelings, and to get back those tears which once gushed so copiously, before I made a profession of religion. But where are they? I have lost sight of them; the Lord has washed them away; they have ceased to flow. O bless and praise his holy and matchless name; he is the rock of our salvation, the staff of our support, and our strong hold in times of trouble. May the Lord keep and sustain me by his blessed Spirit, that I may not shame his cause, or disturb the peace and fellowship of his saints.

Brother, I did not write this designing it for publication, as it might crowd out better matter; but as I had to write you on business, I felt that I could not close without expressing some of my thoughts to you, as the spirit might direct my mind. We are not acquainted in the flesh, but I hope and believe that we are predestinated and called with the same love, faith, and hope, and chosen in Christ Jesus before the foundation of the world. I have a disposition to show love to a child of God, whether I be personally acquainted with him, or only by confession. For, with the mouth confession is made, whereby we are the sons of God, and, "The spirit itself beareth witness with our spirits, that we are the children of God." May the God of all grace keep me from all sinfulness, and pardon my unbelief. He is of purer eyes than to behold evil, and cannot look on sin. He is perfect in holiness, the searcher of hearts, and acquainted with all our ways. Jehovah is the Lord; the King of kings, and Lord of lords; the supreme majesty of earth, and heaven is his. His dominion is universal and everlasting. His greatness is unchangeable, his power is infinite, his truth is immutable, and he is terrible to the impenitent.

But I will close, lest I weary your patience. May the Lord bless you, and all your household, and may peace be to and upon all your brethren, and love with faith from God the Father and the Lord Jesus Christ. And may grace be with all them who love our Lord Jesus Christ in sincerity and truth, is the prayer of one who desires the love and fellowship of all the saints. Your brother, claiming to be one in Christ,

G. B. PAXTON.

Circular Letters

The Siloam Old School Baptist Association, convened with the Siloam Church, in Putnam county, Mo., to the churches of the same, send christian salutation:

VERY DEAR BRETHREN:—Inasmuch as you will look for a circular letter from us, we will call your attention to the admonition recorded in 1 Peter v. 6: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." This address was delivered by an apostle who had been called to the ministry, and who had been a witness of the sufferings of Christ, and the first duty which he would bring to bear upon the young elders was to feed the flock of God, willingly, and not by constraint, nor for filthy lucre's sake, but of a ready mind, and to be examples to the flock, as he was himself commanded to feed the sheep and

lambs of Christ, we should humbly submit to his examples, and meet them in humility; not as lords or rulers, but as the servants of the church; humbly submitting as servants, taking the lowest place, in meekness and fear, giving no offence to the cause of Christ, or to the flock, which you are called to feed with great care, to feed them with such food as they can receive with great joy and gladness. Never offer any thing that would cause them to offend, but preach the word which God has given you, and which he has commanded you to preach; casting all your care on Jesus, for he careth for you. Then, brethren, keep the glory of God and the good of the church in view. "Study to show thyself a workman, approved unto God, rightly dividing the word of truth." Preach that, and only that, which you can prove to be the truth, and if you humbly submit to these things you shall be neither barren nor unfruitful. As a witness of the truth, you will testify the things that you do know. Then exalt not yourselves above your brethren, but humble yourselves under the all-protecting arm and power of God, that he may exalt you in due time. Submit yourselves to the order of the church, and exalt not yourselves above that which is written: "For he that exalteth himself shall be abased." Humble yourselves before the Lord, and he will lift you up. Speak not evil one of another, but, above all things, have fervent charity among yourselves; for charity shall cover a multitude of sins. When we speak, let us speak as the oracles of God, as they have been committed to us. Why should we humble ourselves? Because Christ humbled himself as a man; he became poor for our sakes, that we through his poverty might be rich. Then, brethren, humble yourselves like poor beggars at the feet of an exalted Jesus, who is able to exalt you higher. And think it not strange concerning the fiery trials which await you; for they are to try you: if you be reproached for the name of Christ, happy are you; but let none of you suffer as a murderer, or as a thief, or as a busy body in other men's matters; for you had better suffer at all times for well doing, than for evil doing. For in this world ye shall have tribulation; but Jesus says, "In me ye shall have peace." Then, dear brethren, cast all your cares on Jesus, who careth for you; and consider well your oath, that you have taken, that you will not take a wife for Isaac until she gives a satisfactory evidence that she truly belongs to the kindred of the family, whom God has sworn that he has blessed and will never forsake; then will he exalt you as he hath good in his sight, even to the full fruition of the ministry, and enable you to withstand all your adversaries. For his arm shall rule for you, through all the trials that await you here. Then, dear brethren, humble yourselves under the mighty hand of God, as a servant ought to under his heavenly Master who ruleth all things after the counsel of his own will. Now we, as ambassadors for Christ, pray you, in Christ's stead, be ye reconciled to God, as your life; then, as Christ lives, ye live; for your life is his life. Then fear not, for he says, "I have overcome the world." He will exalt you, but not by works which we have done; for he himself has purged your conscience from dead works, to serve the living God. Therefore, when our cup of suffering is filled up here, Christ will call his ransomed home to himself, where they shall drink deep of that river, the streams whereof make glad the city of our God.

A. P. ROGERS, Mod.

WILLIAM WILKS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1866.

INTRODUCTION TO VOL. XXXIV.

With unfeigned gratitude to the Father of all our mercies, for the preservation of life, the enjoyment of health, and the privilege of presenting once more our annual greetings to our friends, brethren and patrons, we, with this number enter upon the thirty fourth year of our Editorial labors. When we recall to mind how many difficulties we have encountered during the last thirty three years, what embarrassments have threatened to obstruct our pathway, what multitudes of bitter enemies have opposed us, and what storms of persecution we have endured; we can attribute our preservation to nothing short of the good providence of our Heavenly Father. In the fullness of a grateful heart we are constrained to say, "Hitherto hath God helped us." And having obtained help of God, we continue to this present time. His goodness and mercy have followed us all our days. But great and manifold as have been the difficulties through which we have passed, our pathway has not been always through briars and thorns. Sunshine as well as cloud, summer as well as winter, joy as well as sorrow, peace as well as conflict, and deliverance as well as trials have been graciously supplied. The tender mercies of our God, his watchful providence, his precious promises, his kind assurances, and his cheering smiles have often cheered us on our way, causing our soul to magnify the Lord, and our spirit to rejoice in God our Savior. Under our most trying and discouraging circumstances his bow has appeared upon the dark and lowering cloud, reminding us of his covenant which shall stand fast forevermore. From an experience of more than fifty four years, as a trembling member of the Baptist church; and the thirty three years of our connection with this Journal, we can witness the solid truth of the testimony of the inspired apostle that, God knoweth how to deliver his children out of temptation. Truly he knows our feeble frame; and the assurance we feel from a retrospection of the past, is expressed in the lines of the poet,

"His love in times past, forbids us to think,
He'll leave us at last, in trouble to sink:
For, would he have taught us to trust in his name,
And thus far have brought us to put us to shame?"

Not among the least of the blessings that God has bestowed upon us, would we mention the favor he has given us in the affections, fellowship, and support of dear friends and brethren in every part of our wide spread country. Although occupying so prominent a position as we have been called to hold, as editor and publisher of the recognized organ of the entire denomination, it would be passing strange if we had not many bitter enemies; yet it is doubtful if there be another in our whole connection blessed with so many dear and reliable friends. This was effectually tested, when our embarrassment from the falling off of all our southern subscribers, on account of the failure of postal facilities, and the sudden rise in the prices of all printing materials, fears were entertained that the publication would have to be suspended; the friends of the paper rushed to the rescue, and generous-

ly furnished all the pecuniary aid required to sustain us. In ordinary times, when we have been enabled to maintain the even tenore of our course, we have derived more real satisfaction from the general correspondence which we have held with so great a number of our kindred in Christ throughout all the States and Territories of our Republic, and the Canadas, than all the treasures of the world could supply. And although we cannot claim that we are worthy of so much affectionate regard; still we know that we have enjoyed it; and feel profoundly thankful to God, that he has caused it to be thus.

One thing more, we will be permitted to mention. Our life and history is before our brethren. Having been in constant communication with the church of God, in all her departments throughout this American Continent, twice a month, for thirty-three years, no member of the Old School Baptist denomination is or can be more thoroughly known. We have had enemies enough to publish our faults, of which we have many; but notwithstanding they are so numerous and weighty as to cause us much heaviness and continual sorrow; our brethren have kindly borne with us; and have, so far as we are advised, awarded us their confidence as honest in our convictions, sincere in our professions, frank and open in the avowal of our sentiments, and ready at all times, to the utmost of our ability to give our views on any and every subject relating to, or embraced in our holy religion.

And still farther we call our brethren to witness, that we have not shunned to declare all the counsel of God, keeping back nothing that we have believed would be profitable, edifying, instructing, or comforting to them, from fear of persecution or pecuniary loss. Unintimidated by frowning foes, and equally unmoved by the flattery of pretended friends.

Bear with us in our folly, brethren, if we should seem in this article egotistic; we are growing old, and perhaps childish. The vigor of our life has been devoted to your service; and soon our toils must cease. But as long as we shall continue in this mortal tabernacle, permit us, dear brethren, to stir up your pure minds by way of remembrance of these things which you already know; for we know that we must shortly put it off.

Every year of our connection with the publication of this paper has presented some new issue between truth and error. Long days and tedious nights have the watchmen of Zion spent in their wards, vigilantly watching the "signs of the times," and making a report of what they have discovered, as indicating the near approach of the great day of our Lord; the overthrow of the man of sin, and the deliverance of the saints from the oppression of their adversaries. As always heretofore, so it shall be hereafter, our grand aim to contend earnestly for the faith which was once delivered to the saints; taking the scriptures as the man of our counsel, the standard of our faith, and the rule of our practice. Should we advance anything that the scriptures do not sustain, let it be rejected; but what the scriptures sustain will stand whether received or rejected by men.

In entering upon our new year, and new volume, we shall rely upon your con-

tinued kindness and co-operation. Let it be remembered, the "Signs of the Times," is *your own* paper. It is wholly "devoted to the Old School Baptist cause." As it has always been, so we design, so far as in us lies, that it shall continue still to be exclusively confined to the dissemination of bible doctrine, and, if need be, the discussion of bible subjects; leaving all mere secular or worldly subjects to the potsherd of the earth. Always however urging and insisting upon the instructions of the scriptures, as obligatory on all the children of God in regard to their entire deportment in life, in all their relations both to the church of God and to the world. Infidelity in rejecting any institution which God has given in his word, and commanded his people to recognize and respect, however popular infidelity may be, shall be exposed and reprov'd as long as we shall be permitted to superintend the columns of this paper; while all matters which are properly considered secular, political or worldly, shall be, as they have always been, altogether excluded.

At the commencement of no former volume have our prospect for a very wide circulation been more flattering than at this time. Although the high price of every thing required for our publication forbids us to reduce the rate of subscription, we hope that none will on that account be compelled to discontinue their subscription. Those who really desire to read it, if too poor to pay, on letting us know that fact, shall still be supplied, so far at least as we are able to supply them, gratuitously. And, as we said in our last number, those, who have been subjected to heavy losses by the late devastating war, shall be supplied at half price, (\$1.00 for the present year.

The friends of the paper are requested to aid us in procuring subscriptions and forwarding payments, and as we must necessarily begin the volume with a limited supply of surplus copies those who wish the entire volume should send on their orders immediately.

ORDINATION.

ORDINATION OF WM. L. BEEBE.

EXTRACT FROM A LETTER TO HIS SISTER,
MRS. H. M. LARUE, FROM HIM, DATED,
COVINGTON, Ga., Nov. 29, 1865.

DEAR SISTER:—I was ordained to the work of the ministry, at the request of Holly Spring Church, in which myself and wife hold our membership, on September 22d, by a presbytery composed of Elders, Joseph L. Purington, David W. Patman, Isaac Hamby, and William D. Almand, and am now called to serve the Sweet Water Church, in Gwinnett Co., Ga. May the Lord give me grace sufficient for so great a work!

Our churches here, at least some of them, seem to be enjoying a season of refreshing from on high. Eld. Purington baptized two at our church on Sunday, the 11th inst., and three at Shoal Creek Church last Sunday, (all whites) in addition to several others within the last few months.

I expect to resume the publication of the "Messenger" as soon as mailing facilities are established through the country in the subjugated States. * * * *

I have learned, sweet sister, that what

I regret, is not always what should not be. I desire no be reconciled to God, not only when in personal afflictions, but also in seemingly adverse providences, which affect the whole country and the visible church of God. I know of a truth there is consolation to be drawn from a sense of the goodness and mercy of God. I am myself a monument of the surprising grace of God; by whose special interposition alone I was strengthened to endure all the hardships of captivity, and finally returned to my dear wife and little children. I thought when in prison, after hearing of their cruel sufferings in my absence, that if I were ever allowed to embrace my family again, I would never doubt my Father's love, however dark and inscrutable his dealings with me might appear. But there is more than human power needed to be reconciled to the divine will, when the tender ties of nature are sundered. But, while our God chastens us in love, he also knows how to apply the healing balm, whereby we are enabled to say, "It is the Lord, let him do what seemeth him good." O for a feeling sense of the spirit of Christ, to enable us at all times to be willing and able to rejoice even in afflictions, knowing that our God does not afflict us except when infinite wisdom he sees that it is for our good and his glory. What wonderful love is displayed in joining inseparably, as God has done, our good with his glory! We are not called to suffer here because God could not have ordered it otherwise; but because "So it seemed good in his sight." And since he has commended his love to us, even when we were enemies; by the gift of his dearly beloved Son, in whom he was ever well pleased, to die that we might live before him, what folly in us to fret against his minor providences, because we cannot comprehend them! Surely he would not have given us the greater gift of eternal life and withhold any less gift that would be for our good. Neither can we think that our unworthiness or sinfulness can interrupt the bestowal of his blessings, for all that he knew perfectly before he gave us the "unspeakable gift." Well might Paul exhort the brethren at Corinth, and all of us, to be reconciled to God. That God may give us all that reconciliation, for Jesus' sake, is my continual prayer.

As ever, your own brother,
WILLIAM L. BEEBE.

APPOINTMENTS.

Eld. S. H. Durand, will, providence permitting, preach at Riker's Hollow, on the third Sunday of this month, (Jan. 21.) and the Saturday preceding, and by the request of the church, administer the ordinance of baptism to several candidates.

Eld. R. C. Leachman will preach at the Baptist Meeting-house in Warwick, on Sunday, the 7th inst., and at the Ebenezer Baptist Meeting-house, No. 154, West 36th Street, New York City, on Sunday, the 14th inst.

Obituary Notices.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE
"SIGNS OF THE TIMES."

Daniel C. Scudder, Campbell's Station, Ohio.	1 00
Henry Critzer, Clifty, Ia.	2 00
Aaron Winans, Owego, N. Y.	1 00
Mrs. Elma Stanton, Owego, N. Y.	3 00
Mrs. Maria Compton, Boonesboro, Md.	1 00
Mrs. E. Stone, Newton Centre, Mass.	1 00
Thos. Banes, Philadelphia, Pa.	1 00

Total..... \$10 00

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with 10, Elizabeth Trumbo 1, John Taylor

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Needham 15, Eld I N Vanmeter 8, Mrs F L

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Jas Wood 2, N Wren 2, Cornelias Lane 2, ..

67 00

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THIS BROAD GAUGE, DOUBLE TRACK ROUTE, extending from New York, to Dunkirk, Buffalo, Salamanca, Rochester and Canandaigua, under the able management of its present efficient officers, has become the most desirable and the only popular route between the West and South-West, and New York and the New England States. Passengers taking this route avoid the inconveniences of numerous changes of cars so common to all other routes. No change is made by this line between New York and Dunkirk, Buffalo, Salamanca, Cleveland and Cincinnati; an advantage possessed by no other road. The best ventilated, and most luxurious sleeping coaches in the world, accompany all night trains, thus securing to the traveler a good night's rest and comfort. We commend this road to our numerous readers, feeling assured that they will concur with our views,—that it is by far the pleasantest and most comfortable route between the West and East. Rates of fare always as low as by any other line.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

In renewing old, or ordering new subscriptions, as well as in discontinuing, or changing post office addresses, let the following rules be strictly observed:

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed

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WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., JANUARY 15, 1866.

NO. 2.

Correspondence of the Signs of the Times.

HERRICK, Bradford Co., Pa., Jan. 1, 1866.

All the children of God have learned that the natural heart is evil, and that they have that evil constantly to contend against, and to mourn, in themselves. Whatever of attainments in goodness others may have to boast, they have only to speak of corruptions in themselves, and of goodness and mercy in Christ: corruptions not lessened, but appearing greater and more hateful, the more they see and know of Christ and his perfections; and goodness and mercy appearing higher and more wonderful, the more their own corruptions are manifested. The longer they live in the flesh, the wider this contrast appears; and they never shall be able to boast any perfection but that which they have by faith in Christ. Their hope is not based upon any goodness which they have seen in themselves,—upon any fancied change in their own natures. In the first reception of their hope this may sometimes appear to be the case. It often comes with such a burst of joy, and they find within themselves such aversion to sin, and such desires after holiness, such a fulness and overflowing of love and adoration to God, that it seems as though they should never sin again,—as though all the desires and propensities of the heart had become right and holy. But this error is soon corrected. Soon they find themselves in the wilderness, beset with fearful temptations. How startled and frightened the poor soul is, to find sin, which he thought destroyed, again making its appearance within him. Now comes the trial of our hope. If it were really founded in our own goodness, it must perish now, and we must fall before the tempting subtlety of Satan, "If thou be the Son of God." But Christ is near in this time of our need, to show us that he is our hope. He has been in the wilderness before us, and he now presents himself to our help, the wonderful merits of his salvation greatly enlarged in our view by the trial from which he has saved us. So by every temptation, by every new view of our own weakness and depravity, new wonders in Christ are revealed to us. Our hope rests upon him. It was not given to us because of our love and holy desires, but we loved and had holy desires because of that hope. Sometimes it grows small to our view, but we cannot give it up. No! poor, trembling soul, you cannot lose your hope now, any more than you could have obtained it before. Little and trembling as it seems, you have it "as an anchor to the soul, sure and steadfast, entering into that within the veil." Thus the children of God meet together upon the same experience, a company of sinners hoping in the word,—trusting in the grace and mercy of God. They meet as a company of mourners; for how can they

but mourn when they recognize sin in themselves: they meet as a company of rejoicing victors, for how can they but rejoice when they see Christ as the Savior from sin, as the Captain who has gotten for them the victory. So, sorrowing in themselves, yet always rejoicing in Christ, they love to be together, having the same complaints to make of their own sins and unfaithfulness, and the same great things to tell of the faithfulness of Christ.

But there are, for some, times of deeper and severer trial and affliction,—times when we are left to feel sharper stings; when the hidden evils of our hearts so burst upon our view, so break over all control, as it appears to us, that we sink in despair: times when we feel as though we had wandered from the right way, far beyond all hope of return. Past troubles seem light, even pleasant, in comparison with this; for them we could tell to those who were likewise troubled, and receive consolation in the thought of the mercy and long-forebearance of God. But now mercy is clean gone forever. How sharply we upbraid and chide ourselves, for our foolishness, as we look back at the way we have left. O that we had been faithful to the commandments of our King!—that we had kept the evil within us under control! then, while we mourned the existence of the evil, we could have sweetly felt that we had honored our profession, and have still had the sympathy and fellowship of our brethren in our grief as well as joy. But now we rather seek to avoid them. Our confusion is ever before us, and the shame of our face has covered us. We cannot but think they see all our vain and sinful thoughts and actions, and that, looking upon our unfaithfulness, they consider us a reproach to the cause of truth, and are troubled by our presence. We could once say, "I am a companion of all them that fear thee." We could say with sweet and grateful assurance, "They that fear thee will be glad when they see me, because I have hoped in thy word." At such times we dwell under the constant impression that our brethren are grieved with us. We hardly dare address them by the fraternal title, feeling that it must displease them; and in our deep disturbance of mind, and our apprehensive feelings, every expression of theirs towards us is construed into a quiet rebuke. Anguish fills our souls, at the thought that we are a cause of grief to the faithful children of God. But they do well to turn from us, for surely we have been deceived, and have been walking in a vain show. No child ever was so far from the right way. Peter denied his Lord, it is true, but it was under great temptation, and only for a moment; and he repented with bitter tears. Mercy was shown to him; but can there be any for us? for how often, and with how little

temptation, have we denied him, walking as though we never knew him. With the Psalmist, we said, "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me." How have we kept that vow? Troubles swallow us up, as we think of it. The waves go over our heads. How we cringe with pain, as we think of our transgressions, and of the place we have unworthily held among the saints. Sleep flies from our eye lids, and we have no rest upon our beds. When we lie down we say, when shall we arise, and the night be gone; and we are full of tossings to and fro till the dawning of the day. Who can help us in this time of our extremity, and to whom can we make our complaints? We cannot lift up our cries to heaven, and pour them out to God, for surely he is angry with us forever. We cannot make them to our brethren, for we have no right among them. How peaceful and pleasant resting place the church now seems to us, for those who have proved themselves worthy. But we have forfeited all right to enjoy that rest, if indeed the right ever was ours. We have sold our birth right there. Can it be, we question, that any of God's children have ever gone so far, and found themselves in such straits? How earnestly and anxiously we search the sacred record, and scan the complaining words of the saints recorded there. How eagerly we catch at the mourning exclamations of the Psalmist. How precious to our souls are his complaints of himself for sins and foolishness; his words of self accusation and self abasement; his bursting grief; his earnest cries for mercy. We search for them as for hid treasure. We repeat them over and over; we dwell upon them; we fold them up in our bosom, and press them to our weary heart. Now we are not alone in our grief in all the universe. Another has gone before us in this depth of trouble, and his words of lamentation, tell the bitterness of our own hearts. The aching pain within us seems somewhat soothed, the overwhelming sorrow somewhat assuaged, as we repeat these words that seem so expressly made for us. "There is no soundness in my flesh because of thine anger; neither have I any rest in my bones because of my sin. For mine iniquities have gone over my head, and as a heavy burden they are too heavy for me." "My wounds stink and are corrupt because of my foolishness." "My heart is sore pained within me, and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I say, O that I had wings like a dove, for then would I fly away and be at rest. Lo! then would I wander far off and remain in the wilderness." Why had we never seen these words before? Surely we have

passed them over unnoticed. Now we repeat them all through the restless hours of the night, and they seem as the voice of one talking with us, in deep sympathy with our grief. "I am feeble and sore broken; I have roared by reason of the disquietness of my heart." "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears." How sweet to our souls the words of his prayers and supplications. Hardly daring to indite a petition of our own, we yet can take those of the Psalmist, and with our faces in the dust, let them rise from our souls, where they have found a resting place, if peradventure God will hear. "O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord; for I am weak; O Lord, heal me; for my bones are vexed." "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me." "Deliver me from all my transgressions; make me not the reproach of the foolish." What new light breaks upon us here. Can it be that he, who had said he would keep his mouth with a bridle, while the wicked was before him, had failed in this, and now cried to God, who alone can avert the consequences of his heedlessness? And is it possible that the anguish we feel, at the thought that the children of God will suffer reproach on our account, was also felt by him? Yes, in this also he was troubled as we are; and unto him who controls all things, and has power to turn away all dangers, he cries, "O God, thou knowest my foolishness, and my sins are not hid from thee. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake. Let not those that seek thee be confounded for my sake, O God of Israel." Surely it was for our sakes that these words of supplication, so expressing our own desire, were recorded. This all is the language of our Savior, which David in spirit uttered. Now our minds are enlarged, and hope, and a glimmering of joy, begin to dawn upon our souls. Can it be that these griefs of ours are among those that our dear Redeemer bore?—that these are a part of the sorrows that he carried?—that this sinfulness of ours is a part of the reproach that fell upon him? Were these transgressions of ours all laid upon him? and is this bitter pain and anguish they have caused us, but an intimation of the awful suffering that he bore, who was stricken, smitten of God and afflicted for us? Can we believe that, when his soul was sorrowful even unto death, what we have now been suffering was a part of the heavy burden of agony

which weighed him down, and caused him to sweat great drops of blood, falling to the ground? And can we receive these precious words of grief, and self reproach, and sore mourning, and supplications, as recorded of him to bring him near to us in our extremity, to show that in all our afflictions he was afflicted, and to thus make him a present help in this time of trouble. On our behalf, as our Savior, were these prayers and supplications offered up with strong crying and tears? O doubly precious words! Let us treasure them up in our hearts. Let them dwell with us forever. O thou dear, suffering Savior! precious, adorable Redeemer! how can we speak thy praise? How can we extol thy merits? How magnify thy name? O that we should ever have forgotten thee! that we should ever for a moment have turned aside from thy footsteps! Forbid that we should ever again wander. "Thou hast delivered my soul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" May thy praise be continually in our mouth. In thee may we boast all the day long, and praise thy name forever. What words can tell of thy great goodness? How precious also are thy thoughts unto us, O God! how great is the sum of them! With tears now we can cry unto him, and tell him in his own words all our troubles. They are all known to him. "Lord all my desire is before thee, and my groaning is not hid from thee. "My heart panteth, my strength faileth me; the light of mine eye, it also is gone from me." "Bow down thine ear, O Lord, hear me; for I am poor and needy."

Our spirit comes back, our strength is renewed, the joys of God's salvation are restored unto us. But we are not as before. These afflictions have broken down our confidence in our own strength. The secret pride and self confidence of our hearts is broken and departed. All the vain complacency with which we may have regarded our own walk before the world, and our position among our brethren, is taken away. "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth." In ourselves we are feeble, and sore broken; we have no beauty remaining. Our Savior is all to us now,—all our boast, all our delight. Like Hezekiah, raised from the bed of death, we look at the state we were in, and say, "Like a crane or a swallow so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O Lord, I am oppressed; undertake for me. What shall I say? He hath both spoken unto me, and himself hath done it; I shall go softly all my years in the bitterness of my soul." "Behold for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." Very softly indeed do we feel that we would walk. We need no exhortations to humility now. How earnestly we seek for the lowest place. We would only be where we can kiss the Savior's feet,—where we can speak of the wonders of his love. To lie down in the lowest nook in the valley of humiliation suits our feelings now. We cannot lift up our heads, but to declare the praises of our Redeemer. Less than the least of all saints, we know ourselves

to be, and because we feel so, and not because humility is a christian grace, we seek and desire to find the lowest place. O what gratitude swells our hearts towards our God, for his long forbearance and tender mercy towards us. How safely he has turned us aside from dangers into which we were recklessly rushing, not leaving us to the fatal consequences of our own foolishness. How plainly now we see that his kind, protecting hand has been over us in our thoughtless, unguarded moments, and saved us from imminent peril. As we contemplate his unbounded goodness towards us, as we think of his tender compassion, and remember his marvelous loving-kindness, and forgiving mercy, unspeakable love and thankfulness fills our hearts, and we long to be free from the trammels of earth, that we may, in heavenly strains, "sing of the mercy of the Lord forever;" for we count that moment lost in which we are not sounding the high praises of our God.

"Lo, all these things worketh God oftentimes with man. To bring back his soul from the pit, to be enlightened with the light of the living."—Job. xxxiii. 29, 30. "O magnify the Lord with me, and let us exalt his name together."

SILAS H. DURAND.

FORT SCOTT, Kansas, Nov. 1865.

DEAR BROTHER BEEBE:—If one who has so few christian graces to commend him may be allowed to call you brother; and I would say as Ruth said to Naomi, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." I am not in the habit of writing for publication, and the propriety of publishing this article I leave to your discretion. But I have a great desire to lay before the readers of the "Signs," some of the meanderings of my mind and body since my conversion, of which I have given you an account previously.

O, my brother, I well remember the time when under a felt sense of my guilt and just condemnation, I retired to the silent grove, and there alone, and so much oppressed with grief and sorrow that the rustling of a leaf would startle me, I tried to implore God to have mercy on me, a lost undone sinner. Sorrowing that I ever had been born, I would have gladly exchanged conditions with the beasts or birds that knew no sin, and when I would have even destroyed my own wretched life, but from fear of hastening my soul to judgment and to the pains of eternal fire. I prayed, and prayed again, and again, for mercy, but my prayers seemed to be but solemn mockery; for my sins like mountains intervened between me and the throne of heaven, and shut out my cries. While in this condition I sometimes meditated on the eternal purpose of God in the redemption of his people through the offering of Christ once for all, and the blessed state of God's chosen people, which were so forcibly presented to my mind that I would have gladly given the wealth of worlds with whole ages of worldly glory, if I had possessed them, to have been one of those to whom God will not impute sin. But, at a time unexpected, this ponderous load of sin and guilt was removed, and the Sun of Righteousness

arose with healing in his wings, and revealed to me his gracious countenance, dispelled the lowering clouds of darkness and despair. Christ as a complete Savior, was revealed to me in such a wondrous manner, that I involuntarily exclaimed, He is my great Physician! I need no other; and I now saw that my sickness was not unto death; but to the glory of God. And now I felt most assuredly that—

"The wake of Sinai's awful sound,
In vain might revibrate around;
My sins were gone and I was free,
My Savior died and lives for me."

Many gracious promises rushed into my mind, and I was made to rejoice with joy unspeakable and full of glory. I then thought, with the poet:

"Now my remnant of days
Will I spend in his praise,
Who hath died my poor soul to redeem."

But, alas! to this day my life has been sterile and unproductive of fruit; a series of doubtings, hopes, and fears. A sense of inward corruption; a hard deceitful heart, and a wretched wandering mind, have thrust me so far from God, and from that purity which is worthy of a saint, that I often fear that I am yet a stranger to grace, and that all my sighs, and grief, and groans on account of my sins, and my subsequent rejoicing in the hope of immortality, were a delusion. Still when my mind reverts to past experience, a gleam of hope springs up and saves me from despair. I often think,

"If I love, why am I thus?
Why this dull and lifeless frame?"

And then again I enquire,

"Would I grieve for what I feel,
If I did not love at all?"

Soon after my conversion, my father emigrated from Illinois to Fannin Co, Texas, where under the preaching of Elder J. E. Deathridge, whose christian deportment and godly walk made his words seem like apples of gold in pictures of silver, I soon became satisfied that the doctrine of Election, Predestination, Final Preservation of the saints, the Imputed Righteousness of Christ, &c., were the doctrine of the bible, and that the Old School Baptists are God's peculiar people; a conviction which is still unshaken by a single doubt in my mind; also that it was my duty to become one of them. I attended meetings regularly and often, and as time passed on, my duty was more forcibly presented to me; but I hardened my heart, and refused to do what I felt and acknowledged to be my duty. So urgent was the monitor within me, that I should do my duty, that often when the times came for the reception of members, I would leave the house, knowing that if I remained I should involuntarily arise and offer myself to the church. Thus, for about three years I continued a stubborn rebel to the premonitions of the Spirit, and in the immediate vicinity of a church of God's dear children, and under the sound of gospel truth.

O, my dear readers, I write these things that others may avoid my sorrows by avoiding my bad example; for this disobedience has since caused me to shed many bitter tears. "To day, if you will hear his voice, harden not your hearts," as I did; but fear God and obey his commandments. Often have I since that time desired to see one of the days of the Son of man, and have not seen it; and to hear

the joyful sound, and have not heard it. I have groaned in the bitterness of my soul, to meet in the assemblies of his saints; even as the hart panteth for the cooling water brook, so has my spirit longed for the fellowship of the church of Christ.

And I will here remark, that all the ministers of Satan who stand upon the walls of anti-christ north of Mason and Dixon's line, can never make me believe that God has no people in the South; or that he has none in the North. They are built upon the same faith, taught by the same spirit, and will forever remain inseparably cemented together in love and union, despite the dissonant jargon of the world and anti-christ.

In 1859 I emigrated into this country, having become a husband and a father. The war soon came on disorganizing all the churches in South-Western Missouri; and I believe there is not now a Baptist church in Kansas, south of the Kansas River; a country large enough for an empire; nor do I know of any within one hundred and thirty miles of Fort Scott. There are a few, and only a few, of God's dear children in this vicinity who desire to dwell alone, and not be reckoned with the nations, and who claim to know the joyful sound; but they feel like sheep without a shepherd; having no ordained minister, and consequently no church.

O that God would send forth laborers into this part of the country, to gladden the hearts of his people, and convene them into a fold, and say to them, "Thy God reigneth;" and who would feed the church of God which he hath purchased with his own blood; and have no fellowship with the unfruitful works of darkness; but rather reprove them. For the waves of mystical Babylon are surging around us, so that the sun and stars have not appeared for many days.

"Return, O God of love, return,
Earth is a tiresome place."

Brethren and sisters, pray for us.

A. H. MAHUREN.

JACKSON COUNTY, MO., Dec. 4. 1865.

VERY DEAR BRETHREN IN CHRIST JESUS:—I will now try to redeem my promise to some of you, by letting you know where and how I and my family are. We left Logan county, Ill., on the 6th of September last, for Jackson county, Mo., where we arrived in three weeks. Had some sickness and loss of property on the way; for myself I enjoyed good health on the road. The next day after we got to our former home, in Jackson, I was taken sick, and am not well yet; but through the mercy and goodness of God I am yet spared, and able to sit and write a letter. Times are quiet here, and many of the former inhabitants have returned home, and the Old School Baptists are meeting and worshipping as heretofore. We hear of some few arrests being made in some parts of this State for preaching the gospel. All we heard from gave security for their appearance at the next court, and still continue preaching. These things look like things that have been; and we read, "That which hath been is now; and that which is now hath already been; and God requireth that which is past." One thing should comfort the people of God. The God they worship is the living and true God; he is the God of the whole earth; he ruleth in heaven above, and on

the earth beneath, and will do all his pleasure. Again, "That which the Lord doeth, he doeth it forever; nothing can be added to it, nor anything be taken from it; and he doeth it that men should fear before him." Known unto God are all his works from the foundation of the world. And again, "All things work together for good to them that love God; to them who are the called according to his purpose." I have been led to inquire whether these are some of the all things spoken of, or am I one that is called according to the purpose of him that calleth, or that purposed all things in Christ for the salvation of his people, whom he foreknew, whom he saved in Christ Jesus, with an everlasting salvation? for one said, (speaking by the Holy Ghost) "Who hath saved us, and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." I am sometimes made to enquire if these are the last times (or days) spoken of, that perilous times shall come, that men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, dispersers of those that are good. Traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away. Brethren, if these scriptures are not fulfilling in these days, I acknowledge I do not understand them, or the time of their fulfillment. Tribulations are a part of the inheritance of the saints. Christ, the great Head of the church, said to his disciples, "In this world ye shall have tribulation, but in me ye shall have peace." And if in this life only we have hope, we are of all men most miserable. But the child of grace that has been brought to a knowledge of the truth, as it is in Christ Jesus, hath a hope as an anchor of or to the soul, both sure and steadfast; and entereth to that within the veil, whither for him the forerunner hath entered, even Jesus Christ the righteous. In speaking of the eighteen on whom the tower of Siloam fell, Christ said unto the Jews, "Think ye these were more wicked than others? I tell you nay; but except ye repent ye shall all likewise perish. I sometimes am ready to ask, Are the people of Missouri more wicked than they of other States, that the tower of power should fall on them, and crush them beneath the secular power, by denying them the privilege to worship God according to the dictates of their own conscience. When the apostles were forbidden to preach any more in the name of Jesus, they said, "Whether it be right to obey God or man, judge ye." I do believe that God has a people, and ever has had; he has never left himself without a witness. And to that people he said, "Thou shalt worship the Lord thy God, and him only shalt thou serve;" also, "Thou shalt have no other God before me." As citizens we should be subject to higher powers; kings, rulers, magistrates, and all that have authority over us. But as children of the Most High, as citizens of the kingdom

of our Lord Jesus Christ, we should serve him by living in obedience to his commands, and when he says, Go preach my gospel; to the one bidder it is his indispensable duty to obey. One of old said, "Necessity is laid upon me; yea, wo is unto me if I preach not the gospel." Again, "Unto me who am the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The same apostle said, he conferred not with flesh and blood, but straightway preached Jesus. It is the duty of every one to obey his master, and the christian can obey the commands of the King of heaven, and also be a good subject to the powers that be, (the powers that are ordained of God.) I am hard to believe that God, who is without variableness, or the shadow of turning, will ordain one law to conflict with another of his own ordination, for he is of one mind, and changes not.

Brother Beebe, I fear I shall over tax your patience, and tire your readers. Excuse me if you can; it is the first time I have written anything for the "Signs," and may be the last; for I had rather read the communications of your correspondents, and your editorials, than to trouble you with any of my scribbling. And now unto him who is able to keep you from falling, be honor, power and dominion, both now and ever. Amen.

HIRAM BOWMAN.

P. S.—My present P. O. address is, Snibar, Lafayette Co., Mo.

H. B.

CARROLLTON, Ky., December 18, 1865.

BROTHER BEEBE:—In that instructive lesson given by the blessed Redeemer to his disciples, in the sermon on the mount, he taught them how to pray, and what to pray for. We do not imagine that anything he taught then was superfluous and unnecessary. It was the emanations from infinite wisdom imparted to those whom he had chosen to proclaim the glorious truths concerning his kingdom, which he was about to set up on earth, and which he declared was not of this world. The first invocation in the prayer which he taught them was, "Thy kingdom come." When we are enabled to contemplate the goodness of God in securing to poor sin-polluted mortals such as we are, the great privilege of presenting ourselves at a throne of grace, and are permitted to use and claim that endearing relationship, "Our Father who art in heaven," surely these blessed words come welling up from the deepest recesses of our hearts, "Hallowed be thy name." Yes, all glory and honor be to the King Immanuel. And in contemplating that high privilege thus secured to them, they can appropriately pray, with all the fervency of a heart renewed by grace divine, "Thy kingdom come." But this inquiry here suggests itself, Did the blessed Jesus in thus teaching his disciples to pray, have reference alone to the setting up of that kingdom on earth, which he was about set up? That kingdom spoken of by Daniel in these words, "In those days shall the God of heaven set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people." If that alone was referred to, the prayer would be inappropriate for the children of the kingdom to use in this day. The prophecy of

Daniel has been fulfilled. The kingdom was set up, and it was not left to other people. Its existence from the day it was set up at Jerusalem, up to the present period, and its not having been left to other people, the uncircumcised in heart are conclusive of the fulfillment of that prophecy, and the answer to that invocation, so far as the setting up of that kingdom was concerned. It perhaps may not be amiss here to mention some of the peculiar characteristics of the subjects of that kingdom which attached to those living at that day, and has been peculiar to them in all subsequent ages of the world up to the present. They are poor in spirit. The King hath said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." They belong to that kingdom which is not of this world; hence their trust is not in an arm of flesh, or in the great plurality of numbers. Their King hath said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." In those blessed assurances they rely most implicitly, and rejoice that the kingdom is not left to other people. Not left to the uncircumcised in heart; not left to the proud, or those who are relying upon their own ability, or the things of earth to aid them in obtaining admittance therein. But that kingdom is for those who are poor in spirit, and of a contrite heart. Yea, for those who have the laws thereof written in their hearts, hence it was appropriate for the disciples to pray, "Thy kingdom come." And another reason equally potent with these, was that their great teacher was that King who was to reign in righteousness, and that his yoke was easy and his burthen light. The characteristics of the kingdom are such as to give ineffible delight to all its subjects. It has for its foundation the Rock of Ages. The King hath said, "Upon this rock will I build my church, (kingdom) and the gates of hell shall not prevail against it." Then it is the work of the great Architect of worlds, and founded upon a rock, and all its defences are sure; for he hath said, "Salvation will God appoint for walls and bulwarks;" and, "No weapon that is formed against thee shall prosper." Yea more, the King is a wall of fire round about his kingdom, (Zion) and the glory in the midst. O glorious kingdom! blessed invocation! "Thy kingdom come." Still more, the King hath said, "I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee." And, "A new commandment I give unto you, that ye love one another." There the subjects of this kingdom are bound together by that glorious emotion which brightens beyond the search of finite minds—the joys of the just made perfect in heaven. But we incline to the idea that that supplication, "Thy kingdom come," looks farther along the course of time to the setting up of that kingdom in the hearts of its subjects. That they have not a visible existence in this kingdom till they were brought therein by the power and grace of God, is a truth so clearly taught in that vast fountain of infinite wisdom, the word of God, that it needs no effort on our part to demonstrate. The apostle says, "You hath he quickened who were dead in trespasses and sins." And in the same connection he gives their character antecedent to their being

quickened. He says, "Wherein in times past ye walked according to the course of this world, fulfilling the desires of the flesh and the mind, and were by nature the children of wrath even as others." Thus the inspired penman lucidly describes their character before regeneration. But now to make them subjects of that kingdom, they are quickened, made alive. Ah, the law is now written in their hearts, and he further says, God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And this light enables them to see that the law is holy, the commandment holy, just and good, and they are carnal sold under sin. The deep depravity of their nature is now made fully apparent to them; the great King leads them in ways they knew not, and in paths they have not seen; for he is exalted as a Prince and Savior to give repentance and remission of sins unto Israel. Hence by this gift being communicated to them, they are enabled to repent in dust and ashes, and thus to feel and know their poverty. Then how appropriately does that language of their King apply to them. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And thus he makes known unto them their inheritance. The kingdom is given them with all its glories. O what a gift! can it be fathomed by finite minds? No, while here we see as through a darkened glass. But when in the full fruition of that glorious hope which animates us while in these low grounds of sorrow, we shall see even as we are seen, and know even as we are known. Yes, and they are assured that they are come unto Mount Zion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Ah! these are some of the things that are secured to the subjects of that kingdom in that great and glorious gift. When they are enabled to realize all this, they can appropriately pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." And in the ecstasy of their souls they can cry out in the language of the old prophet, "The Lord is my Shepherd, I shall not want; he maketh me to lie down in green pastures, he leadeth me beside still waters, he restoreth my soul." Yes, I who was led captive by the devil at his will, am now restored to all the rights and privileges of the kingdom of the Lord Jesus. I who heretofore was walking after the course of this world, am now led beside the still waters of his love, whereof if any man drink it shall be in him a well of living water springing up into everlasting life. Nay more, I whose every act and thought indicated that I was an alien from God, and a stranger from the commonwealth of Israel, am now brought right by the blood of the everlasting covenant. Yes, brought so nigh that I am made an heir of God, and a joint-heir with the King, the Lord Jesus Christ. An heir to an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven (the kingdom) for me. Still more, I am kept by the power of God, who bath all power both in heaven and earth, for the enjoyment of all the rights and privileges of that kingdom. Then how cheering the thought to the way-worn pilgrim, the kingdom shall not be left to other people.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1866.

INSTRUCTORS AND FATHERS.

LEESVILLE, Ia., Jan. 1, 1866.

BROTHER BEEBE:—I will renew my request, which I made one year ago, for your views on 1 Cor. iv. 15: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." By complying with this request you will oblige many who are enquiring after the truth, some of whom seem to be entangled with the means doctrine. It is for their sake that I make the request.

JAMES OSBURN.

REPLY.—Amidst the numerous applications for our views on various passages of the scriptures, we had overlooked the former request of our beloved brother. Even now we may not be able to satisfy the enquirers after truth, much less stop the mouths of gainsayers who pervert the scriptures in vainly assaying to torture them into a seeming support of their delusions; but with such ability as the Lord may give, we will attempt an elucidation of the text.

By instructors in Christ, we understand the apostle to mean those teachers in the church which are by the church looked up to for instruction, and are recognized as pastors, teachers, and other gifts designed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 12-16. By instructors in Christ, we must understand those who are recognized as in his body, which is his church, and of these we are told that Christ, when he ascended up on high, "Gave some, apostles; some, prophets; and some, evangelists; and some, pastors and teachers." Now all these gifts are employed for the instruction of the saints; to enlighten their understanding, that they may not only enjoy the comfort of a clear understanding of the truth; but be also protected from the slight of men, who, like wiley means-users, lie in wait to deceive the saints. Of these gifts the church of Christ may have ten thousand; or whatever number God is pleased to supply, and yet of all these there may be but few possessing the peculiar gift or qualification of fathers, as we will presently attempt to show.

If by *instructors*, we may be allowed to include all the teachers who find their way into the various organized branches of the christian church, it would swell the disproportion of fathers and instructors to

an inconceivable extent, especially in these "last days," wherein many "shall depart from the faith, giving heed to seducing spirits and doctrines of devils." "For the time will come," (yea, it has already come,) "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—1 Tim. iv. 1, 2. 2 Tim. iv. 3, 4. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lieth not, and their damnation slumbereth not."—2 Peter ii. 1-3. Among this description of instructors, there are no fathers to be found. "For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth."—2 Tim. iii. 6, 7. This sort has been described by our Lord, as coming in sheep's clothing, while inwardly they are ravening wolves." We are commanded to beware of them! There are no *fathers* among them; no parental regard for the welfare of the flock, for they are without even natural affections, truce breakers, (they will violate their most solemn covenants.) They are *false accusers*! Don't forget that this is a prominent trait of the sort spoken of. Moreover, they are *incontinent*, however sanctimonious they may seem to be; for they are slaves to lust. It is also said of this very sort, they are fierce, like tigers howling for blood, their feet are swift to shed blood, destruction and misery are in their ways, and of the way of peace they are totally ignorant. They are "Despisers of those that are good." Traitors, however loyal they may profess to be to earthly powers, to the principalities and powers in the heavenly places to which they have professed allegiance, they are recreant and defiant, to those into whose confidence they manage to insinuate themselves by false professions and false pretenses, they are treacherous. "Heady and high minded," are special characteristics of this sort. They assume to know more than seven men who can render a reason, and are wise above what is written, and are of the sort to whom Job, in biting sarcasm, would say, "No doubt ye are the men, and wisdom will die with you." High minded, but not in an honorable sense; but lofty and towering in their vain imagination. Lovers of pleasures more than lovers of God. Carnal pleasures. Ever ready to sell their professed Lord, for less than thirty pieces of silver, and to betray him; his cause, his truth, or his people, with a perfidious kiss. Yet with all these marks branded upon them, like the mark of Cain, they "have a form of godliness." The woolly coat of the sheep, to deceive the flock of God, and to conceal their abominable wickedness. But these painted hypocrites may still be known, notwithstanding their disguise, if their

track, especially their back track, be closely examined. Trace these grievous wolves back to their secret lair, and you will find that many a confiding flock has been torn and scattered by them. Wherever they have been intrusted with the pastoral care of a flock, that flock has either been corrupted by them, or it has dwindled away under their instructions. And when detected in their deceitful working, and expelled from fellowship, like the devils of whom we read, when cast out, invariably tear and rend the church or body out of which they are cast. And very generally when so expelled, they find some herd of swine ready to receive and hurry with them away to a swift destruction.

The apostle certainly was aware that such false teachers would infest the church of God; for he found such in the churches of Galatia, and would that they were cut off, for they troubled and bewitched the saints, and he knew full well that after his departure, grievous wolves would come in to the church of Ephesus, not sparing the flock. And with prophetic inspiration he gave warning of their increase in the last days, but still he could only speak of their being in Christ, so far as related to their connection nominally with the church which is his body. They are not in Christ vitally, or experimentally, nor by having entered into his fold by the door of the sheepfold, but as having climbed up some other way, proving, that instead of being fathers, they are thieves and robbers, whose work is to steal, to kill, and to devour. But whether the apostle designed to include these false teachers with the ten thousand instructors in the church, whose vital relation to the body of Christ we have no right to question, who while they have gifts which are useful for instruction, are totally destitute of every qualification to be fathers, we will not say.

If we confine the apostle's meaning to those instructors who are divinely qualified with gifts for instructing the saints, and who are and have been useful as instructors, do we not discover many of them who lack the peculiar traits of fathers in Israel? As a prophet of the Lord, Jonah was a qualified instructor, and has given us instruction by the word of the Lord, that, "Salvation is of the Lord," but Jonah was entirely too impatient, peevish and fretful to discharge the duties of a loving, watchful, provident, and careful father. Moses was faithful as a servant, but too austere and severe to feel a fatherly tenderness for erring children. A mere instructor may impress many useful lessons on his pupils with his rod; but parental love and tenderness belong to a father, and the father feels a solicitude for the children which none but fathers can feel. Have we not known in our day preachers who seemed to be remarkably apt to teach, almost inspired to dive deep into the sublime mysteries of the gospel, very clear and sound, and edifying in their elucidation of the more obscure portions of the scriptures; who in their every other trait of character were entirely unsuited for a pastoral relation to any particular branch of the church? Indeed it has become proverbial of some instructors, "When in the pulpit, they never ought to go out; and when out they never ought to go in." Their impetuous rashness, imprudent carriage, unbecoming levity, foolish jesting, uncouth extravagance of language

No, the way therein is not for the unclean, it is for the way-faring man; though a fool, he shall not err therein. How could he err when he has the laws of that kingdom written in his heart, and the light of the glory of God in the face of Jesus Christ shining therein to enable him to read that law, and the wisdom of God to enable him to understand it. It is written, "Who of God is made unto us wisdom," &c. Then the spiritual man that is born of God, cannot commit sin, *err therein*, "for his seed remaineth in him. We have said the prayer was the emanations from divine wisdom, might we not appropriately have said it is infinite wisdom itself. How completely is it adapted to all the needs of the child of God. In that kingdom is all that the renewed child of God needs while here below, or when translated to the fairer worlds on high. They have the laws written in their hearts; they have the light of the glory of God shining in all its resplendent brilliancy; they are built upon the Rock of Ages, and have salvation's walls for their defences. They are bound together by the unchanging love of God, awakening and giving vigor and action to all the noble attributes of a heart renewed by grace divine. They have God, the Father, Jesus Christ, their elder brother, the New Jerusalem, and an innumerable company of angels. Then while contemplating all this in the ecstasy of delight, they can cry out, "My beloved is mine and I am his." It is also written, "He that shall come shall come quickly, and shall not tarry." Nay more, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he set upon the throne of his glory." Yes, the great King will come again without sin unto salvation; come again to raise the sleeping dust of all his subjects who have fallen asleep in Jesus since the dawn of time. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Then we say to you, blessed followers of Jesus, that his kingdom will have fully come in all the forms necessary for the endless joy of all its subjects. Then our admonition to you is to pray as you have been taught, "Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven." And may this be the fervent prayer of all God's children throughout all times, and may they constantly lean on the arm of their beloved until they come into the full fruition of all their hopes in regard to that kingdom, is the prayer of

H. COX.

APPOINTMENTS.

BROTHER BEEBE:—If the Lord will, I will meet the following appointments:

Clark's School-house, Sunday, Jan. 14; Ramapo, Sunday, Jan. 21; Hopewell, Wednesday evening, Jan. 24; Philadelphia, Friday evening, Jan. 26; Southampton, Sunday, Jan. 28; Wilmington, Del., Tuesday evening, Jan. 30; Welch Tract, Sunday, Feb. 4; Smyrna, Tuesday evening, Feb. 6; Cow Marsh, Thursday, Feb. 8, at 11 o'clock; Salisbury, Md., Sunday, Feb. 11, at 11 o'clock; and from Salisbury will make other appointments as may be convenient. I wish the churches that desire meetings would meet me at Salisbury, by messengers or letter. My desire is to meet with the several churches on the Eastern Shore. Pray for me, brethren, that I may come to you in the fulness of the gospel, for I desire to know nothing among you but Christ, and him crucified.

G. W. SLATER.

cold unsympathetic treatment of brethren, especially when under trials which require the most careful and tender treatment, carelessness in regard to the discipline and order of the church of God, unexemplary habits, high, austere, or haughty bearing, rendering themselves unapproachable to the tender timid lambs, or the opposite extreme of low and reckless familiarity and companionship with those who scoff at sacred things. All, or any of these faults tend to disqualify for parental usefulness in the house of God. But few, alas! too few of us who hold a position in the ministry, or otherwise as instructors, can say in truth that our usefulness in our holy calling has not, is not restrained by some or all of these evils. The peculiar qualifications for and characteristics of *fathers* in the house of God, will be more fully considered in connection with what we propose to write on the last part of our text: "For in Christ Jesus I have begotten you through the gospel," which, for want of room in this number, we must defer until our next.

(TO BE CONTINUED.)

EXCLUSION OF LEONARD COX.

WARWICK, January 1, 1866

BROTHER BEEBE:—It becomes my duty, by direction of the church, to inform you; and through the "Signs," the brethren, that at an adjourned meeting of the Warwick O. S. Baptist Church, held on the 6th of January, 1866, the church, after due labor, in accordance with her custom and usages, and in obedience to the command of an inspired apostle, (2 Thes. iii. 6.) withdrew the hand of fellowship from Eld. Leonard Cox, Jr., late pastor of the church.

In ordinary cases, and under ordinary circumstances, this announcement, if indeed necessary, would be all that would be required, respecting an event which will excite astonishment, and produce regret among the readers of the "Signs," throughout our widely extended country. The long connection of Elder Cox with the Old School Baptists, the confidence reposed in him as a professed minister of the gospel; maintaining their faith and order, his ability as a writer and preacher; all seemed to demand more than a passing notice, that the brethren may be enabled to determine whether the law of Christ has been observed; the order of the house of God maintained, and justice only administered in a matter so unexcepted and so painful.

The connection of Elder Cox with this church, as pastor, began in August 1863, at a time when disorders, which subsequently led to an unhappy division, had for some time existed in the church. Coming to attend the Warwick Association, he visited us, and at once manifested the deepest interest in the church, and the utmost concern for our unhappy condition. His counsels and advice were so salutary, and his intercourse among us displayed so much of the spirit and character of the christian, that many of the members felt that he was just the man we wanted to assist in allaying the troubled waters, and restoring peace to the church. His call was therefore nearly unanimous. The brethren generally, earnestly advised him not to become in any manner connected with either of the parties which seemed to exist in the church, and to "know nothing

among us but Jesus Christ and him crucified." But he seemed for a time to endeavor to ingratiate himself with what was designated the majority; but not succeeding to his wish, he soon turned against them, and inaugurated proceedings, which under his direction, soon resulted in an open rupture;—the withdrawal of a large portion of the church, and the expulsion of a considerable number of the members. In the month of April 1864, a committee of three, of which he was chairman, was appointed, to visit such brethren as were regarded as pursuing a disorderly course. As chairman, he made a report in writing, of which the following is an extract:

"Your committee find that these brethren and sisters have departed from the rules of the gospel, as *acknowledged by all orderly Old School Baptists*, among others, in the following particulars, viz.

1st. By a rejection of the new commandment of Christ.

2nd. By denunciation and bitterness towards brethren

3d. By a partisan, captious and fault-finding spirit.

4th. By refusing to attend the religious meetings of the church.

5th. By opening their houses, and sustaining those who are in open disorder, and,

6th. By refusing to hear the church and their brethren."

I have copied so much of the report, that brethren may perceive that in the progress of events, he has committed the very acts of disorder charged by him against brethren, and which resulted, by his advice and approval, in their exclusion from the church. He urged further proceedings, particularly against his immediate predecessor, whose course he strongly reprobated, and pronounced grossly disorderly and wicked; but this being objected to by some of the brethren, he procured the appointment of a committee to consult ministering brethren of the churches in regard to the matter. Their counsels being adverse to his wishes, he reluctantly desisted from further action.

In the month of April 1865, he announced to the church that he had found among some papers, belonging to the late Deacon Burt, formerly clerk of the church, the book containing the early records of the church, which had long been considered lost, and stated that from that book it appeared that the church was organized in 1765, and consequently it had existed one hundred years, and proposed that the event should be commemorated by a centennial meeting. This was agreed to, and a committee appointed to make the necessary arrangements. The committee reported at the church meeting in July, recommending a two day's meeting to be held in the month of October, and they also authorized Elder Cox to prepare from the records of the church, and other authentic sources, a brief historical sketch to be read at the meeting. The sketch was prepared, and read by himself at the church-meeting in August. It was approved, and the following resolution was adopted, and entered upon the minutes of the meeting:

Resolved, That the sketch now read by Elder Cox, be read by him at the centennial meeting to be held on the 4th and 5th of October next.

On the 2nd day of August word was

sent to us that Eld. C. B. Hassell from North Carolina was to preach in Middletown that evening. Elder Cox and myself, with our wives, attended that meeting. The sermon was one which I cordially approved, both in sentiment and spirit, and sitting near Elder Cox, I was pleased to see him manifest unmistakable tokens of approval, his full concurrence with the sentiments of the speaker. After meeting we passed the evening at Elder Beebe's, in friendly and pleasant conversation; not a jarring note or word of censure with the sermon being uttered.

The next morning I returned home, leaving him and wife at Middletown. The ensuing Sunday Elder Cox preached at Brookfield, in this county. On Monday evening an aged brother called at my house and asked me if I had heard of the unfortunate affair between Elders Beebe and Cox. I answered, "No, that I had passed the evening in their company only the preceding Wednesday, and everything was pleasant and harmonious." He then said that a difficulty had occurred on Sunday afternoon, which resulted in the withdrawal of the hand of fellowship, by the former, from Elder Cox. I assured him that it must be altogether a mistake, but he persisted that his information was from a source to be relied upon. Yet incredulous; another brother came in with the same report, assuring me that it was true beyond doubt. Utterly astonished at such an unexpected event, I could only entreat my brethren to say nothing about it to any one until we could see the parties; learn the nature of the difficulty, and see if it could not be removed or reconciled.

The next day I was absent from home, and on my return was informed by my wife that Elder Cox had called, and in the presence of a lady visitor, who resided in a distant part of the country, had given a full relation of the difficulty; denouncing the act of Elder Beebe as the act of a madman, and that he had demanded that he, (Elder Cox) should preach slavery, and make slavery a test of fellowship, which he would not do; and declaring that the act of Elder Beebe would rend the churches assunder; with much more to the same effect. Deeply pained and mortified at what I heard, I could only request our visitor, (who expected to remain several days among her friends in the vicinity,) not to mention what she had heard; which she promised not to do. A day or two subsequently, a brother residing in the village, came to see me, and asked if I knew what was transpiring in the place. I replied, "I hardly know what to answer, as I have heard strange reports." He replied that Elder Cox was engaged publicly in the stores, shops, and even in the streets, in denouncing Elder Beebe, asserting that he (Elder Beebe) had demanded that he should preach slavery, and make it a test of fellowship, and that a state of intense excitement existed, the statement being generally believed; and that he had heard Elder Beebe publicly denounced in the most severe terms, by one of our most influential citizens. Being on very friendly terms with this gentleman, I immediately sought an interview with him, and asked him why he had so denounced Elder Beebe. He replied, "Because he has demanded that Elder Cox should preach slavery." I told him

in reply that no such demand had ever been made. He said that it had, and that Elder Cox himself assured him that it was done. I again expressed my entire disbelief in the statement. He then said that Elder Cox had read to him the correspondence between Elder Beebe and himself. I enquired whether he heard the letter of Elder Beebe read? He answered, "No, but Elder Cox read a copy of his reply." I then told him that I would procure the correspondence, and let him see it, if he wished, and earnestly requested him, as a personal favor, to refrain from talking about the matter, as the excitement was so intense. I wrote to brother Beebe, who sent me a copy of his letter, and Elder Cox's in reply. It was as I had supposed; not a word was said about Elder Cox, or any one else preaching slavery, or making slavery a test of fellowship; but a simple statement that certain declarations had reached him that he (Elder Cox) occupied substantially the same ground with some who had denounced the sermon preached the previous evening by Elder Hassell, and stating that he wished to learn from himself (Eld. Cox) whether he had changed his views upon these subjects of slavery and abolitionism, upon which they had ever been so well agreed, expressing his full conviction that the time had arrived when these questions must be met and decided according to the word of God. The answer of Elder Cox was so evasive and unsatisfactory, that Elder Beebe was convinced of the truth of what he had previously heard, (but from his confidence in Elder Cox, would not believe,) that for months he had been secretly pursuing a course of duplicity and dissimulation, and when, on Sunday afternoon after preaching at Brookfield, he went to Middletown, and meeting Elder Beebe, extended his hand; the latter, as I was told by a brother who was present, said, "Elder Cox, I can take your hand as a citizen and a friend; but in obedience to the command of an inspired Apostle, I must withdraw fellowship from you as a brother and minister of the gospel."

A few days after receiving the letters sent me by Elder Beebe, meeting my esteemed brother and colleague, Deacon M. Sutton, I inquired of him whether he had heard of the difficulty between Elders Beebe and Cox! He replied that Elder Cox had himself informed him, and that from what he said, Elder Beebe was evidently in the wrong and must recede from his position and retract what he had done and said. Upon inquiry, I learned that Elder Cox had told brother Sutton the same as he had so many others, and had read his reply to Elder Beebe's inquiries, but not the letter addressed to himself. I then either read brother Beebe's letter, or stated its substance, when he immediately said it was very different from what had been represented to him.

At my request he saw Elder Cox, and besought him not to spread this matter any further, which he promised not to do; but, as brother Sutton informed me that he afterwards learned, he still continued to make it the topic of conversation in all places and every company. Finding that the excitement continued unabated, brother Sutton sought an interview with Elder Cox, and proposed that they together should visit Elder Beebe, and see if the matter could not be remedied. To this

proposition, he gave at first a decided refusal, asserting that he had nothing against Elder Beebe, and if the latter had anything against him, it was his place to come and see him. However, after long and earnest solicitation, he consented to go, and on the day appointed, when brother Sutton reached Middletown, he found the two Elders in conference. After a full discussion and interchange of sentiments, Elder Cox said, "brother Beebe, what do you want me to preach? Must I preach politics?" The reply was, "Elder Cox, politics has nothing to do with the subject." "What then? Must I preach slavery?" The reply again was, "Slavery has nothing to do with the subject." "What then would you have me preach?" Laying his hand upon the Bible, which was open before him, he answered, "Preach just what the Apostle has commanded Timothy and every other minister of the gospel to preach, nothing more, nothing less; do not add to or diminish aught from his instructions, and I will be satisfied, and fellowship will be restored between us." Elder Cox then said, "Will you give me in writing your propositions?" He then stated the three propositions subsequently published in the 19th No. of the "Signs of the Times," and Elder Cox wrote them as he dictated.

After examination, he said, "I am prepared to give to the first two my cordial assent, without any reservation whatever. The last is very broad. I should like a little time to reflect upon it. Should I accept it, I should probably be obliged to withdraw fellowship from some whom I have ever esteemed as brethren."

Elder Beebe answered, "Take such time for examination and reflection as you please, I wish you to examine the subject well and deliberately, and when arriving at a conclusion, let me know." To this proposition Elder Cox assented, and the conference closed.

This is the substance of what was related to me by brother Sutton, as having taken place at the interview, who also expressed an earnest hope that the difficulty would now be removed, and fellowship restored between those whom we had so highly esteemed.

Up to this time, not a word had passed between Elder Cox and myself upon the subject. We met as usual, but he refrained from introducing the matter, and I felt reluctant to do so, particularly as I then hoped that the trouble would soon end. Judge of my surprise then, when on Sunday, Sept. 24th, after preaching a short time, he opened a manuscript, and read what purported to be an account of the difficulty between himself and Elder Beebe; commencing with the sermon preached at Middletown by Elder Hassell, and ending with an account of the interview between himself and Elder Beebe, at which brother Sutton and others were present. The statement read by him and subsequently published in a paper which he declares he will continue to publish, and respecting which he says, "We expect to have a great many hearers among all denominations, now lies before me. It occupies more than a page, and I can only copy a few extracts.

After stating the three propositions made by Elder Beebe, to two of which, according to the testimony of brother Sutton and others, he gave his unqualified

assent, he says, "I stated that I was not prepared to endorse these propositions, but would consider them. Having been absent from home for over two weeks, and expecting, if providence permits, to be absent next Lord's day, I embrace the present opportunity to say that I believe these positions to be repugnant to the teachings of the scriptures, and opposed to the faith of all Old Baptists to the present time;" and concluded as follows: "Shall this pulpit be dedicated to the agitation and maintenance of an institution forbidden by the law of the land; at variance with the well-being of society; in opposition, as I believe, to the spirit of the word of God, and the order of God's house as recognized by all Baptists to the present time? This is a question not for me but for you to settle, and it must be done. No side issues, no personal feeling should be allowed to affect it. My opinion on matters of human policy I claim the right to hold, to alter, and to change. But my views of the duties and responsibilities of my calling are fixed. Should you decide that this pulpit must be devoted to the advocacy of human slavery, another must fill it and not myself. Upon your decision in this matter depends my retaining or resigning the pastorate of the church." This was the first time in the history of the church, that politics had been introduced into the pulpit; the first time that the church had been called upon to act or decide upon any political question, and that too, by a man, who, when he came among us, had been noted for his bold advocacy of what he called the bible doctrine of slavery; who repeatedly assured us that he had been persecuted and excluded from the pulpit of the Woburn church, for maintaining that doctrine and opposing abolitionism; and who had been equally noted for the freedom and boldness with which he denounced the emancipation policy of the Government. No notice was taken of this matter at the next church meeting, from which Elder Cox was absent.

He returned in time to attend the centennial meeting, held on the 4th and 5th days of October. On the latter day, Elder Cox read what purported to be a historical sketch of the church, but so changed in many essential respects from the one read by him at the church meeting in August and approved by the church, setting forth his own views upon slavery and kindred topics, and declaring them to be the sentiments of the church, that I felt in duty bound to make an explanation of the matter that brethren who were in attendance from sister churches might not be deceived. He continued to preach for the church through the month of October, although the excitement remained unabated, Elder Cox contributing by bitter denunciations of several brethren, to increase it. At the church meeting, Oct. 28th, he introduced the subject before the church, expressing his astonishment that the church had not, at the previous meeting, acted upon his propositions read by him on the 24th of Sept., declaring that it was of vital importance both to the church and himself, that a decision upon them should be made. The meeting refused to consider them; but passed a resolution requiring him to hand to the church the historical sketch prepared by the order and direction of the church. Before the resolution was passed, he gave notice that if adopted

he should resist it. It was passed, and when asked by the Moderator to hand the sketch to the church he refused, and persisting in his refusal, a motion was made to dismiss him from the office of pastor for resisting the authority of the church, and for improper and disorderly conduct. Before the question was submitted to the vote of the church, he tendered his resignation which was accepted. At the church meeting in November a committee of brethren was appointed to call upon him on behalf of the church, and request him to attend the next church meeting. The committee reported their proceedings at the meeting in December, and stated that they had called upon him, and that he charged that the church had abused and insulted him, and that until a proper acknowledgment had been made, he should pay no attention to the request. The committee was continued, with instructions to visit him again and learn, if possible, in what manner the church had done him any wrong; also to propose that a council should be called to examine the differences between him and the church, and cite him to attend the next church meeting—the committee to report at an adjourned meeting to be held on the 6th of January ensuing. The committee reported on the day designated, that they had called upon Elder Cox, and that he refused to specify in what manner the church had wronged him; refused to accept the proposition for a council, as he had a similar proposal made at the church meeting in October, and declared that he should not attend any future church meeting; thus refusing every proposal and setting the authority of the church at total defiance. The committee expressed their full belief that any further labor would be utterly fruitless, and the church being satisfied that he had departed from the rules of the gospel as acknowledged by all orderly Old School Baptists, among others in the following particulars, viz:

- 1st. By a rejection of the new commandment of Christ.
- 2nd. By denunciation and bitterness towards brethren.
- 3d. By a partisan, captious, and fault-finding spirit.
- 4th. By refusing to attend the regular meetings of the church.
- 5th. By countenancing and sustaining excluded members of sister churches who are in open disorder, and
- 6th. By refusing to hear the church and his brethren—the church unanimously withdraw its fellowship from him.

The above circumstantial statement is deemed necessary for the information of brethren, as a circular published by Elder Cox, purporting to be an account of the injustice done him, has been sent to many brethren, eliciting letters of inquiry both to myself and others, which it is impossible to answer in detail, and in order that brethren may be enabled to determine whether the law of Christ in its letter and spirit has been observed by the church in its dealings with him.

WM. L. BENEDICT,
Clerk of the Warwick Old School Baptist Church.

CHANGE OF RESIDENCE.

Eld. A. W. Rogers having removed from Independence, Preston Co., West Va. to Fetterman, Taylor Co., West Va., desires his correspondents to address him at the latter place, and also invites brethren in the ministry, and brethren and sisters generally, who may be traveling to the East or West on the Baltimore and Ohio Rail Road, to call on him.

Donations and Subscription Receipts.

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A. Clark, Constableville, N. Y.	1 00
R. H. Paxton, Salvisa, Ky.....	4 00
J. Litch, Forrester, Mich.....	1 00
Miss S. Lemmon, Baltimore, Md.	3 00
Total.....	\$ 9 00

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Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....\$1011 45

ORDINATION.

The Goshen Church of Predestinarian Baptists, in Putnam Co., Mo., having called on her sister churches to send their Elders and brethren to sit in council, for the purpose of consulting in relation to the propriety of ordaining brother F. B. Buster to the work of the gospel ministry.

The council convened, viz:
From Mt. Hope Church, Eld. John Collins, and brethren James Melenax and M. Franklin.
From Antioch Church, Eld. John Hann, and brother F. B. Dugan.

The council organized by appointing Eld. John Hann Moderator, and Robert Turner Clerk.

The council retired for deliberation, which resulted in a vote that they were satisfied. The candidate was by their order regularly ordained by Elders John Collins and John Hann.

Ordination prayer by Eld. John Collins. Eld. John Hann delivered the charge to the work of the gospel ministry.

Ordered by the council that these proceedings be published in the "Signs of the Times."

JOHN HANN, MOD.
ROBERT TURNER, Clerk.

Marriages.

Nov. 30—At the house of the bride's father, in Blackford Co., Ia., by Eld. John Buckles, Mr. GEORGE C. LANNING, of Guernsey Co., Ohio, to Miss MARY E. M. BROWN, of the former place.

Dec. 6—At the residence of the bride's father, near Mt. Rose, by Eld. P. Hartwell, Mr. VANDYKE SAVIDGE, and Miss SUSAN E. TITUS, daughter of Johnson Titus, all of Hopewell, N. J.

Dec. 13—At the residence of the bride's father, near Rocky Hill, by the same, Mr. JEROME HULET, of Heightstown, and Miss EMMA E. HARVEY, daughter of Patrick Harvey, of Princeton, N. J.

Dec. 20—At the house of Daniel LaMent, 117 West 48th Street, New York City, by Eld. D. L. Harding, JOHN A. WHITE, and ROCELIA LAMMENT, all of Scranton, Pa.

Obituary Notices.

DIED—Near Hopewell, Mercer Co., N. J., on Sunday, Feb. 19, of membranous croup, HERVEY SROUT, only child of Nelson D., and Anna S. Blackwell, aged 14 months. His unusually sweet and engaging disposition, combined with great intelligence in one so young, endeared him to all; but though we shall see him no more on earth, he has gone, we trust,

"Where he no longer needs our poor protection, And Christ himself doth rule."

"Of such his kingdom is; redeemed From sin, and death, and hell, Ten thousand infant souls rejoice, That once in Adam fell; But loved with everlasting love, Redeemed and saved by grace, They now surround the throne above, And see Immanuel's face."

ELDER GILBERT BEEBE.—It becomes my painful duty to write for publication in the "Signs of the Times," the obituary of my lamented father, Mr. JOHN PEAL, who departed this life on the night of October 22d, at his residence in Oteo Co. N. T. He was born in Shenandoah Co., Va., May 2, 1800, and united with the Old School Baptist church in his early manhood. In 1843 he removed, with his family, to Andrew Co., Missouri, and joined the Old School Baptist church there, of which he ever afterwards lived a faithful and consistent member. In April, of the present year, he removed to this county, in which he was destined to spend the closing days of his useful and honored life. A kind Providence preserved him through scenes of fearful suspense and danger, and granted that his last days should be spent peacefully in the bosom of his family, surrounded only by those who loved and respected him for his many virtues. Few, perhaps, have lived purer lives than he, and never was there a more perfect type of an honest man. Persecuted and despised for his opinions, his faith in the justice and mercy of the God in whom he trusted never wavered for an instant. Even his enemies respected him for his stern and unyielding integrity, and the innate nobleness of his heart. Amid the trials and perils in which part of the last years of his life was passed, his trust in God was ever firm and unshaken. He often remarked that his life was in the hands of God, and not man; that he was placed here for a purpose, and when that purpose was accomplished, his mission ended;

his spirit would be recalled to him who gave it. He had been ill about two weeks, but without one murmur, almost without pain, his strength gradually failed, and he passed into the spirit-land calmly and gently as if falling into a sweet sleep. He was speechless for several hours before his death, but his serene and happy countenance, and the half smile which rested on his parted lips, spoke more eloquently than words could of the celestial joy which filled his heart and the glorious visions that greeted his spirit eyes. We, who stood around his bedside, could but think that angel forms were hovering o'er him, waiting to bear his ransomed soul to the bright and happy home prepared for it in heaven. For him death had no terrors. He regarded it but as a happy transition from this vale of tears; to a brighter, purer world above, where sickness and sorrow never come, and partings are no more. He left a widow and five daughters, with numerous friends and relations to mourn his loss. A kind husband and father, our loss none but ourselves can realize. Yet why should we mourn? We know that our loss is his eternal gain. May we so live that our lives will be as blameless, and our deaths as happy as his was. Desiring that you and Christians everywhere will remember us in your petitions to the throne of mercy, I remain, yours in affliction,

EVA E. PEAL.

Virginia papers please copy the above.
OTEO COUNTY, N. T., Nov. 22, 1865.

MR. EDITOR.—Allow me to have inserted in the "Signs of the Times," a notice of the death of LEWIS C. SCOTT, son of Abraham C., and Phelina Scott, of Baltimore Co., Md., aged 2 years and 7 days. This very interesting child died of dyptheria Nov. 15, 1865. He was a sprightly and promising boy. While the parents feel keenly their loss, they ought to remember that the dear little boy has gained greatly by his departure from earth to glory. Their Heavenly Father has seen fit to add to his own heavenly household another of Christ's redeemed ones. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The little one is not dead. The body, it is true, sleeps in Jesus; but the soul which is immortal as its Sire, lives on in eternal youth and bliss. Those infantile powers unused to spiritual exercises here, are now expanding and employed in the adorations of the heavenly world. This is the fourth of their children that has gone to swell the anthems of heaven. Oft-times sad bereavements are visitations of mercy, directing the attention of parents to the contemplation of holy themes, causing them to think of celestial scenes, viz: Heaven—the home of the righteous—the resting place of the redeemed—where Christ lives and reigns, dispensing unwasting felicity to his blood-washed loved ones. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." May this bereavement prove a blessing in disguise to the sorrowing parents, is the prayer of their affectionate uncle,

ISAAC COLE.

BALTIMORE Co., Md., Dec. 4, 1865.

ELD. NICHOLAS D. RECTOR

Departed this life at 6 o'clock, p. m., on Sunday, Dec. 17, 1865, aged 73 years, 1 month, and 2 days. He was born in Duanesburg, in this state, Nov. 15, 1792; was baptized in July, 1816. Ordained to the work of the ministry in May 1831. Soon after his ordination he was separated from the New School Baptists on account of his opposition to the new institutions which had at about that time become popular among the Baptists. Some years subsequently, he settled in South Dansville, and became pastor of the Old School Baptist church of that place, where he continued his ministerial labors until his departure from these mortal shores. For some years past he has been the only ordained minister in that part of the state, which has formed the Old School Baptist Conference of Western New York. Elder Rector was bold and fearless in defending what he conscientiously believed to be the truth; for which he received much persecution from the enemies of the cause. On some points in our faith, especially on the special nature and design of the atonement, he was not so clear as was desirable; but he was highly esteemed for his sterling integrity, and irreproachable deportment. He leaves our sister Rector a lonely widow, in her advanced age, and several children, all of whom are settled in life, and most of them profess to be followers of the meek and lowly Savior.

We received a telegraphic message requesting us to attend his funeral, and after riding over three hundred miles by Railway, we were in time to preach on his funeral occasion on Wednesday, the 20th, from 2 Tim iv. 7, 8, a text selected by the deceased.

DIED—At his late residence in South Dansville, N. Y., Nov. 2, 1865, after a short illness of Typhoid fever, DEB. HENRY BOWEN, aged 49 years. He was baptized in March, 1857, and subsequently made a deacon in the South Dansville Old School Baptist church, which office he held to the entire satisfaction of the church as long as he lived. His disposition was remarkably amiable; he was sound in the faith, and highly esteemed both in and out of the church. His sudden departure, and that so soon followed by the death of the beloved pastor, has fallen heavily on the little church. His widow, our esteemed sister, still survives, but feels most deeply the weight of her afflictive bereavement; but seems to be supported by succor from above. May the Lord comfort the afflicted in that place, wipe away the flowing tears, and build again the waste places of Zion.

ELDER BEEBE.—Please publish the following obituary:

DIED—At the residence of his father, in Logan Co., Ky., on the 29th of November, 1865, FRANCIS WEBSTER PAGE, son of Samuel and Louisa Ann Page, the latter a pious member of the Old School Baptist church, in the eighth year of his age. Please permit me to mourn their loss in the following lines:

They loved him when the sunny light
Of bliss was on his brow;
That bliss has sunk in sorrow's night,
And yet they love him now.

They loved him when his joyous tone,
Taught every heart to thrill,
The sweetness of that tone is gone,
And yet they love him still.

They loved him when he proudly stept,
The gayest of the gay;
That pride the blight of time has swept,
Unlike their love, away.

They loved him when his home and heart,
Of fortune's smile might boast;
They saw that smile decay—depart,
And then they loved him most.

F.

RUSSELLVILLE, Ky., Dec. 25, 1865.

BROTHER BEEBE.—You will please publish in the "Signs of the Times," the death of my dear mother, SARAH PRICKETT. She departed this life on the 17th of June, 1865, in the 87th year of her age. She made a profession of religion in England nearly fifty years since, and came to America in 1829, and has since been a consistent member of the Salem Old School Baptist Church in this city ever since its constitution until her death, and although she was afflicted with deafness for many years, yet her seat among her brethren and sisters was seldom vacant. She was a lover of the truth, although she was deprived the privilege of hearing it proclaimed. We trust she is now enjoying that rest that remains for the people of God.

ANN GIBBS.

PHILADELPHIA, Pa., Dec. 18, 1865.

BROTHER BEEBE.—Please publish the following obituaries:

DIED—In Hancock Co., Ill., July 27, 1865, MARGARET A. WILSON, consort of Samuel Wilson, and eldest daughter of H. P. and Margaret Dickson, aged nearly 52 years

ALSO,

DIED—Near La Harpe, Hancock Co., Ill., Nov. 25, 1865, H. P. DICKSON, aged about 81 years. Brother Dickson moved from Tennessee to Morgan Co., Ill., many years ago, where he was baptized by Eld. Wm. Crater, when he was 67 or 68 years of age, and united with the Regular Baptist church. He moved to Hancock Co. in 1856, and became a member of the Bethany Church, since which time the writer has been intimately acquainted with him and his estimable family. Bro. Dickson was a model of the christian, the gentleman, the citizen, the neighbor, the father, and the husband; in fact, he was almost without fault in all the relations of life, and was worthy of a more extended notice than your space would allow. He sank down gradually to the grave with but little pain, and fully resigned to the will of his heavenly Father. The writer conversed with him repeatedly in his last days, and found him relying alone on the sovereign grace and mercy of God. He leaves a disconsolate and aged widow, several children, grand-children and others to mourn his departure. May the Lord be their God. The funeral of himself and Mrs. Wilson was largely attended in La Harpe, on the 2d Sunday in December, where the writer addressed them from Hosea xiii. 14.

ALSO,

DIED—Near La Harpe, Ill., Dec. 4, 1865, of Typhoid fever, VIRGINIA BUTLER, daughter of Jesse and Elizabeth Butler, aged nearly 12 years.

I. N. VANMETER.

MAGOMBE, Ill., Dec. 13, 1865.

DEAR ELDER BEEBE.—Please insert in the "Signs of the Times," a notice of the death of our dear child. I have looked in vain for such a notice, hoping that some one of our friends would have attended to it:

DIED—October 12, 1865, ALBERT EUGENE, infant son of Harrison and Catharine C. Thompson, aged 1 year, 5 months, and 7 days.

"So fades the lovely blooming flower,
Faint smiling solace of an hour;
So soon our our transient comforts fly,
And pleasures only bloom to die."

Then let our sorrows cease to flow,
God has recalled his own;
But may our hearts, in every wo,
Still say, "Thy will be done."

CATHARINE C. THOMPSON.

WALLKILL, N. Y., Dec. 3, 1865.

DIED—At Wells, Me., Dec. 19, 1865, sister ELIZABETH, wife of brother Isaac Bennett, aged 79 years and 6 months. She has been a member of the Old School Baptist church of this place for many years. She has been quite infirm for some years, in body, but would talk well about the Savior, and her hope in him. She was sick for some months before death came to her relief, but was well reconciled to her fate.

WM. QUINT.

NORTH BERWICK Me., Dec. 28, 1865.

ERIE RAILWAY

GREAT BROAD GAUGED DOUBLE TRACK ROUTE
BETWEEN THE ATLANTIC CITIES AND THE
West, Northwest, South And Southwest.

FOUR EXPRESS TRAINS DAILY!
460 MILES WITHOUT CHANGE OF COACHES
BETWEEN
NEW YORK & DUNKIRK, BUFFALO,
SALAMANCA AND ROCHESTER.

Abstract of Time Table Adopted November 20, 1865.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAYONIA FERRY, FROM DEPOT
FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.00 A. M. DAY EXPRESS, Daily (except Sun-
days,) through without change of Coaches,
arriving in Buffalo 11.58 P. M., Rochester 10.42
P. M., Salamanca 11.33 P. M., and Dunkirk 1.48
A. M., connecting at Buffalo with the Lake Shore
and Grand Trunk Railways, and at Salamanca
with the Atlantic and Great Western Railway
for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for
Otsville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sun-
days excepted,) through without change, stop-
ping at all principal Stations, and reaching Buf-
falo at 6.12 A. M., Salamanca 6.00 A. M., and Dun-
kirk 8.14 A. M., making direct connection with
Trains on Lake Shore and Atlantic and Great
Western Railways for points West and South.

4.00 P. M. WAY TRAIN, Daily (Sundays except-
ed,) for Newburgh, Warwick, Port Jervis, and
intermediate Stations.

5.00 P. M. NIGHT EXPRESS, Daily (except
Saturdays and Sundays,) for Salamanca, Dun-
kirk and Buffalo, through without change of
Coaches, reaching Salamanca at 1.25 P. M.,
Buffalo 1.45 P. M., and Dunkirk 3.20 P. M., making
direct connections with Atlantic and Great West-
ern, Lake Shore and Grand Trunk Railways for
all points West and South-West.

5.30 P. M. WAY TRAIN, Daily (Sundays except-
ed,) for Suffern, and intermediate Stations.

6.00 P. M. LIGHTNING EXPRESS, to Buffalo
and Rochester, Daily, and to Dunkirk and Sala-
manca, Daily (except Saturdays,) through with-
out change of Coaches, arriving in Rochester
12.15 P. M., Buffalo 1.45 P. M., Salamanca 1.25
P. M., and Dunkirk 3.20 P. M., making direct
connections with Atlantic and Great Western, Lake
Shore and Grand Trunk Railways, for all points
West and South.

8.00 P. M. Through EMIGRANT TRAIN, Daily,
without change of cars to Buffalo, Salamanca
and Dunkirk, connecting with all Western
Lines, and forming by far the most comfort-
able and desirable Route for the Western Emi-
grant.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York
Time from Depot Cor. Exchange and Michigan
Streets:

5.00 A. M. NEW YORK DAY EXPRESS, from
Buffalo (Sundays excepted.) Arrives in New
York at 10.20 P. M. Connects at Great Bend
with Delaware, Lackawanna and Western Rail-
road for Philadelphia, Baltimore, Washington,
and points South.

8.35 A. M. EXPRESS MAIL, via Avon and Hor-
nellsville Daily (except Sundays.) Arrives in
New York at 7.00 A. M. Connects at Elmira
with Williamsport and Elmira Railroad for Har-
risburgh, Philadelphia, Baltimore, Washington
and points South.

6.05 P. M. NEW YORK NIGHT EXPRESS, from
Buffalo daily. Arrives in New York at 11.50
A. M.

10.45 P. M. CINCINNATI EXPRESS, from Buffalo
Daily (except Sundays.) Arrives in New York
at 4.15 P. M. Connects at Elmira with Williams-
port and Elmira Railroad; at Great Bend with
Delaware, Lackawanna and Western Railroad,
and at New York with Afternoon Trains and
Steamers for Boston and New England Cities.

Only One Train East on Sunday, leaving Buffalo
at 6.05 P. M., and reaching New York at 11.50
A. M., in advance of all other routes.

FROM DUNKIRK AND SALAMANCA—Trains
will leave by New York Time from Union De-
pots:

5.31 A. M. NEW YORK DAY EXPRESS, from
Salamanca, Daily (except Sundays.) Intersects
at Hornellsville with the 5.00 A. M. Day Express
from Buffalo, and arrives in New York at 10.20
P. M.

7.00 A. M. EXPRESS MAIL, from Dunkirk
Daily (except Sundays.) Stops at Salamanca
9.25 A. M., and connects at Hornellsville and
C with the 8.35 A. M. Express Mail from
Buffalo, and arrives in New York at 7.00 A. M.

4.20 P. M. NEW YORK NIGHT EXPRESS, from
Dunkirk, Daily (except Sundays.) Stops at
Salamanca 7.00 P. M., and intersects at Hornell-
sville with 10.45 P. M. Cincinnati Express from
Buffalo, and arrives in New York at 4.15 P. M.

FROM ROCHESTER—Will leave by New York
Time from Genesee Valley Depot.

6.15 A. M. NEW YORK DAY EXPRESS, Daily
[except Sundays.] Intersects at Corning with
the 5.00 A. M. Day Express from Buffalo, and
arrives in New York at 10.20 P. M.

10.25 A. M. EXPRESS MAIL, Daily [except Sun-
days.] Intersects at Corning with 8.35 A. M.
Express Mail from Buffalo, and arrives in New
York at 7.00 A. M.

6.45 P. M. NEW YORK NIGHT EXPRESS, Daily.
Intersects at Corning with the 6.05 P. M. Night
Express from Buffalo, and arrives in New York
at 11.50 A. M.

THE BEST VENTILATED AND MOST LUXURIOUS
SLEEPING COACHES IN THE WORLD—
accompany all night trains on this Railway.

BAGGAGE CHECKED THROUGH,
And fare always as low as by any other Route.

ASK FOR TICKETS VIA ERIE RAILWAY.

To be obtained at all Principal Ticket Offices.
H. RIDDLE, WM. E. BARR,
Gen'l Sup't. Gen'l Pass. Ag't.

AGENTS.—We have formerly occupied a column
of our last page with a published list of agents for
our paper, which publication we have thought
best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in
making up lists of subscribers, forwarding pay-
ments, &c., because their names were not on the
published list. Whereas, all who will make up
orders and remit payments are requested to do so.
2. Because our list unavoidably becomes con-
fused by death, removals, and other causes.
3. We wish to fill up our sheet with that which
will be of more general interest to all our readers.
4. It is not necessary. We hope all our breth-
ren will interest themselves in increasing our cir-
culation, collecting and remitting payments, &c.
[Ed.]

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND
CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a
strict observance of the following rules:

1. All new subscribers will please write their
names, and the name of their Post Office, County,
and State, as plainly as possible.
2. Old subscribers, who wish their subscription
discontinued, will state distinctly the Post Office,
County, and State, at which they have received
their paper formerly, and see that their subscrip-
tion is all paid up.
3. Those who wish to have their address chang-
ed from one Post Office to another, will be care-
ful to tell us the name of the office from which,
as well as that to which, they desire it changed.
4. Those who send payments for their subscrip-
tion, should, in all cases, give their Post Office
address.
5. Agents, and all others, who forward pay-
ments for others, should state distinctly the name,
and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and
the Western State Banks, are uncurrent here, our
friends will oblige us by sending United States
"Greenbacks," or Canada notes, if they can not
send gold.

A strict compliance with the above rules, will
greatly oblige us, and enable us, with the greater
accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice
to the contrary, are considered as wishing to con-
tinue their subscriptions.
2. If subscribers order the discontinuance of
their papers, publishers may continue to send
them until all sums due are paid.
3. If subscribers neglect or refuse to take their
papers from the office to which they are directed,
they are held responsible until they have paid
what is due, and order their papers discontinued.
4. If subscribers remove to other places with-
out informing the publisher, and the paper is sent
to the former direction, they are held responsible.
5. The law declares that any person to whom a
periodical is sent, is responsible for payment if he
receives the paper, or makes any use of it, even
if he has never subscribed for it, or has ordered it
stopped. His duty in such a case is, not to take
the paper from the office, and to notify the pub-
lisher that he does not wish it.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed
and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States curren-
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Those who have been subjected to the loss of
their property by the late devastations of our
country, will be supplied the present volume at
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ability, those who are unable to pay that
amount, on making their case known to us, will
be supplied gratuitously.

THE HISTORY
OF
PROTESTANT PRIESTCRAFT
IN
EUROPE AND AMERICA,

Is now being published in consecutive numbers of
the "Banner of Liberty," (an independent weekly
newspaper published by G. J. Beebe, at Middle-
town, Orange Co., N. Y., at \$2 per year, payable
in advance.) Back numbers, or supplements, con-
taining the chapters already published, will be
furnished to subscribers. This History contains a
full exposure of Popular Delusions relative to the
pretended "Reformations" under Calvin and
Luther, Henry VIII., Crommer and Cromwell, by
a truthful history of their rise, progress and perse-
cutions in Europe, down to the emigration of the
Pharisaic Puritans to America—an account of their
persecutions of Baptists, Quakers, Catholics and
other Dissenters in New England, the Blue Laws
and Witchcraft—Persecutions of Dissenters from
the State Religion in Virginia prior to the Revo-
lution of 1776—the severance of Church and State
at the formation of the United States Government
opposed by the popular clergy of that day—their
efforts, and those of their progeny, to restore
political power to the clergy, by an attempted
union of Church and State—the Constitution of
the United States and of most of the States, in the
way, and the consequent conspiracy of the clergy
to overthrow our former happy system of free
government—the various means employed from
the first perversion of Sunday Schools, and the
Anti-Sunday-Mail movement, down to the seizure
and subversion of the common schools, academies
and colleges, from institutions of learning to en-
gines of ignorance for the enslavement of the
minds of the rising generations to the degrading
dogmas of the clergy—the rise and progress of
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ingism, Abolitionism, and the various other fanati-
cisms of Priestcraft.

All should subscribe who wish to acquaint
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the most terrible sectional war, and threatens to
follow it with a sectarian crusade far more awful,
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exposing its character and objects, such as the
author has sought to make this history useful in
accomplishing. Priestcraft is therein proved to
be alike antagonistic to the true Christian religion,
popular liberty, and the public peace and pros-
perity; and the political clergy are also proven
to be the servants of Satan, instead of ministers
of the Prince of Peace, and their influence
"evil, and only evil continually." Patriots will
find a perusal of its pages of great advantage
in enabling them to fight the hydra headed mon-
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THE BAPTIST HYMN BOOK.—We are
now ready to supply all orders for our new
selection of Hymns. We have already disposed
of more than 9,000 copies; and we intend to keep
a constant supply on hand, in all the variety of
binding, on the following Cash Terms: In sub-
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copies, or for any number less than six copies;
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Turkey morocco, elegant style, single copies,
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Best quality of morocco, single copies, Two Dol-
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handsome style, at \$2.50; and our best Turkey
morocco, at \$3.

—DR. H. A. HORTON'S MIASMA ANTIDOTE.
The undersigned, having purchased of his widow
the sole right to make and vend Dr. H. A. Horton's
Celebrated Miasma Antidote, will keep a supply
of it on hand, and be ready to supply all orders
promptly.

PRICE.—Per single bottle \$2 00. Single bottle,
put up in tin case and forward by mail, \$2 50—the
extra fifty cents being required to pre-pay post-
age. One dozen bottles, packed securely and sent
by express, for \$20 00—exclusive of expressage:
A liberal discount to those who purchase by the
quantity to sell again. Printed directions for
using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know
how much good your Miasma Antidote done me,
and two others, last summer, by preventing the
ague. I worked, all the summer, at a saw mill in
the Missouri River bottom. All the hands were
sick with the ague, and so was every body around.
I got some of your medicine, and myself and two
others took it, according to the directions, and felt
nothing like the ague all the while we were there
—on the contrary, we enjoyed better health than
was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all
the fall, with the ague. A druggist was owing me,
and I took my pay out in fever and ague medicine.
I got almost all kinds, and none seemed to do me
any good. At last I got a bottle of your medicine
and it helped me very much. I have used up, now,
almost two bottles, and I am satisfied that I am as
well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three
children had the fever and ague for over two
months, and one bottle of your medicine cured us
all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled
with what the doctors call a liver complaint for
several years. At times I have had so much dis-
tress that I thought I could not live. Doctoring
did not seem to do me any good, so I gave up in
despair: but, last summer, I got a bottle of your
medicine, because you had been recommended as
so good a physician. It did me so much good that
I tried another bottle, and now I am on the third,
and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma
Antidote as high as you please, for it will bear it,
I am satisfied that it broke up the bilious fever on
me, and I have used it for breaking up the same
fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical ed-
ucation in the best schools in the land, and has had
a great deal of experience in the practice of his
profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study
or a long time, and his remedy can be implicitly
relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most re-
liable and skillful physicians in the west; but his
reputation as a surgeon is unsurpassed. Anything
that he may recommend, may be used with confi-
dence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., FEBRUARY 1, 1866.

NO. 3.

Correspondence of the Signs of the Times.

HENRY COUNTY, Indiana.

BROTHER BEEBE:—Sometime during the month of July last, I received a private letter from an aged sister, in which I was requested to write through the "Signs of the Times" on the following portion of scripture which is recorded in Mal. iii. 10. I owe an apology for not complying with the request sooner, but having been from home so much of my time I have not had the opportunity until now. The text reads: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In the preceding part of this chapter, the sacred writer has, in the most beautiful and sublime language, portrayed the coming of Christ and delineated in the most glowing manner what should be the character of his mission, saying, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mark it! This process of refinement and purification was designed to prepare them to make an offering in righteousness. This, therefore, would be the natural inference, that without that cleansing, purging and purifying, they could not make an acceptable offering. But the writer further adds, "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years." Then the Lord speaking by the prophet in the 6th verse, says: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." And then comes in the language upon which we are requested to write.

In expressing a few thoughts upon the subject, we shall not attempt to particularize upon each clause of the text, but drop a few general hints in connection

with it. Tithe signifies one tenth; and according to the covenant made with national Israel, the people were required to pay tithes of all that they possessed. This appears to have been enjoined upon them by the law or covenant which God made with them, and which they were required to strictly observe. But we believe that national Israel was a typical people, designed to typify Spiritual Israel; and that the laws and regulations enjoined upon them for their government as a nation, were typical of the rules and regulations which have been left upon record by our divine Law-giver, for the discipline and government of his spiritual kingdom; and that in case we, his spiritual subjects, neglect or disobey his holy precepts and commandments, he will surely visit our transgressions with a rod, and our iniquities with stripes. Therefore every precept, rule, command and injunction should be strictly and implicitly obeyed; and that if we fail to comply with his requisitions, we will surely reap the bitter consequences of our disobedience. But after we have done all that he has commanded in his word and faithfully discharged every duty, we have nothing whereof to boast; we have only done that which duty required of us—to manifest our allegiance and fidelity to our rightful and merciful Sovereign—and by no means should we claim justification or expect eternal salvation on account of our obedience. But as the apostle James says, "Show me thy faith without thy works, and I will show thee my faith by my works." In tracing the subject we will first endeavor to show that national Israel were required, under the law, to pay tithes; then we will try to show what we understand to be typified by the commandments and obedience enjoined upon the Israelites. To establish the first point we will simply call the attention of the reader of this article to the following portion of God's word, without penning down the language here. See Lev. xxvii. 30, and 32, Num. xviii. 26, Deut. xii. 17, and xiv. 22 and 23, 2d Chron. xxxi. 5, 6 and 12. Many others might be adduced, but these are deemed sufficient on the point which we are aiming to establish. Here you will bear in mind, the curse spoken of in the verse preceding our text: In short, the covenant which God made with national Israel was wholly disregarded, and for their insolence and utter contempt of his wise injunctions, they justly incurred his righteous indignation, and the many calamities which he visited upon them as a nation. Where is the bible reader who will not readily concur with us in the conclusion, that all the destruction and misery that was sent upon that people, was on account of their wickedness and folly, as the just retribution of their rightful and lawful Sovereign? But notwithstanding these severe judg-

ments and the sore chastisement which they so often received at his hand, how soon they forgot it all and returned to their wickedness and idolatry. And when he had given them the law from Mount Sinai, and they had gazed upon the sublime majesty; the mountain that burned with fire; the blackness, darkness and tempest, and heard the sound of the trumpet and the voice of words, and entreated that the word should not be spoken unto them any more, for they could not endure that which was spoken, and if so much as a beast touched the mountain, it was to be stoned or thrust through with a dart: and so terrible was the sight, that Moses, the servant of God, said, "I exceedingly fear and quake." How soon after witnessing all this sublime grandeur they were filled with amazement and terror, did they forget the solemn scene and return to their folly and idolatrous worship? When they had gotten but a little way from the solemn place, and the deep mutterings and thunderings of Mt. Sinai ceased to be heard, and their first terror had subsided—poor fools!—they made a golden calf and fell down and worshiped it; a thing which they were strictly forbidden to do. All this is calculated to show how blind and stupid man is by nature.

Having said this much on the first proposition, we will now proceed to an examination of the second. And here we will say that we are aware of the opposition which we are liable to encounter from the popular theologians of the day. But it matters not so we but adhere to the truth. Those clerical gentlemen, some of them at least, tell us that the tithes are the peoples' money and the storehouse the Lord's treasury, and that it is the duty of the people to contribute liberally to the support of their various schemes of evangelizing the world; and for the purpose of saving souls, as they affirm, we must have contributions for Sunday School Societies; contributions for Home Missions; contributions for Foreign Missions; contributions for Bible Societies; contributions for Tract Societies, and more recently, contributions to the Freedmen's Aid Society, and perhaps many other so called popular benevolent institutions of the day. All these schemes may look very plausible to some people, and we have no doubt but that thousands and millions of honest and unsuspecting persons have been duped into the support of these institutions, who verily believed at the time and still continue to believe that they are doing God's service. We pity, from the bottom of our heart, those who are led by these blind guides. Now we need scarcely say to bible readers, that all these so called benevolent schemes are wholly unauthorized, and consequently without warrant in the scriptures; for who has ever

read of a Sunday School, a Home or Foreign Mission, a Bible Society, or Freedmen's Aid Society in the bible. If, therefore, they are without warrant in the scriptures, is it not reasonable to suppose that instead of being productive of good their influence should be wielded in opposition to the truths of the bible? Reader, be not astounded when we tell you that all these benevolent schemes have been the means of sowing broadcast the seeds of discord and bitter animosity, and have been, and are at this time a curse to the people rather than a blessing. Their baneful influence and deleterious effects upon society, have been fully tested and abundantly realized by the community during the reign of terror through which we have passed in the last five years. In fact, their direct tendency from the first was to produce evil and not good. They are nothing more nor less than some of the many combinations of anti-christ, or Mystery, Babylon the great—the mother of harlots, and abominations of the earth. But perhaps some one who reads this may say: These are religious societies and you should not speak so disparagingly of them! We answer, so much more dangerous are they to the truth. If they would throw off their disguise, their sheeps' clothing, and appear in their native dress, and manifest their real motives and natural disposition to the people, there would not be so many deceived by them. But the individual who will take the pains to follow them in their history for the last forty or fifty years, will not fail to find many prints and signs of their cloven feet. We do not speak thus disrespectfully of all who are connected with them; for we verily believe that many christians become entangled in their wiley nets; and this is the reason why we thus expose them.

For instance, the disseminators of these principles, in order to encourage the people to the support of their theories, told them if they would only contribute liberally to the support of those various societies, that they would thus be the means of disseminating the principles of the christian religion, and the gospel of Christ would soon be proclaimed throughout the inhabited globe, and that the grand result would be, that the nations should learn war no more, and all men should bow to the mild sceptre of Prince Emmanuel. Had the people read their bibles and believed them, they would have known these promises to be false. But anxious to contribute to the bringing about of such a desirable state of things, and thus usher in the "glorious millenium," they freely contributed their means and paid their money. But have they received the value of it? Mark you! they did not pretend to give the value at the time they received the money. They only promised it in the

future. Have the people received value yet? Have they fulfilled their promise? O that I had a voice like a trumpet, that I could make it ring in the ears of the whole world, I would ask the people all in one breath, Have you received the value of your money? or have you been miserably and impiously duped! Methinks I would hear echoed back from many an humble cottage; from many a lonely and dreary home; from many a desolate fireside; from many a poor, comfortless widow; from many a homeless and neglected orphan; in short from many a home where peace, tranquility and happiness reigned, and where love flowed from breast to breast, and neighbors respected each other, in sad and doleful accents, *duped! duped! duped!* But instead of fulfilling their promises they have divided professed bodies of christians: they have sown the seeds of discord which have matured and produced their legitimate fruits: they have set brother against brother, and the father against the son in deadly conflict: they have taught the people that they were fully justifiable in wantonly imbruing their hands in their neighbors' blood, and in resorting to any means, however inhuman and barbarous, to destroy what they had concluded was a very great sin, but which, (unfortunate for them) the bible knew nothing about: they have blasphemed the name of God, and made assertions that were calculated to chill the blood in the veins of non-professors, and made themselves an object of derision and ridicule among all honorable men. Instead of inculcating a spirit of love, joy, peace, long-suffering, gentleness, &c., they have poisoned the minds of the people and instilled a spirit of idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, revelings, and such like. In short the popular clergy of our country have debauched themselves, and put the most powerful arguments into the mouths of infidels that they have ever wielded. "Nevertheless the foundation of God standeth sure, having this seal; the Lord knoweth them that are his."

Here, in order that I may be fully understood and that I may point out a well defined, but doubtless, with some of the brethren, neglected duty, I feel disposed to drop a few thoughts touching the support of the ministry; and I am aware that it is a point that should be approached in a very careful manner. While we have ever vehemently and earnestly opposed all these abominations and anti-scriptural schemes, nevertheless we do believe it to be the duty of the churches to look after the temporal wants of those who labor for them in word and doctrine. Upon this point I may subject myself to some censure, even from many dear brethren and sisters; however I do not know that I should fear any man, or tremble at the consequences, so long as I keep within the bounds of the scriptures. In order that we may be fully understood, we will say that we believe it to be as binding upon God's people to contribute to the support of the ministry as the Lord has prospered them, as any other duty enjoined in the scriptures; and that when we neglect it we are guilty of the neglect of a known and palpable duty. Dear brethren, are you blessed with the privilege of sitting under the droppings of the sanc-

tuary? If so, does your minister ride through rain, snow and mud, to be punctual to his appointments, leaving his family and business in order to look after your spiritual welfare? Does he spend two, three or four days out of a week, depriving himself of the society of his family and the comforts of home? Does he feed you with the sincere milk of the word? Do you enjoy his preaching? Do you believe that he is sent of God to proclaim the good news of salvation? Do you believe that he is discharging his duty? Does he spend a great portion of his time while at home in study, in order that he may show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth? Is he so expert in quoting the scriptures and expounding the truth that you are not ashamed of him? Perhaps to the greater portion or all of these questions you can answer, yes. Then let me ask you one more question in brotherly kindness. Be not startled or alarmed. It is easy to answer. Easy, because you may judge from the bible whether you are correct in your answer. Do you discharge the duty enjoined upon you towards your servants? Here we will introduce a few plain passages of scripture, in order to remind you of that duty, and then pass to the contemplation of a more pleasing portion of the subject; for, to us, it is rather unpleasant to administer rebuke. Nevertheless it is sometimes necessary. See 1st Cor. ix. entire; also, 1st Tim. v. 18. Deeming the testimony adduced sufficient upon the point in question, we would say to the brethren, Remember the privations, turmoils and trials of your servants, and do unto them as you would have them do unto you were you in their place. While we are glad to admit and happy to say that some of the churches are faithful in this respect, we are sorry to say that others are very remiss in their duty. Yours,

J. A. JOHNSON.

(TO BE CONTINUED.)

HOMES, December 24, 1865.

DEAR FATHER IN THE TRUTH:—I can think of nothing that would give me more satisfaction to-day than the happy privilege of listening to your voice, while you speak of the unsearchable riches of Christ, and the glory of his kingdom. I do think I love this heavenly theme, and I rejoice that I, though so unworthy, am permitted to have a name among the children of the Most High, and my heart fills with thankfulness that I was ever enabled to enter in through the gates into the city. But sometimes I fear it is not real, that I have been too confident, and perhaps have said too much. At such times I feel myself sinking in the dust of humiliation, and can only breathe forth, Lord, teach me thy truth, that I may understand thy ways, for my strength is weakness, and all my help must come from thee. I am often almost overpowered with a sense of my own helplessness, and my inability to walk in that straight and narrow way that is cast up for the ransomed of the Lord to walk in. Then again I am enabled to forget, for a while, this frail tenement, and look away to the blessed Immanuel, who is my strength and my Redeemer, and in whose footsteps I desire to tread; to cast my care on Jesus, who is my joy and my

song. How very sweet this precious name sounds to me, falling on my heart like richest music.

When I first learned to love the name of Jesus; the very sound of that name, either spoken or sung, thrilled me with joy, making me feel as though I had heard a sermon which had entered into the mysteries of the heavenly kingdom. At that time my first thought in the morning was of the Lord's mercy, and the night found me still dwelling upon his excellency.

Years have passed by, and I yet feel that "his mercy is great above the heavens, and his truth reacheth unto the clouds," and I wonder if it can be possible that I am one whom Jesus loves, as he did Mary and Martha. O that I could, with Mary, always sit at his feet, and learn of him, knowing that in him dwells all the treasures of wisdom and knowledge; and fully realizing that all things shall work for my good if I truly love his name.

How comforting is this precious promise in times of affliction, and to feel, when the waves of sorrow almost overwhelm us, that all these things "shall work for us a far more exceeding and eternal weight of glory."

It is three weeks to-day since a new mound was made in our little graveyard, and our aged aunt laid to rest. Nearly ninety years had she journeyed, and I did not wonder that she spoke often through her sickness of being tired, and desiring to rest, and we hope she has attained that rest that remains to the people of God. Her painful days and weary nights are over, and her eyes are closed to earthly scenes, to open, we hope, on the shores of immortal glory. Elder St. John truly spoke words of comfort to us at that time, and while listening to the glorious truths with which he seemed inspired, my mind was raised above the fading pleasures of earth, which are like the leaves of Autumn, and my soul was refreshed with the waters of life, while I was permitted to drink from this never-failing fountain.

I am very thankful, Elder Beebe, for your kind and fatherly letter; it was a comfort to us all, and your words of sympathy fell on our hearts like dew upon the grass. We are glad to know that the Lord sustains you in all your trials, and, having been with you so long, we are sure he will never leave you. I cannot express the gratitude I feel when I think of your kind and encouraging words to me, for it is my greatest treasure in life to know that I have the affectionate regard of those I esteem, and that I am not forgotten by the members of my Father's family.

I often feel, while reading the "Signs of the Times," as though I would like to respond to much which they contain, yet when I attempt, with my feeble pen, to write for publication, I tremble, it appears so presumptuous. Still I cannot help desiring to write, for I value that little paper more than any sheet that is printed, and I would be glad if I could do anything for its advancement. I felt most forcibly your words in the last editorial concerning the fulfillment of prophecy within the coming year, and since then I have had a great desire to talk with you about it. I have been hoping that while it is winter, and the air is filled with cold, it will be summer in the church, and that while the earth is covered with snow, the

garden of the Lord will grow green, and bear much fruit to his honor and glory.

If I would satisfy my own mind, I would write much more, but that I cannot do; so with love to your family and all the dear ones, I remain your affectionate sister,

BESSIE DURAND.

RENSSELAERVILLE, N. Y., Dec. 25, 1865.

DEAR BROTHER BEEBE.—Brother Banes of Philadelphia wished me to say something, through the "Signs of the Times," on two passages of scripture, viz: Luke xi. 4, and 1 John v. 18. If I understand brother Banes, he cannot perceive the harmony in the two passages which he desires, and I cannot vouch for his being much, if any, more enlightened on the subject after reading what I can say about it. But, "Such as I have, give I unto thee." It is the duty, and sometimes the privilege of Zion's children to give according to what they have; and it is a blessed thought, that they are not required to give according to what they have not. Our Master does not take up where he has not laid down, nor gather where he has not strewn. There is a spirit in men, and the Lord giveth it understanding. Except the Lord anoint our eyes, we are as likely to "see men as trees walking," as any way. But with the heavenly anointing we are enabled to see things as they are. It is then we can appreciate the truth of the bible which teaches that the saints sustain a relationship to two distinct heads: the one *natural*, and the other *spiritual*. From these proceed two elementary principles which are as opposite in their nature as fire and water, or bitter and sweet. In the christian's experience, these two principles meet, and like David and Goliath, engage in deadly conflict. The one boastful of power to will and to do; the other having no confidence in the flesh, modestly points to his God and feels the weight and truth of what Christ said to his disciples, "Without me ye can do nothing."

"What will ye see in the Shulamite? As it were the company of two armies." This struggle continues until the *old man* which is corrupt with his deeds shall fall, and the two principles are sundered to meet no more; but until that final separation or change shall come, we shall have occasion to pray for the forgiveness of sins; for with our flesh we serve the law of sin. In this tabernacle we often find ourselves engaged in the things which we allow not, and we groan within ourselves, being burdened; not that we would be unclothed, but clothed upon with our house which is from heaven. How often is the holy spirit of God, whereby we are sealed unto the day of redemption, grieved because of the workings of the flesh, which, being contrary to the spirit, compels us to cry out, with Paul, "O wretched man that I am, who shall deliver me from the body of this death?"

The passage in Luke is a part of what is called the Lord's Prayer. The disciples having expressed a desire that their Master would teach them how to pray, he at once complied, and gave them a form which is the true expression of every heaven-born child. It is in the nature of their heavenly birth to say, "Our Father which art in heaven," and by virtue of this heavenly birth they find themselves

united to the household of God, in love. "We know that we have passed from death unto life, because we love the brethren." And it is impossible for us to love him that begat, and not love them who are begotten of him. Now this principle or element, which is love, possesses the spirit of forgiveness. "If any man have not the spirit of Christ, he is none of his." We have this example, the law and the testimony. Upon this point the dear Redeemer did not call down the judgments of God on his enemies; but he prayed, saying, "Father, forgive them." This spirit is the same in heaven as on earth; therefore if we have experienced the love and mercy of God in the forgiveness of our sins, ought we not to forgive those who have trespassed against us, being governed by that charity which covereth a multitude of sins? If destitute of this, we are blind, and all our pretensions to religion are vain, and we are no more than sounding brass or a tinkling cymbal. Our Savior gave a very powerful illustration of the two principles which his saints possess, in the parable of the two servants. The one, in great distress because of his indebtedness, and having nothing to pay, throws himself upon his master's mercy, and he was forgiven all. But when he came to deal with his fellow servant who was indebted to him, he was cruel and unforgiving, and would only be satisfied with the imprisonment of his fellow servant. O how loudly this speaks to us! It says to us, If our Master has forgiven us, ought we not to forgive one another, or those who have trespassed against us?

My dear brother Banes, you have found with me, that you have a nature that is not born of God, which is earthly, sensual and devilish; but thanks be unto God who giveth us the victory over it, through our Lord Jesus Christ. Our fleshly nature is only kept in subjection by the new man, which, after God, is created in righteousness and true holiness. Now this new man is begotten and born of God, and is kept by his power, through faith unto salvation, ready to be revealed at the last time. This new man is Christ, and he is in you, the hope of glory. Hence, he that is born of God sinneth not, for his seed, of immortality, or eternal life, dwelleth in him, and he abhors sin, if it be in father, mother, wife or children, or even in his own life. Therefore, my dear brother, let us stand fast in the liberty wherewith Christ has made us free, and not be entangled again with the yoke of bondage. The time of our sojourn in this world of sin and sorrow is short. It doth not yet appear what we shall be; but when he shall appear, we shall be like him; for we shall see him as he is; and then shall we have no more occasion to say, Forgive our sins. There the wicked cease from troubling, and there the weary shall be at rest.

G. W. SLATER.

OWENSVILLE, Dec. 8, 1865.

DEAR BROTHER BEEBE:—I write to inform you we have changed our place of residence and wish our paper directed to Owensville, Gibson Co., Ind., instead of Urbana, Ill., as heretofore. We still gladly welcome its coming and are always happy to hear from you and the dear brothers and sisters scattered abroad in this sin-stricken world. How I hailed

with joy that communication from sister Sophia Biggs, who had been kept silent so long from painful necessity: it seemed like one speaking from the dead. That dear companion of my youth, what sorrow she has seen, and yet how meekly does she bear all for Jesus' sake. O, may the Lord continue his reign in the hearts of his dear children who have been indeed plunged in deep affliction, trying and sore. And may he give them songs in this night of sorrow and gloom, and may he suffer no cloud to veil his starry presence from their upturned gaze. May his love be around about them, and his strength their support. O, how happy and thankful we all should be that the Lord has had thoughts of parental kindness toward us, and has adopted us in his glorious family. And if so, I believe it to be under the covenant declaration, "I will be to them a God and they shall be to me a people, and their sins and iniquities will I remember no more." So we have an everlasting hope to rest upon, and it will not fail us in time neither in eternity if built on the sure foundation.

I have never yet met with a people that have been more highly favored than in this place. It seems to me the Lord has peculiarly blessed Zion here. Although they number hundreds, nothing has entered in to divide or rend them assunder during the last three years of division and strife, while in other churches many have not been enabled to stand for the truths' sake, but have left their first love and entered into the spirit of the world which is sure to lead them from the peaceable presence of church fellowship." I have been mingling with the brothers and sisters here but a few months—have attended their Association and both brother Strickland and Hume's churches, and seen them assemble by the hundreds; and as I looked over the vast assembly my heart has been humbled under a sense of God's goodness, and I have felt to pour out my heart in thankfulness, in silence, and in tears. The goodness of God as it passed before me seemed to lead me to repentance. I have felt nothing of that speculative feeling which a few of the dear brethren have manifested since attending the Association at Lynnville, especially towards brother Strickland. Surely they do not know him or misunderstood the persons he was addressing during that Introductory sermon at Lynnville. I think we all have reason to "take heed to ourselves." If I know my own heart I love the Truth; nothing but that does ever satisfy or reach my case; and I am satisfied as to the soundness of the faith of the brethren in the ministry here. As the "power of darkness" has been and is now mightily at work all over the land, brother S. is continually exhorting his brethren and fathers children to good works, so as to escape the stripes which the disobedient must feel. Some of the brethren who only hear him occasionally, get frightened and think he must mean some of it for the poor dead sinner, when the truth is he intends it only for those who have been made alive by God's all-quickening power. Alas! that we should ever grow cold in our feelings towards each other; or forget the benefits of love and depart from the plain admonitions of our blessed Master in regard to how we should speak of and treat each other. O, may the time soon

come when we all shall be gathered in "safe at home," where there will be no more flesh to war against our spirits; where there will be no more strife, separations, afflictions, wounding of feelings or tears shed; when all the ransomed church of God are saved to sin no more. God bless you my dear brother Beebe. Your sister,

MARY E. VICKERS.

LINDLEYVILLE, Md., Oct. 4, 1865.

DEAR BROTHER BEEBE:—Reluctantly I take up my pen, from a consciousness of my inability to write anything that will be interesting or edifying to the readers of your valuable paper, I have often been comforted in reading the letters of the dear brethren and sisters; but I have never thought myself capable of writing anything that would be fit to appear in print. True my mind has been for some time impressed to write a brief statement of my experience; but I have deferred it from time to time, hoping that I should find a time when I would feel better prepared. But now I make the attempt with much fear and trembling. I do love to hear the saints talk of their spiritual exercises, although so backward to speak to them of my own.

I was concerned on the subject of religion when young, and the thoughts of death and judgment pressed hard upon my mind until the year 1859, when, as I trust, I was brought to really see myself a poor condemned and helpless sinner before a holy, righteous, and just God, and I was very greatly troubled, and finally brought to give up all hope arising from anything that I could do, and I felt satisfied that without the free sovereign and saving grace of God I must be forever lost. But God, as I trust, spake peace to my poor troubled soul. A voice, which seemed to come from the Almighty God, came to me, saying:

"Fear not, I am with thee, O be not afraid, For I am thy God, and will still give thee aid."

In a moment my troubles all left me, and I could scarcely restrain myself from shouting aloud the praises of God. I was happy indeed. I shall never forget that time. But my joy did not continue long; for I soon began to doubt and fear that I was not a Christian. I have heard brethren say they would not baptize a person of whose christianity they had not a satisfactory evidence. I very often think of that. Yet, a brother did baptize me, and he might have been deceived. But I am satisfied that if I am deceived, and have deceived the church, the Lord cannot be deceived. I still have to say, as I said when I joined the church, if the Lord does not save me, I must be lost forever. I feel that I am still a poor wandering sinner, and all my trust is in the Lord. How my heart leaps for joy to hear of the good meetings you have had, and that the Lord is still reviving his work, and adding to his church of such as we hope he will have to be saved. It is hard to be deprived of the privilege which I once enjoyed of hearing the gospel preached; but we cannot always be together while in this wilderness state. If we never again have such privileges as we have had, and if we never meet again in this land of sin and sorrow, I have a hope that I would not give up for a thousand worlds, that we shall finally be delivered from sin

and sorrow and disappointments, and meet to part no more.

I have been induced to write, as I trust, from the love I feel to those who are of the household of faith.

Dear brethren and sisters, remember me at the throne of grace. May God bless you all, is the prayer of your unworthy brother,

RIXAM I PILCHARED.

DES MOINES, December 17, 1865.

ELDER BEEBE—ESTEEMED FRIEND:—I hope you will pardon my seeming neglect in renewing the subscription of your excellent paper. It is now about a month since the last year expired, and I do not feel that I can well do without them, but I hope I may be more punctual in future. I have read them regularly for the three years just passed, and am constrained to say I esteem them more highly than ever.

I would say this region is more uniformly healthy than during the Autumn season. While many have been cut down, we are still the spared monuments of God's mercy. While I am the recipient of so many blessings, both temporal and spiritual, I am led to ask, What shall I render for all of these benefits? A grateful heart I would desire, a contrite spirit I would return.

While reading the many able communications from the dear saints, I wonder that one so feeble as I should attempt to cast in even a mite; but I am so melted by their messages of love, I can say, Surely God has a people; a peculiar people; those who love the truth; and when sorrowing because of the few, God's words to Elijah are brought into my soul: "Behold I have seven thousand who have not bowed the knee to Baal," with the seventh chapter of Revelations. The redeemed are there spoken of as a great number, that no man can number. How comforting such passages are to the way worn traveler. May the Lord continue his loving-kindness unto them that know him, and his righteousness to the upright in heart.

Will it be asking too much, Elder Beebe, to request your views on the ninth verse of the sixteenth chapter of Luke? "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." I trust I ask it, not as did the Scribes and Pharisees of old, to tempt, neither for curiosity, but a desire for the truth as it is.

May you long be spared on the walls of Zion to proclaim the goodness of our Lord and Savior. My love to all of the household of faith. Affectionately,

AGNES H. OSBORNE.

BLANCHESTER, Clinton Co., Ohio, Dec. 18, 1865.

BROTHER BEEBE:—After a long and tedious affliction, in which I not unfrequently despaired of life, but after five years suffering, the Lord has seen fit in a measure to restore me to health, although I feel the infirmities of premature old age weighing upon me, caused no doubt by long affliction. Why I am thus restored is not for me to determine. I had verily concluded that my work in the ministry was finished, and I felt willing to resign my heavenly commission into the hands of the King of Zion. But it is said in the scriptures of truth, "That the heart of

man deviseth his way, but the Lord directeth his steps." I feel willing at times to be resigned to the will of God, but too often find my hard heart opposing and rebelling against the providences and grace of God. I am often made to enquire why it is that I who have long been trying to preach to others for 25 years, should myself be so impatient, and feel and act so much like a cast away. But it is the condition in which our heavenly Father has in infinite wisdom seen fit to place his children while in their minority; having loved them with an everlasting love, and with loving-kindness drawn them, even when dead in sins, while lost in this waste howling wilderness; while blinded by the god of this world. Yes, so desperate was our condition, that we put darkness for light, and light for darkness, called good evil, and evil good, and put bitter for sweet, and sweet for bitter. But such is the matchless grace of our heavenly Father, that in his will, (that covenant which is ordered in all things, and sure,) not only redeemed his heirs from sin and all its dire consequences, given them an inheritance which is incorruptible, undefiled, and that fadeth not away, not to be wasted during our infancy and childhood, but reserved in heaven for us when of age. It is said, "In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and his pity he redeemed them, and he bare them, and carried them all the days of old." Seeing then it is all recorded in our heavenly Father's will, which no man can add to, or disannul, for it is confined by an oath. Not only our joys, but also our sorrows, trials and temptations, as well as the joys in a world to come, let us with patience wait for, as one of old has said, "All the days of my appointed time will I wait until my change come."

It is a dark time in this part of Zion, but I trust the Lord has not quite forsaken his people in this region. Brother Reeves has of late baptized some two or three. Brother D. S., has at Bushcreek baptized three in the last year. Brother J. A. Johnson told me a few days since, that he has had the pleasure of baptizing twenty within the last year. O that God in his infinite mercy would revive his work in the hearts of his people, and enable his ministers to declare his counsel, and feed the flock of God which he has purchased with his own blood. And if he has any message of peace or comfort for the little ones which are scattered in this dark and cloudy day, may he send by whom he may send, and the Lord be with and sustain them in their trials, and when God gives them the spirit of prayer and supplication, may they pray for me that I may be kept from the evil to come.

J. C. BEEMAN.

SULLIVAN, Ind., Dec. 25, 1865.

DEAR BROTHER BEEBE:—Although I have never seen you in the flesh, I take the liberty to address you as brother, for I think you speak the language of the citizens of the New Jerusalem, which I sometimes hope I have been taught. Although I feel cold and barren, yet when I hear the sound of that trumpet which is made of one piece, it revives my poor soul and seems to impart new life to my fainting spirit. Whether I hear that joyful

sound through the ministry of the Elders of the city of Zion, or the communications published in the "Signs of the Times," from the dear brethren and sisters who are scattered abroad throughout the length and breadth of our land, it is alike comforting to me, for I have but very little opportunity of hearing the gospel preached. Although there is preaching all around us, but it is another gospel; therefore I cannot receive it nor fellowship with them, there is so much difference between our views; one must be wrong. But if the mass of people follow traditions, I cannot go with them for I do not hear the Savior's voice, (if I know his voice) and I trust he called me from darkness to light and gave me a little hope of which I have never been ashamed and I feel satisfied I never shall. I love the doctrine the "Signs of the Times" advocates. I always find comfort and consolation in reading their contents. If the Old School Baptists are not the people of God, then I am not one of his people, for their God is my God and their people are my people. O may we be kept in the love and fellowship of this blessed people.

Since God has rank'd my worthless name
Among his favored few,
Let the mad world who scoff at them,
Reville and hate me too.

Go on, my brother, in defence of the truth, and let it be remembered that the Lord God omnipotent reigneth and holds the destiny of all nations in his hands. Although to the natural mind things have a dark and gloomy appearance; still we have a sure word of prophecy, and we feel assured that in six troubles the Lord will be with his people, and in seven he will not forsake them. Let us then, dear brother, comfort one another in the proclamation of God's eternal truth. You will dispose of this as you think best and all will be well. Yours with christian love,

ANNA M. THOMAS.

MIDDLEBURG, Loudon Co., Va., Jan. 21, 1866.

DEAR BROTHER BEEBE:—I arrived home in safety and health, after the most laborious tour I ever undertook. As a number of brethren expressed a desire to hear from me after my return, and as it would be too great an undertaking to communicate with them all personally, I will pen a brief account of my trip, with a few reflections, for publication in the "Signs of the Times," with your permission. Such communications are necessarily of local interest, and can be of but little profit to your readers generally. I shall endeavor to avoid as much as possible such useless details as are sometimes found in such communications, and confine myself to matters of a more general nature. I felt a strong desire to visit the churches in the Northern States after the terrible and deadly conflict in which our country had been engaged. I wanted to greet them again as in days of yore, and I wanted to see whether the great shock of war which had so embittered the feelings of politicians and Protestant religious societies, had had any such effect upon the Old School Baptists. In accordance with this desire, I embraced the first favorable opportunity, and attended the Salisbury Association, on the eastern shore of Maryland, in October last. There I met with quite a number of brethren from different sections, and at your earnest solicitation I arranged a string of appointments, which were published in

the "Signs of the Times, commencing with the second Sunday in December, at London Tract, Pa., and ending with the second Sunday in January, in the city of New York. I filled all the appointments as published, besides quite a number unpublished. I mingled freely and extensively with the brethren in public, and at their houses, and was pleased to find that with a few unimportant exceptions, they are the same now as before. Abolition fanaticism, which had divided in twain Methodists, Presbyterians, Episcopalians, New School Baptists, and drenched our land in fraternal blood, had left the Old School Baptists as a denomination towering high above the mighty deluge,—unscathed, undivided,—and still a city set upon a hill, which cannot be hid. It would indeed be singular if, while nearly all religionists at the North are swallowed up by the fanatical and infidel principle of Abolitionism, there should none be found among the Old School Baptists. But the wonder is that there should be so few. This wonder, however, will cease when we consider the fact that Old School Baptists profess to accept the doctrine of the bible, and to be guided by its teachings in all things. No one, therefore, who is one indeed, can think of fraternizing with a principle so palpably infidel in doctrine, and so fruitful in murder and robbery as that of Abolitionism. If any have gone out from us, it was that they might be made manifest as not of us. Allow me to say in this connection, and as an Irishman would say, If you don't like it, you need not read it. That brother Beebe for the bold and consistent course he has pursued through the "Signs of the Times" and otherwise, in opposition to this and all other inroads upon the teachings of the scriptures, has had to encounter fresh opposition, and has been in peril among false brethren, but has by his unwavering course more than ever endeared himself to the friends of truth, and I hope and believe that the churches South will, as opportunity serves, and means become available, rush to the support of the "Signs of the Times," and more than make amends for all the loss occasioned by the opposition of those who think more of a political hobby than of the doctrine of the bible.

To say that my visit was pleasant and agreeable, would be but to use a common place expression. It was all that I could reasonably desire or had previously hoped for. I found the brethren "pitiful, courteous, and kindly affectionate," manifesting their sympathy for my sufferings and losses in a substantial manner. It being written, "It is more blessed to give than to receive," I feel that while their contributions have been most timely and seasonable to me, they at least are spiritually none the worse off. I found several of the churches destitute of a pastor, but holding their meetings regularly, and seeming disposed to wait until the Lord shall send them one after his own choosing. Better, however, that they should remain without, than open the door for the entrance of grievous wolves, who will not spare the flock. Better that one should die alone, doing battle for the truth, than have a name to live with the multitude, and be slided over with error. Better to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. The religious heavens are stormy, and the political atmosphere seems preg-

nant with fearful and astounding results. It is the opinion of many that important scripture prophecies are to be fulfilled in the course of the present year, which will materially and beneficially effect the church of Christ. Therefore it becomes her members, and especially her ministers, to watch and be sober. The Lord seems to be driving his church back to primitive simplicity. Whilst I feel satisfied that the Old School Baptists are the only organized body of people on the face of the earth who exhibit any scriptural marks of being the church of Christ, I am also satisfied that there is even with them too much conformity to the world, and too little of the importance felt of being governed in all things by the plain teachings of scripture. I am more than ever before led to the conviction that the saints of God are called upon to be what they are denominated, "Strangers and pilgrims," and that to be this is to come out from the world, and to bring as little of it with them as possible. We ask nothing from the governments of the world but to let us alone. Let us set the example, and let them alone. Let men of the world manage worldly affairs; yea, "Let the dead bury the dead, but let the saints attend to the affairs of the kingdom of God, for there lies their inheritance, and with such an inheritance they can afford to suffer whatever burdens and oppressions are laid upon them, and count it all joy. All societies, whether political, moral or secret, are either religious or irreligious. If irreligious, why should christians mingle in their irreligion? If religious, is it to be preferred to the church of Christ?

It is foretold of the kingdom of God, that "It shall consume and break in pieces all other kingdoms." All attempts, therefore, on the part of the saints to perpetuate and sustain earthly governments, is opposition to the kingdom of God. I would not be understood as encouraging opposition to any form of government under which our lot may be cast. On the contrary we should render a passive obedience whenever and wherever its requirements do not conflict with the commands of the King of Kings. "Render unto all their dues, custom to whom custom, tribute to whom tribute, fear to whom fear." The fulfillment of any prophecy is something to be desired by the saints and never to be dreaded. "What, therefore, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled though the mountains shake with the swelling thereof; there is a river the streams whereof shall make glad the city of God." That all that is written of the kingdom of God should be fulfilled, (though it be with the consuming and breaking in pieces all other kingdoms or governments,) is desirable for more reasons than one. Nought but the accomplishment of what is written concerning it can eventuate in the beating of the "sword into the plowshares, and the spear into the pruning hooks," so that nation shall no more lift up sword against nation, or the people learn war any more. The kingdom of God is emphatically a kingdom of peace. No carnal peace can build it up, nor can carnal warfare pull it down. Those who are called to its inheritance are no longer of the world. They are called to deny themselves, take up their cross and follow Jesus. Yea, if need be, to forsake father

and mother, parent or child, husband or wife, and leave all political wrangling and all carnal warfare to be attended to by men of the world—those who are not subject to the laws that regulate the kingdom of God. If called upon to shoulder arms and fight in defence of country's rights, plead the command of your King, "Thou shalt not kill." Proclaim both by precept and example that you belong to that kingdom which is not of this world. The Lord will work the fulfillment of all his word in his own time and way, and has encouraged his saints to watch and to wait. He has also encouraged them by the assurance that "No weapon formed against them shall prosper, and every tongue that shall rise up in judgment against them they shall condemn." If we take any part in political affairs, we must of necessity become identified with some political party or clique. And as it is not likely that all will be identified with the same, there will be conflicting views, and which, if not directly antagonistic to the doctrine of Christ, will sometimes lead to unpleasant controversies and an alienation of feeling among brethren. The churches instead of being bidders for members ought to let it be distinctly understood that none can obtain a membership with them who is not prepared to bring their wealth, their private judgment, and all they have and are, and lay them down at the Apostles' feet; that is, hold all subject at all times to apostolic direction. Serving Caesar, only so far as the laws of Christ command and only because he commands, would be like an old negro who, when asked by a Federal officer during the late war which side he was on, replied, "I's on de Lord's side," and nothing more could be got out of him. The scriptures are nominally accepted by Old School Baptists as a perfect rule of faith and practice, and every repudiation of its teachings ought to be visited with its discipline. It has always been conceded by Old School Baptists, that the Governor of the Universe had ordained the relation of master and servant. Religious fanatics have made war upon it, and in one form have abolished it; and this, with the perpetrations of murder and robbery upon the most gigantic scale that ever was committed. Can it be that any Old Baptist who is such from principle can lend his sanction or approval to such things? We are told, forsooth, that God in his providence has abolished the institution, and therefore all believers in his special Providence ought to acquiesce in the acts of the Government by whose agency it has been done. If earthly governments are infallible and can do no wrong, then such an argument might have weight; and there would be no occasion for warring against principalities and powers; against the rulers of the darkness of this world; against spiritual wickedness in high places. By the decree of a king John the Baptist lost his head. Government soldiers crucified the Son of God; and although the Lord had a providence in it and a purpose to accomplish, yet those concerned were none the less guilty on that account. It had been my boast before and during the war that there were no Abolitionists among the Old School Baptists. I have found, however, that while, as a body, they are the only sect, besides the Roman Catholics, that have not formally separated, North and South, upon that subject; there are, nevertheless, a few even among the Old School who

have been carried away by the fanatical tornado. Its principles are flagrant infidelity, and its fruits murder and robbery. The question presents itself, Can Bible Baptists walk in fellowship with such? My answer would be, If they will not voluntarily leave us and go to their own company, then put them away! for what concord hath Christ with Belial, or what part hath he that believeth with an infidel? They have a leader, and the probability is that he will draw them all after him. So mote it be.

These desultory remarks are submitted with the hope that brethren will give the subject a careful consideration, and if they are found of sufficient importance to be acted upon, they may be enlarged and additional evidences of their being scriptural produced. It seems to me that the Lord is, by a course of providential dealings, bringing his church back to primitive simplicity from which she has greatly departed. If the Old Baptists are not the church or kingdom of God, I know not where to find it, and if they are, the gates of hell cannot prevail against them. The various commotions and isms that are transpiring in the world may, and probably will, greatly reduce their numbers, but will only enhance their lustre.

I had not as much of the society of ministering brethren as I desired, but felt highly gratified that yourself, brother Harding, and our young but talented and highly esteemed brother Durand, gave me so much of their time and contributed so largely to the interests of our meeting.

With kind regards to all I subscribe myself, your unworthy brother in tribulation,
R. C. LEACHMAN.

PENNINGTONVILLE, Pa., Jan. 23, 1866.

BROTHER BEEBE:—I enclose you four dollars for the present volume of the "Signs of the Times." We have received the first No., the second has not come to hand as yet. We hope that you may long be spared to edit the "Signs of the Times," and that all your subscribers that can will do their best to sustain it. This is the thirty-fourth time I have sent for the "Signs of the Times," and I peruse its pages still with increasing interest. I love to hear from the brethren and sisters scattered abroad. Brother Durand's letter on the importance of a strict adherence to the scriptures is excellent—we want none of the enemy's isms to mar our peace. Knowing from your own experience and the counsel of God, go on my dear brother to fight the good fight and keep the faith, regardless of the powers of anti-christ. I know the Almighty arm can alone support you; and to him I pray that peace and prosperity may attend the church of the living God—the pillar and ground of the truth. With sentiments of regard and esteem, I remain your brother
JOSEPH HUGHES.

Circular Letters

The following circular, written, as we believe, by brother John T. Crooks, of Oregon, has been forwarded to us by a brother; we believe it has never been published. It contains many important arguments in vindication of the doctrine of a special and definite atonement, for the church of Christ only, which are well worthy of the consideration of those who love the truth; and that our readers may

have the privilege of reading it, we copy it into our columns.

VERY DEAR BRETHREN AND SISTERS:—Through the tender mercies of an all-wise Providence, we have been again blessed with the privilege of meeting together in an associate capacity, of seeing our brethren, and of hearing from you all, for which blessing we desire to be thankful. In regard to the state of the churches, and the business that has been before us, &c., we refer you to our Minutes, which will accompany this letter. It has been a custom of long standing that the Minutes of an association be accompanied with a circular address, from this custom we see no good cause to deviate. We will therefore say a few words upon the subject of the atonement. The satisfaction made to divine justice in the crucifixion of Christ for his church. This subject we know is of vital importance, but cannot be fully entered into within the limits of a circular, nor so instructively as could be wished for by so ordinary a writer. Yet it is no less important that a correct understanding should be had, for to err here, is to err at the threshold, and is undoubtedly one of the most fruitful sources of all erroneous systems upon the subject of religion, for instance: The Papists add human merit to Christ's, and then, as if this was not sufficient, super-add penance and purgatory, thus falsifying the words of him who said, "It is finished." Arminians regarding redemption as universal, have made it in every sense conditional, and thus deny the doctrine of Election. Socinians, having no use for the atonement in order to the forgiveness of sins, reduce Christ to a mere man, and his death to that of a martyr sealing his doctrine with his blood. Swedenburgians consider Christ's sufferings to have been on his own account, not ours, and hence discard the imputation of his righteousness. Restorationists contend that Christ died for all mankind absolutely, and therefore all will ultimately be saved. Universalists, (at least modern ones,) affirm that atonement simply means reconciliation, and that Christ died merely to convince mankind of the immutability of God's universal saving love. Unitarians, in like manner, deny any proper atonement, and make Christ's death to be merely a powerful means of improving our virtues; while Infidels, regarding circumstances as the sole causes of virtue, and the doctrine, miracles, life, and death of Christ, as altogether unnecessary, reject the bible altogether as an imposition on human credulity. Thus in some form, and to some degree, error on this subject is radical in every erroneous system of religion. According to the learned, it appears that the word rendered *atonement*, is in the Hebrew language, *copher*, and as a verb signifies to cover, and when used as a noun signifies a covering. When applied to sin it signifies to cover, to expiate, to atone or make satisfaction for it. When applied to the sinner it implies his being covered or protected from punishment, and is rendered a ransom or atonement for him. Thus we see the meaning of the word, and the difference between atonement and redemption. Atonement being the price paid for the redemption of the church. "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no

water."—Zach. ix. 11. Redemption is the freedom of the church which was purchased by the atonement. "For thou wast slain and hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation."—Rev. v. 9. Thus we see the design of the atonement—that it signifies the price paid for the redemption of the church of Christ. This doctrine as thus stated is one of the leading truths of christianity, and is styled by St. Paul: "The doctrine of the cross and the doctrine of Christ crucified."—1 Cor. i. 18–24. Gal. v. 11, and vi. 12–14. This is the grand peculiarity of the gospel which was then a stumbling block to the Jew, and foolishness to the Greek, and which in every age since has had to encounter the strongest opposition from the prejudice of the human heart. It was imbibed in its humbling and holy simplicity by the primitive believers and persecuted Waldenses, &c. That is by the true church, while the mother of harlots was reveling in the midnight darkness of a professed but corrupt gospel. For the preaching of the cross is to them that perish, foolishness, but unto us which are saved it is the power of God.—1 Cor. i. 18. Atonement there is a price paid by a third person, for crimes committed by the first, or debtor, hence if the atonement is accepted by the creditor, the acquittal of the first from punishment is an act of grace, since the criminal is no less personally guilty or deserving of punishment than before. Hence our justification before God is through the redemption which is in Christ Jesus, which is said to be freely by his grace, and according to the riches of his grace.—Rom. iii. 24, Eph. i. 7. And again, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."—Isa. liii. 5. We believe the atonement to be definite in its design, which was the redemption of the church, that God might be just, and the justification of him that believeth in Jesus. Its efficacy therefore is complete, and could not be in any other sense. It could not be more so; for "by one offering of himself," saith the apostle, "he hath forever perfected them that are sanctified."—Heb. x. 14. "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 33, 34. Is not such a covering ample, complete, and full, for whom shall we say? For his church surely it is, for who else is redeemed? for who else has God the final judge pardoned, acquitted, justified, and the comforting sentence pronounced: "Deliver him from going down to the pit; I have found a ransom."—Job xxiii. 34. Likewise is redemption in its nature definite; it has an inseparable relation to the church as its object, and therefore is limited in its design to the number for whom the price was paid, and in whose behalf it was accepted, that the saying might be fulfilled which he spoke: "Of them which thou gavest me I have lost none."—John xviii. 9. Redemption is not the expiation for sin, but the deliverance of men from sin by reason of such expiation. Hence Christ is said by his own blood to have

obtained eternal redemption for us.—Heb. ix. 12. Thus it is clear that although atonement and redemption differ in expression, they have one design, that is, the actual deliverance of the church of Christ from her enthrallment, by reason of sin; and that the one is the cause, and the other the effect. Atonement is the ground of redemption.—Isa. liii. 4-9. Redemption is the result of the atonement.—Isa. liii. 10-12. Thus we see that the atonement and redemption are inseparably connected, each having direct reference to the church of Christ, and to no one else, for the work of salvation is the work of an infinitely wise God; nothing wanting, nothing uncertain, nothing left to contingencies. For he saith in Deut. xxxii. 4: "He is the Rock, his word is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." "But he is of one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job xxiii. 13. "For I am the Lord: I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James i. 17. The declaration of the angel to the virgin, was, "Thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. i. 21. This shows who he came to save, (his people.) We ask, will he do it? He surely will if he is able. Can any doubt his all sufficiency? We feel assured that the redeemed will not when made acquainted with their inheritance. Then we have it equally positive that it was his people he came to save. We ask who are his people? We answer first, his chosen; for the Lord saith by Isa. xliii. 20, 21: "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." "This people have I formed for myself; they shall shew forth my praise." Again Isa. xli. 8: "But thou Israel art my servant; Jacob whom I have chosen, the seed of Abraham, my friend." Greater love hath no man than this, that a man lay down his life for his friend.—John. xv. 13. "Ye have not chosen me, but I have chosen you."—John xv. 16. "According as he hath chosen us in him before the foundation of the world," &c.—Eph. i. 4. They are secondly designated his sheep. "I am the good shepherd; the good shepherd giveth his life for his sheep."—John x. 11. "I am the good shepherd and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep."—John x. 14, 15. And third and lastly, we will say his church. "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts xx. 28. Thus we see it is his chosen, his sheep, his church, that are his people, that he purchased with his own blood, or atoned for. We cannot conclude that the whole human family is meant, for if we did we would be forced to believe that they would all be saved; which would, as you see, contradict the word of God. Let God be true and every man a liar.

We must close this our circular, dear

brethren, without showing how it was that Christ, being the near kinsman, had the right of redemption, and how divine justice could thus inflict punishment on the innocent instead of the guilty. This we may touch on in our next. Finally, farewell.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1866.

MANY INSTRUCTORS, BUT FEW FATHERS.

(CONCLUDED FROM PAGE 13, VOL. 34.)

In resuming our remarks on 1 Cor. iv. 15, we proposed to treat more fully on the affirmative, in regard to the indispensable requisites which constitute relation or position of a father in the church of God, in the sense in which the word is used in our text. As a progenitor, or author of our spiritual life, or rightful claimant of our supreme devotion, filial love, reverential fear, and implicit obedience, the saints of God are forbidden to call any man on earth, Father: for One is their Father, even God. They are born, not of blood, nor of the will of the flesh, but of God. The life therefore developed in that birth must be ascribed to God alone. But in the illustration of the various gifts which God has given to his church, the apostle has, as he tells us in verse 6, of the same chapter, "In a figure transferred this to himself, and to Apollos." Not to exalt himself or Apollos by an assumption of titles applicable to God; but for the very opposite object. "That ye may learn in us not to think of men above that which is written; that no one of you be puffed up for one against another." The apostle in thus transferring the figures employed in this chapter, to Apollos as well as to himself, gives us to understand that the term is applicable in the sense in which it is used to other ministers of the gospel besides the apostles, but not properly applied to all instructors, or there would be no disparity between instructors and fathers. We therefore may search for the marks of distinction by which we are to discriminate between those instructors which are, and those who are not fathers.

We infer from the manner in which the apostles, John, Peter, Paul and others have used the term, that it is designed not only to signify seniority of membership in the church, but certain peculiar qualities bearing analogy to the patriarchal or fatherly relation to, and care for the children.

In our former number we pointed out many of the opposite traits which some instructors have betrayed. We will now attempt to show what are some of the distinguishing qualities or characteristics of fathers in the church of God.

First. Those who from long experience, wholesome training, and spiritual gifts are especially qualified to be useful by their counsels, instructions and examples, to the younger and less experienced members in the church.

Second. Those who from long and faithful deportment have secured the well placed confidence of the saints.

Third. Those who are sound in the faith, and deep in their understanding of the scriptures: orderly in their walk, sober

and grave, yet humble and courteous in their deportment.

Fourth. Those who are familiar with the laws and discipline of the church of God; and careful to observe and contend for the order of the house of God.

Fifth. It is highly important that fathers in the church should render themselves perfectly accessible to the veriest babe, the weakest and most trembling child in the church.

Sixth. Those who are qualified to be fathers in the church will show a father's affection, care, solicitude and untiring devotion to the spiritual welfare of all the family.

Seventh. As affectionate and faithful fathers feel a responsibility resting upon them, to do all in their power, by diligent and indefatigable labor, or sacrifice of personal ease and comfort, for the benefit and well being of their family, so those who are to be regarded as fathers in the house of God will show a corresponding devotedness to the best interests of the children of God. Not only to those who have been enabled to come forward and openly profess the religion of Christ, but they will be quick to discover those lambs that may be bleating around the fold, trembling and diffident about making their trials known; giving to such wholesome instruction, comforting words, and fatherly instructions.

But the particular sense in which the apostle, in our text claimed to be a father, is that he had, in Christ Jesus, begotten them through the gospel. We presume it is on this form of expression that the Arminians and means-advocates cavil, and on which brother Osburn more especially desires our views.

Now the simple question is, in what sense does Paul claim to have begotten the Corinthians through the gospel? If, as Arminian cavilers contend, their regeneration as subjects of saving grace was effected by the efforts of Paul in preaching the gospel to them as a means of grace, it must then follow that they were as christians begotten and born, not of the spirit, but of Paul, and consequently not the children of God but of Paul; not heirs of God, but heirs of Paul. Very unlike those spoken of in John i. 12, 13, to whom God gave power to become the sons of God, which were born not of blood nor of the will of the flesh, nor of the will of man, but of God. Now let us see the inevitable bearing of this logic. Paul is admitted to be a son of God, for God himself called him when on his way to Damascus, without any intermediate agency. Well now, admitting the Corinthians were begotten by Paul, what is their relation to God, can it be any nearer than that of grand-children? If that relation is near enough to suit the means advocates, we are certain that nothing short of the relation of sons of God, will suffice to make us joint-heirs with our Lord Jesus Christ, to an inheritance which is incorruptible, undefiled, and that fadeth not away. But Paul himself repudiates the absurdity, and denounces the theory as carnal. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos

watered; but God gave the increase. "So then neither is he that planteth anything; neither he that watereth; but God that giveth the increase."—Chap. iii. 5-7. Thus we see that the apostle repudiates the idea of his having power to beget children for the Lord. To be the children of God, we must be begotten immediately of God himself, as the scriptures everywhere affirm. It never was so in nature, that one could beget children into a relationship to another: how absurd and ridiculous then to talk of Paul's having begotten the Corinthians into the relation of sons and heirs of God. It is not, it cannot possibly be that Paul intended to express any such thing. But the question then will return, what did he mean by the words, "For in Christ Jesus I have begotten you through the gospel?" The answer, to be in harmony with all that Paul himself has said upon the subject and all that the scriptures teach, must be that Paul and these Corinthians addressed were in Christ Jesus; not out of him to be brought in by Paul or Apollos, or by anybody else: and in Christ Jesus they sustain certain relations to each other as fellow-members of Christ. The position of Paul in the body, on which he claims the relation of father, is that himself and Apollos were ministers of Christ, called, qualified and sent forth to preach the gospel, and to proclaim among the Gentiles the unspeakable riches of Christ, and that under their divine commission they were the ministers by whom these Corinthians believed. Not by whom they were redeemed from hell or quickened from death, how did these brethren believe by Paul and Apollos? Let Paul himself explain. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal." How as unto carnal? "Even as unto babes in Christ." Now, as babes in Christ, they were already begotten and born of God, or they would not have been babes in Christ. "I have fed you with milk," as a nursing father, in adapting his instructions to their weak condition, so that they could understand his language, comprehend his meaning, and digest the food ministered to them. Babes to be susceptible of food, even of milk, must be living babes: even milk cannot be fed to the unbegotten or the unborn babes, nor to any but living children. These, being babes in Christ, are babes in life, for Christ is the life of all his children. If they were not alive, feeding them with milk would not make them live; or if they were not babes in Christ they could not possibly be fed upon the sincere milk of the word. This Paul has clearly proved in the preceding chapters of this epistle. "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." How unnatural it would be for a father to attempt to feed either milk or meat to a dead child, especially when he knew and had declared positively that they could not possibly receive it. But when the children of God are born, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever, then, and not until then, can they desire the sincere milk of the word that they may grow thereby. By the ministry of Paul and Apollos, these brethren had been so instructed and fed that they had

grown and were still growing; and as transferring the figurative language to himself and Apollos, he speaks of having been with them from their early infancy, imparting to them that instruction which their heavenly birth and spiritual life had qualified them to receive with joy, and by which they were through Paul's ministry inducted, or figuratively born into the more full understanding of the gospel; the light and liberty of the children of God, who are taught and instructed by and through the gospel ministry. It was in this sense that Paul called Timothy his son, and the beloved John claimed all the scattered saints as his little children. In this application of the figure, Paul appealed to the members of the Galatian churches who had received the spirit, and who had run well, saying, "My little children, of whom I travail in birth again, until Christ be formed in you," &c.—Gal. iv. 19. If he travailed of them again he had travailed of them before. As an anxious parent earnestly desiring that they might bear the image of Christ, to which end his former travail and labor had been successful; now that error, in the form of legality, meansism and arminianism had bewitched them, again he travailed in birth, that their former beauty might be restored, and Christ, and not even Moses, be formed in them, so that they might again reflect his lovely image.

By his administration of the gospel, which is Christ, to them, Christ was reflected or formed understandingly in their hearts, so that in the exhibitions of their faith they presented Christ, and not Moses or old testament doctrine.

ORDINATION.

BROTHER BEEBE:—By request of the Big Creek church, in Illinois, please publish the following minutes, in the "Signs of the Times," viz:

Saturday, Nov. 11, 1865.

A council met, pursuant to a call of the Big Spring church, to examine, and if thought advisable, to ordain brother Wm. P. Richardson to the work of the gospel ministry. The council was composed of brethren from the following churches, viz:

Hickory Creek. Brethren A. P. Broadrick and Amos Bartley.

Mt. Pleasant. Brother A. B. Kagy.

Big Spring. Dea. James Phipps, and brethren Isaac Taylor, Wm. Dunn and others.

Pleasant Grove. Eld. J. G. Sawin.

Providence, Ia. Eld. J. G. Jackson.

1. The council organized by choosing Eld. J. G. Jackson Moderator, and A. B. Kagy Clerk.

2. The candidate was duly examined on his christian experience, call to the ministry, and his doctrinal views and understanding of the scriptures; on all of which the council, and all who were present, were fully satisfied. The council proceeded to set him apart to exercise the full functions of the gospel ministry in the following order:

1. Laying on of hands by Elders Jackson and Sawin, and Dea. James Phipps, with prayer by Eld. J. G. Jackson.

2. Charge by Eld. J. G. Jackson.

Adjourned.

J. G. JACKSON, Mod.

A. B. KAGY, Clerk.

Marriages.

Dec. 27.—At the residence of the bride's father, in East Amwell, by Eld. P. Hartwell, Mr. SPENCER S. WEART, of Hopewell, and Miss ELLEN S. FISHER, daughter of James S. Fisher, of the former place.

Dec. 27.—By the bride's father, at his residence, Mr. Wm. W. DULLEY, of Livingston Co., to Miss BERTIE, daughter of Eld. John H. Gammon, of Trigg Co., Ky.

Dec. 30.—By Eld. P. Hartwell, at the Parsonage in Hopewell, Mr. DAVIS HAGEN, of Hopewell, and Miss RHODIA WYKOFF, daughter of James H. Wykoff, of East Amwell, N. J.

Jan 1.—At North Berwick, Me., by Eld. William Quint, Mr. CHARLES H. GROVER, and Miss JENNIE M. LITTLEFIELD, both of that place.

Jan. 3.—By the same, at North Berwick, Me., Mr. JOHN CHADBOURN JR., and Miss CLORENDIA HALL, both of that place.

Obituary Notices.

BROTHER BEEBE:—Please insert the following: DIED—Oct. 2, 1865, of the palsy, after a few days illness, JOHN KETWSON in the 73d year of his age. The subject of this notice had been, and was at the time of his death, a worthy member of the Southampton Baptist Church, in Bucks Co., Pa. Amidst the many winds of doctrine, and anti-christian delusions which have swept over the land, and inundated our country with fanaticism, he stood firm, giving full testimony that he was founded upon the Rock, Christ Jesus. For the last ten or twelve years I have been intimately acquainted with him, and the more clearly that Christ was preached as Prophet, Priest and King, the more he rejoiced. I am informed that the last few months of his life, in consequence of the many clouds which hung over the church of which he was a member, and the gloominess of the future, he frequently expressed a desire to depart out of this world, and be with Christ, which was far better, particularly in his last illness. I am informed by the friends, that a very comforting discourse was preached by Eld. P. Hartwell, from—The Lord is calling one after another of his afflicted ones from that church to himself in glory.

May the Lord sustain our aged sister, the companion of the deceased, and the children in their deep affliction, realizing unto them his promise that, "As thy days, so thy strength shall be." And may he bless his cause in the land, by bringing his children to learn obedience by the things we are made to suffer. Yours as ever,

D. L. HARDING.

OTISVILLE, Orange Co., N. Y., Dec. 4, 1865.

DEAR BROTHER BEEBE:—It has become my painful duty to announce the melancholy death of DEAR REUBEN TOWNSEND, of Wilton, Me., aged about 50 years. Brother Townsend was esteemed a good man, sound in the faith, and of unblemished reputation for uprightness in his general deportment, and held in highest regard by all his brethren, and regarded as a pillar in the church at Jay. He had been licensed to preach the gospel, and had improved that gift for several years.

The afflictive circumstances of his death were as follows:

He had lost two very dear adopted children, which affliction fell on him with such crushing weight that we think it seriously injured his mind. But he was a man who in his troubles pondered much, but said but little about them. He had a large farm, and as he could not work it, he sold it and came to Brunswick and bought, and then returned and was making preparations to move. On Thanksgiving day he worked all day in getting ready to move, and at night he went into his barn and hung himself! We can but think his mind was unhinged, and under a powerful aberration.

His late residence was about fifty miles from here. I was sent for to attend his funeral, and went; met on that sorrowful occasion a great many mourning friends. Sister Townsend is overwhelmed in trouble, and can doubtless say with Job, "Have pity upon me, O ye my friends, for the hand of the Lord hath touched me." May the good Lord afford her support and consolation in this time of deep sorrow and grief. O how dark and mysterious are the ways of Providence, and his counsels too deep to be fathomed by human reason. May this dispensation be sanctified for his glory and our good.

JOHN A. BADGER.

Brunswick, Maine, December 1865.

BROTHER BEEBE:—Please publish the obituary of our little and last son, CHARLES E., son of Charles and Mariam Weston. He died of bone erysipelas, of which he suffered greatly for four weeks, August 3, 1865, aged 4 years and 2 months. He often said he would never be any better here, but he desired to go to his little brother, whom the Lord had taken a short time before. Young as he was, God gave him grace to triumph over death.

Death had no sting for him. He wiped the tears from his father's eyes, and told him not to cry any more, but to come where he was going. He told us where to bury him, and what to do with his money, and other things. I can only say, "The Lord giveth, the Lord taketh away, blessed be the name of the Lord."

Farewell, dear Charles, thou canst not come To gladden more our earthly home; But may we hope, through God's deep love, To join thee in thy home above.

MARIAM WESTON.

Muskingum Co., Ohio, Jan. 1866.

ELDER BEEBE:—Please publish the death of my dear mother, Mrs. MARY TOMPKINS, which occurred Nov. 8, 1865. Her age was 71 years. She has been a member of the Old School Baptist church for more than fifty years, and a strong advocate of their doctrine. She was baptized by Eld. Wm. Warren, when she was twenty years of age, at Roxbury, Delaware Co., N. Y., and has always since retained her membership in that church. Since her residence has been in Erie county, Pa., which is about thirty years, she has but very seldom heard the gospel explained as she understood it, except through the columns of the "Signs of the Times." As age and infirmity came on her, she seemed to cling with still greater tenacity to the profession she made in her youth. She assured us that her faith was a tower of strength to her in every hour of trial; and she left us with bright hopes of a blessed immortality.

"Let me die the death of the righteous, and let my last end be like his."

ANNA F. MORTON.

WESLEYVILLE, Pa., Dec. 17, 1865.

BROTHER BEEBE:—By request of the bereaved, I send you for publication the following obituary of my mother-in-law, Mrs. RUTH WHITEKER, wife of Dea. Peter Whiteker, who fell asleep in Jesus, Nov. 9, 1865, aged 66 years, 7 months, and 9 days. Her residence was in Richmond, Tioga Co., Pa. She was born April 5, 1799; baptized Sept. 8, 1821; and has been a faithful member of the Charleston and Sullivan Church ever since. Kind and sympathetic to her brethren and sisters, always filling her seat in the meetings of the church until deprived of health. The truth as it is in Jesus was her theme, and the institutions of Christ were her delight to the last. She has left an affectionate and kind husband, and twelve children to mourn their loss, which we trust is her unspeakable gain. May this affliction be overruled for our good.

JAMES CUDWORTH.

BROTHER BEEBE:—Please publish the notice of the death of my wife, ANNA B. HUNT, who died at Hanover, Joe D. viess Co., Ill., aged 67 years, 4 months, and 10 days. She joined the Baptist church almost fifty years ago, at Harpersfield, Delaware Co., N. Y. She was a lover of gospel truth, and the Old School Baptists were always welcome guests at her house, and she delighted always to make them comfortable.

O may I meditate thy grace, And say, "Thy will be done;" And hope to meet thee, face to face, Before the heavenly throne.

WILLIAM HUNT.

January 5, 1866.

DIED:—In the town of Greenville, in this county, December 4, 1865, Mr. ISAAC SMITH, aged 68 years and 10 days. Mr. Smith was an old and highly esteemed citizen of the town in which he lived, and although he was not an open professor of religion, he was a steadfast friend to the Old order of Baptists, and as we are informed, cherished a hope in the Redeemer. He was for many years a patron of the "Signs of the Times." At his funeral on Tuesday, the 5th ult., we, by request of his bereaved widow and family, preached from 1 Cor. xv. 20. "But now is Christ risen from the dead, and become the first fruits of them that slept."

BROTHER BEEBE:—Please publish the death of my dear father, JAMES HILLMAN, who died of Pneumonia, Jan. 5, 1866, aged 74 years, 8 months, and 10 days. He was raised in Mason Co., Ky., and in 1821 moved to Indiana, where he has continued ever since. He has been a faithful member of the Regular Baptist church about 33 years, without ever having had any complaint alleged against him. He died strong in the faith of God's elect. May God sanctify the affliction to the good of his three children, and our widowed mother.

T. E. W. HILLMAN.

Union, Pike Co., Ia., Jan. 12, 1866.

DIED:—September 29, 1865, our much loved MARY ELLEN, daughter of E. L. and M. A. Wintamute, aged 1 year, 5 months, and 5 days. Her disease was Flux. She was a lovely pet to all who knew her. O how we miss her little sweet voice! But we desire to be still and say, "It is the Lord." She cannot return to us, but we must go to her in deep sorrow and affliction.

W. A. WINTAMUTE.

CHESTERVILLE, Ohio, Nov. 25, 1865.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Mrs M E H Parlett, Baltimore, Md.	3 00
Samuel Danks, Cincinnati, Ohio	3 00
Mary M Cook, Rush Co., Ia.	2 00
Mrs A T Boulden, Elkton, Maine	1 00
Mrs M M Birch, Cynthiana, Ky.	1 00
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SALAMANCA AND ROCHESTER.

Abstract of Time Table Adopted November 20, 1865.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT
FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.00 A. M. DAY EXPRESS, Daily (except Sun,
days,) through without change of Coaches,
arriving in Buffalo 11.58 P. M., Rochester 10.42
P. M., Salamanca 11.33 P. M., and Dunkirk 1.48
A. M., connecting at Buffalo with the Lake Shore
and Grand Trunk Railways, and at Salamanca
with the Atlantic and Great Western Railway
for all points West and South.

8.31 A. M. ACCOMMODATION TRAIN, Daily for
Otsville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sun-
days excepted,) through without change, stop-
ping at all principal Stations, and reaching Buf-
falo at 6.12 A. M., Salamanca 6.00 A. M., and Dun-
kirk 8.14 A. M., making direct connection with
Trains on Lake Shore and Atlantic and Great
Western Railways for points West and South.

4.00 P. M. WAY TRAIN, Daily (Sundays except-
ed,) for Newburgh, Warwick, Port Jervis, and
intermediate Stations.

5.00 P. M. NIGHT EXPRESS, Daily (except
Saturdays and Sundays,) for Salamanca, Dun-
kirk and Buffalo, through without change of
Coaches, reaching Salamanca at 1.25 P. M.,
Buffalo 1.45 P. M., and Dunkirk 3.20 P. M., making
direct connections with Atlantic and Great West-
ern, Lake Shore and Grand Trunk Railways for
all points West and South-West.

5.30 P. M. WAY TRAIN, Daily (Sundays except-
ed,) for Suff-rn, and intermediate Stations.

6.00 P. M. LIGHTNING EXPRESS, to Buffalo
and Rochester, Daily, and to Dunkirk and Sala-
manca, Daily (except Saturdays,) through with-
out change of Coaches, arriving in Rochester
12.15 P. M., Buffalo 1.45 P. M., Salamanca 1.25
P. M., and Dunkirk 3.20 P. M., making direct con-
nections with Atlantic and Great Western, Lake
Shore and Grand Trunk Railways, for all points
West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily,
without change of cars to Buffalo, Salamanca
and Dunkirk, connecting with all Western
Lines, and forming by far the most comfort-
able and desirable Route for the Western Emi-
grant.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York
Time from Depot Cor. Exchange and Michigan
Streets:

5.00 A. M. NEW YORK DAY EXPRESS, from
Buffalo (Sundays excepted.) Arrives in New
York at 10.20 P. M. Connects at Great Bend
with Delaware, Lackawanna and Western Rail-
road for Philadelphia, Baltimore, Washington,
and points South.

8.35 A. M. EXPRESS MAIL, via Avon and Hor-
nellsville Daily (except Sundays.) Arrives in
New York at 7.00 A. M. Connects at Elmira
with Williamsport and Elmira Railroad for Har-
risburgh Philadelphia, Baltimore, Washington
and points South.

6.05 P. M. NEW YORK NIGHT EXPRESS, from
Buffalo daily. Arrives in New York at 11.50
A. M.

10.45 P. M. CINCINNATI EXPRESS, from Buffalo
Daily (except Sundays.) Arrives in New York
at 4.15 P. M. Connects at Elmira with Williams-
port and Elmira Railroad; at Great Bend with
Delaware, Lackawanna and Western Railroad,
and at New York with Afternoon Trains and
Steamers for Boston and New England Cities.

Only One Train East on Sunday, leaving Buffalo
at 6.05 P. M., and reaching New York at 11.50
A. M., in advance of all other routes.

FROM DUNKIRK AND SALAMANCA—Trains
will leave by New York Time from Union De-
pots:

5.31 A. M. NEW YORK DAY EXPRESS, from
Salamanca, Daily (except Sundays.) Intersects
at Hornellsville with the 5.00 A. M. Day Express
from Buffalo, and arrives in New York at 10.20
P. M.

7.00 A. M. EXPRESS MAIL, from Dunkirk
Daily (except Sundays.) Stops at Salamanca
9.25 A. M., and connects at Hornellsville and
Cruing with the 8.35 A. M. Express Mail from
Buffalo, and arrives in New York at 7.00 A. M.

4.20 P. M. NEW YORK NIGHT EXPRESS, from
Dunkirk, Daily (except Sundays.) Stops at
Salamanca 7.00 P. M., and arrives in New York
at 12.50 P. M., connecting with Afternoon Trains
and Steamers for Boston and New England
Cities.

6.10 P. M. ACCOMMODATION TRAIN, from
Dunkirk, Daily (except Sundays.) Stops at
Salamanca 9.2 P. M., and intersects at Hornells-
ville with 10.45 P. M. Cincinnati Express from
Buffalo, and arrives in New York at 4.15 P. M.

FROM ROCHESTER—Will leave by New York
Time from Genesee Valley Depot.

6.15 A. M. NEW YORK DAY EXPRESS, Daily
[except Sundays.] Intersects at Corning with
the 5.00 A. M. Day Express from Buffalo, and
arrives in New York at 10.20 P. M.

10.25 A. M. EXPRESS MAIL, Daily [except Sun-
days.] Intersects at Corning with 8.35 A. M.
Express Mail from Buffalo, and arrives in New
York at 7.00 A. M.

6.45 P. M. NEW YORK NIGHT EXPRESS, Daily.
Intersects at Corning with the 6.05 P. M. Night
Express from Buffalo, and arrives in New York
at 11.50 A. M.

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AGENTS.—We have formerly occupied a column
of our last page with a published list of agents for
our paper, which publication we have thought
best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in
making up lists of subscribers, forwarding pay-
ments, &c., because their names were not on the
published list. Whereas, all who will make up
orders and remit payments are requested to do so.
2. Because our list unavoidably becomes con-
fused by death, removals, and other causes.
3. We wish to fill up our sheet with that which
will be of more general interest to all our readers.
4. It is not necessary. We hope all our breth-
ren will interest themselves in increasing our cir-
culation, collecting and remitting payments, &c.

[Ed.]

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND
CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a
strict observance of the following rules:

1. All new subscribers will please write their
names, and the name of their Post Office, County,
and State, as plainly as possible.
2. Old subscribers, who wish their subscription
discontinued, will state distinctly the Post Office,
County, and State, at which they have received
their paper formerly, and see that their subscrip-
tion is all paid up.
3. Those who wish to have their address chang-
ed from one Post Office to another, will be care-
ful to tell us the name of the office from which,
as well as that to which, they desire it changed.
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1. Subscribers who do not give express notice
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3. If subscribers neglect or refuse to take their
papers from the office to which they are directed,
they are held responsible until they have paid
what is due, and order their papers discontinued.
4. If subscribers remove to other places with-
out informing the publisher, and the paper is sent
to the former direction, they are held responsible.
5. The law declares that any person to whom a
periodical is sent, is responsible for payment if he
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stopped. His duty in such a case is, not to take
the paper from the office, and to notify the pub-
lisher that he does not wish it.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed
and directed, Middletown, Orange County, N. Y.

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Anti-Sunday Mail movement, down to the seizure
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READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know
how much good your Miasma Antidote done me,
and two others, last summer, by preventing the
ague. I worked, all the summer, at a saw mill in
the Missouri River bottom. All the hands were
sick with the ague, and so was every body around.
I got some of your medicine, and myself and two
others took it, according to the directions, and felt
nothing like the ague all the while we were there
—on the contrary, we enjoyed better health than
was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all
the fall, with the ague. A druggist was owing me,
and I took my pay out in fever and ague medicine.
I got almost all kinds, and none seemed to do me
any good. At last I got a bottle of your medicine
and it helped me very much. I have used up, now,
almost two bottles, and I am satisfied that I am as
well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three
children had the fever and ague for over two
months, and one bottle of your medicine cured us
all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled
with what the doctors call a liver complaint for
several years. At times I have had so much dis-
tress that I thought I could not live. Doctoring
did not seem to do me any good, so I gave up in
despair; but, last summer, I got a bottle of your
medicine, because you had been recommended as
so good a physician. It did me so much good that
I tried another bottle, and now I am on the third,
and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma
Antidote as high as you please, for it will bear it,
I am satisfied that it broke up the bilious fever on
me, and I have used it for breaking up the same
fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.

Dr. Horton has received a thorough medical edu-
cation in the best schools in the land, and has had
a great deal of experience in the practice of his
profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study
or a long time, and his remedy can be implicitly
relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most re-
liable and skillful physicians in the west; but his
reputation as a surgeon is unsurpassed. Anything
that he may recommend, may be used with confi-
dence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., FEBRUARY 15, 1866.

NO. 4.

Correspondence of the Signs of the Times.

Covington, Newton Co., Ga., Dec. 20, 1866.

DEAR BROTHER BEEBE:—Once more, after a period of nearly five years, I take my pen in hand to write you a few lines. I have long contemplated doing so, but the unsettled state of our national affairs with various other considerations, has kept me from my purpose. My long silence, I presume, is not construed into an indifference or lack of interest in the Primitive or Old School Baptist cause which I still believe to be the cause of God and truth. Neither can I believe that you think I have forgotten you and your family. I often thought of you and the brethren and sisters at the North during the years of blood and carnage which have passed. I contemplate with satisfaction the acts of kindness shown by you and the Northren brethren towards Southern brethren and friends incarcerated in Northern prisons. Such acts of kindness would have been reciprocated, but no means nor opportunity presented, from the fact that no Old School Baptist was ever found, to my knowledge, in Southern prisons. This is significant of the fact that the O. S. Baptists at the North were not engaged in this unholy war, further than they were compelled by the law of the land. I would write something for publication in the "Signs of the Times," but it seems I cannot express my thoughts, feelings and views in a justifiable manner for publication. I will, therefore, content myself by writing simply for your own perusal. I wish to renew my subscription to the "Signs of the Times," but there is yet no postmaster at Covington, and I do not wish to risk the money until a letter can be regularly mailed at Covington.

I frequently see your son, brother Wm. L. Beebe, who is now editor of a paper at Covington, called the "Georgia Enterprise," and published by James Delaney and James W. Anderson. I presume you are aware of this fact. The paper is having considerable encouragement. Your son and family are in reasonable health after his severe affliction in the death of his only son. He was ordained to the work of the ministry by a regular presbytery at Holly Spring church, where he and I are members, on Friday the 22d day of September last. The presbytery were Elders D. W. Patman, I. Hamby, Wm. D. Almand and J. L. Purington. The same day two brethren were ordained deacons of the church. The season was one of peculiar interest. The brethren who were ordained deacons, were officers in the Confederate army, came home during the war on furlough, related their experiences to the church, were received and baptized by me. One of them, brother Grant D. Heard, you may recollect. He was a prisoner at Johnson's Island, Lake

Erie, and sent to you for help and you sent him money and the "Signs of the Times." He was soon after exchanged and came home.

Perhaps you would like to know how I fared during the war and since. I have reason to thank God for his goodness to me and family. I continued to supply churches and attend, what is called among Primitive Baptists, General or Union meetings and Associations until the summer of 1864. During that summer the close proximity of the Confederate and Federal armies, the booming of artillery, the rapid flight of refugees indicated the near approach of danger. I was at a General meeting in Gwinnett Co., when the armies were about Kennesaw mountain. Your son and myself attended a General meeting in Henry Co., twenty-two miles from Atlanta during its siege, and in less than one week before he was captured at Conyers, Ga. I had often prayed, I hope in sincerity, that I might fall into the hands of God rather than into the hands of man, for I knew God was merciful and man was not, especially a vindictive foe. My prayer was answered. It was revealed to me, unworthy as I am, that I should not be harmed. The raiders in July were all around me, and I saw some of them in the distance, but none came to my house or were on the plantation, or did me or my family any harm. None of the Federal troops came to my house until after hostilities had ceased, and came then only as they were sent by one of my neighbors. They did no harm, only took some provisions, and were a civil crowd. Some of them advised my servants, who were true as steel, to stay with me and obey me and their mistress. When Sherman's army passed through this section in two bodies in November, 1864, I saw the light of their camp fires north and south of me, but I was in a narrow space between them. At that time my little son was dangerously sick, so that my wife and I despaired of his recovery. We watched him day and night, and it pleased God to restore him to health. I was taken sick in December and confined to my house four weeks. I was also very sick last summer of a violent attack of bilious fever. My wife also has been sick, but at this time we are all well excepting measles among the servants.

I have seen the goodness of the Lord in the land of the living, and I desire to adore and praise him. During the war, with the exception of a few weeks, I ceased not to preach Christ, and baptized several of the Lord's children and quite a number since the war closed. I baptized seven white persons very recently. Several churches through this section are enjoying a refreshing from the presence of the Lord with considerable additions by baptism. The work continues with much

union, peace and harmony in the churches and among the ministering brethren. This serves rather as an antidote for the terrible scenes of trial and distress the brethren and sisters here have been subjected to, and serves to strengthen their minds and fortify them against the sad and deplorable state of things existing in our public affairs.

During several months of the summer and autumn of 1864, when we were in constant alarm by the predatory excursions of a relentless foe, and by the thievish propensities of those who claimed to be friends, I had no idea of leaving home with the expectation of getting to any better place of safety. I saw from my own house the smoke of burning buildings set on fire by fiends in human shape. I was not frightened, though I knew not but my own buildings would soon be in flames by the same incendiaries. I felt remarkably calm and composed most of the time, and preached once a month, excepting when I was sick, for the church near me, testifying salvation through our Lord Jesus Christ. But those days have passed away with the smoke and din of war, but the baneful consequences are still seriously felt. All is in confusion here in almost every imaginable form and shape. No law nor order regulating society further than the military edicts of army officers. The State is not allowed to be represented in the National Congress, and the people are kept in painful uncertainty as to their future prospects and arrangements. This, however, is only the condition which necessarily follows subjugation. The conquered have to submit to the conquerors in all cases. The will of an irresponsible majority in Congress, or elsewhere, is as despotic as the Czar of Russia, or the Emperor of Morocco. Nothing better can be expected. We must submit to our destiny. I counted the cost a long time ago, and am not disappointed. I am still buoyant in my expectations, and hopeful in my anticipations. I am no rebel nor traitor, but can look any man in the face and solemnly affirm before God and man that I have ever been loyal to the government under which I lived. I consider it my duty to obey God rather than man in all cases, even when the laws of man come in conflict with the laws of God.

There has been no particular trouble worth mentioning in this section of country from the black population. My servants still remain with me, though I hope to get rid of them before long. The expense of their support exceeds the income. Out of twenty-nine of them, only eleven more than pay for their victuals, clothes, medical attendance, &c. I was formerly under obligation to support them, now I am free from that obligation. I am sorry for them, only I hope while they have their freedom I shall not lose my own. I know

of no trouble of importance among the black members in any of the churches of our faith and order in this country. The political change in their condition does not seem to throw them from their proper orbit, or produce insubordination. I only know of two cases of insubordination, one of them in the church where I am a member, both of which resulted in their exclusion. The black members continue dutiful and obedient to the law of Christ. I have lost altogether by the war about fifteen thousand dollars—a mere trifle for a rich man. I still have enough left for a comfortable support to myself and white family, in case what I have should not be taken from me by confiscation or by onerous taxes. As I have not seen the "Signs of the Times" since last June, until within a few days, I know not whether you have published an obituary of my father's (Hezekiah Purington) death. He received two letters from me last winter by flag of truce, and also one I sent him the 5th of June last. He replied the 25th of the same month in ordinary health, and died the next Saturday, July 1st. He remarked at the close of his letter, "I hope to see you once more before I die, and hear you preach Christ and him crucified." There was more than four years that I received no letter nor particular information from him. He has gone to rest, I trust, free from the troubles and turmoil of this life. He will never return to me, but I must go to him. I miss the privilege I formerly enjoyed of writing to him and of hearing from him. His letters were always comforting and cheering to my mind. He always had a firm trust in the God of Providence and grace. I parted with him last in August, 1859. I have heard him say he experienced a hope in the mercy of God when he was fifteen years old; about the year 1801. He joined the Predestinarian or Old School Baptist church at Bowdoinham, Me., in 1809, where he remained a member until his death. He was one of the deacons of the church as far back as I can remember. For firmness, integrity, and honesty of principle he was not excelled. He died in peace, an old man and full of years, and I revere his memory.

The last meeting of Yellow River Primitive Baptist Association at Harris' Spring, in this County, in September last, was one of special interest. Twelve months before, the country was being laid waste by the ravages of war, but the scene had changed and the brethren met in peace. Some dear brethren and sisters who had lost nearly their all, assembled and worshiped God. The congregations were very large, orderly and attentive. The preaching was sound in doctrine, and I think profitable to the lovers of truth. I preached the introductory sermon from Eph. iv. 15.—"But speaking the truth in

love, may grow up into him in all things, which is the head, even Christ." I trust the Lord was with us. The meeting of Oconee Association was equally as interesting with a full attendance. We sat together in heavenly places in Christ Jesus, and his fruit was sweet to our taste. His banner over us was love. The brethren and sisters in general, so far as I know, express the utmost cordiality of sentiment and esteem towards the brethren at the North. I hope it may continue. I trust the troubles through which we have passed and are passing will bind the brethren, North and South, together in stronger bonds, if possible, of endearment than formerly. I expect there are political differences existing, but those differences will not be introduced, I hope, as a barrier of christian love and fellowship, unless the difference involves some fundamental principle of scriptural faith and practice. The spirit that opposeth and exalteth itself above all that is called God, or that is worshiped, has abolitionized the United States government and opened the way for the introduction of the *man of sin*, that wicked; in all his ramifying powers, and so controls the civil government of the land as to establish principles by law in open opposition to the cause of God and truth. The mystery of iniquity is working with all deceivableness of unrighteousness in them that perish. There was given to the first beast a mouth speaking great things and blasphemies, and power or permission also was given him of God to continue forty and two months, which, I presume, is twelve hundred and sixty years. And it was given him to make war with the saints and to overcome them, and power was given him over all kindreds, tongues and nations. This power, unquestionably, was exercised under the Papal establishment of Rome. But it is said of the second beast that he exerciseth all the power of the first beast before him, and if so, he has power to make war with the saints and to overcome them, and to have dominion over kindreds, and tongues and nations. This power, as I understand it, is now exercised by those who rule and have dominion. When the wicked bear rule the people mourn. During these times of trouble, some of them of understanding shall fail to try them, to purge, and to make them white, even to the time of the end of these tribulations: because it is yet for a time appointed. And the *man of sin* shall exalt and magnify himself above every God, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. But God has universal dominion over all. God hath made all things for himself; yea, even the wicked for the day of evil. The wicked receive their good things in this life, and the righteous their evil things; but at death their conditions will be reversed. The faith and patience of the saints is tried to the utmost extent during these tribulations when they see the wicked prosper, and with an iron hand, so to speak, persecute and oppress the church. And to see some in whom confidence was reposed as brethren, fall or turn aside from Zion's way and walk no more therein, is calculated to try the saints and cause them to trust only in God. But they that are kept by the power of God through faith

unto salvation, and are truly wise and righteous, shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

I have penned some of my thoughts and reflections which arise before my mind from the position I occupy in my views and cogitations. With the exception of a few months I have had as much liberty in preaching for the last five years as I ever had. Of late I have had the opportunity of witnessing the fruit of my labors in baptizing some of the sheep and lambs of Christ's flock. I have a great desire to journey North once more and visit the brethren, sisters and friends, but the probability at present is very small of doing so. If the way should open next spring for me to go I shall improve it. I am very well reconciled to my lot, and, having food and raiment, I desire to be content. It is difficult describing the state of things here, and no one can correctly form an idea only by experience and observation. I wish to be kindly remembered to sister Beebe, your dear family, and all the dear brethren and sisters in general, and accept an expression of kind regard yourself.

Your affectionate brother in Christ,
JOSEPH L. PURINGTON.

LAWRENCEBURG, Ky., Jan. 28, 1866.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. vi. 33.

BROTHER BEEBE:—Some time has elapsed since I troubled you with a communication; not for want of a sincere desire for the "Signs of the Times" to be perpetuated, nor yet because I have not appreciated the contents of our valuable corresponding medium, but simply because I cannot write on the sublime and momentous subjects discussed in their columns as I would wish to, nor as some of your correspondents do.

There has been a number of requests published in the "Signs of the Times," and communicated to me in private letters, for my views, through the "Signs of the Times," on different texts of scripture, that I have not responded to; but my failure to do so was not because of a careless indifference or disregard of the requests of my brethren, sisters, or friends, but for two other reasons. First, some desired my views on texts that I thought I did not sufficiently comprehend myself, to attempt to teach others; and secondly, other requests were made when I was from home, and traveling from place to place, for two or three months, when I had not much opportunity to write. I hope, therefore, they will excuse me. I will, however, present to your readers a few of my thoughts on the text placed at the head of this article. It is a portion of what is usually called Christ's sermon on the mount, delivered exclusively to his disciples, and no doubt designed for their exclusive benefit in all ages of the world. Just before using the language referred to, he assures them of the fraternal and provident care he exercises toward them in reminding them of the provision he has made for the fowls of the air, that neither sow, reap, nor gather into barns, and that yet he feeds them; and of the flowers of the valley, that neither toil or spin, and yet, even Solomon in all his glory was not arrayed like one of them. He hath prepared for them a city, kingdom or house,

as it is interchangeably called, to dwell in. In that house are many mansions, affording room and accommodation, convenience and comfort to all the inmates. Therein is provided the best, the very best of food, drink and clothing, all "without money and without price." Moreover, it is so constructed as to form a most desirable asylum of rest for the weary, those who "labor and are heavy laden." Here they lie down in green pastures, are led beside still waters; and, as a place of defence, it is an invulnerable munition of rocks, environed with invincible walls and bulwarks. They abide under the shadow of the Almighty; have a secure hiding-place from the wind, a covert from the tempest; a pure river of water of life glides through the kingdom; the eternal God is the refuge, and underneath are the everlasting arms.

"Nor can her deep foundation move,
Built on his Godhead and his love."

But above all, the delightful companions that are there to cheer and encourage, console and raise up the bowed down, should engage and attract our attention.

"There our best friends, our kindred dwell,
There God our Savior reigns."

Another happy and consoling reflection is that the King has promised that it shall be a "quiet habitation." The wars, commotions, strife and discord that agitate the world, terrify its inhabitants, and line the earth with gore, are to be hushed into silence; banished thence forever. Swords are to be beaten into plowshares, spears into pruning-hooks; the nations, Jews and Gentiles, that compose the kingdom, are to learn war with carnal weapons no more. Let us all try to appreciate the quietude of the kingdom, and like David, "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces, for my brethren and companions' sakes, I will say, Peace be within thee." To those who are taught to love "peace and pursue it," here is an alluring and attracting asylum. It is one of the many characteristic marks that distinguish the kingdom of God from all other organizations,—a fruit of the spirit, it proves the presence of the God of peace. As God hath said, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people." Yes, in this kingdom is the residence of the King of saints, the Author of eternal salvation, in whom dwells "the fulness of the Godhead bodily," from whom proceeds every "good and perfect gift,"—all the real joy that we realize on earth, all that we anticipate when time is no more.

"How charming is the place,
Where my Redeemer God,
Unveils the beauties of his face,
And sheds his love abroad."

How meager, how trifling and vain is the pomp, power, wealth and splendor of this poor world when compared with the place where Jesus holds his court, and pours out his fulness. "For it pleased the Father that in him all fulness should dwell." "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

Having tried to exhibit some of the blessings and privileges of the kingdom of

God, let us now consider the best method, as well as the great advantage of seeking it first,—of giving it the pre-eminence over all terrestrial things.

In order to the peace, prosperity, enjoyment and mutual felicity of the subjects of this kingdom, a strict observance must be paid to the doctrine, laws, ordinances, and particular rules for the government of the kingdom, according to the statute given by the king who reigns in righteousness, and the princes who rule in judgment. These princes are to sit on twelve thrones, and judge the twelve tribes of Israel. "For there are set thrones of judgment, the thrones of the house of David." As before observed, this is to be a quiet habitation, and the King thereof has made ample provision to secure this quietude, for "he shall send forth his angels, (messengers) and they shall gather out of his kingdom all things that offend, and them which do iniquity." If, therefore, a right hand, (a laborer,) offends, it must be cut off; or a right eye, (a watchman,) pluck it out, for such are the most dangerous offenders when they do offend. If he should be merely an erring brother, he will weep, and repent of his wickedness, and may be restored in the spirit of meekness; but if he be a false teacher, or false brethren who have crept in to spy out the liberty of the subjects, they will gnash their teeth, and develop hatred, variance, wrath, strife, seditions, heresies and envyings with other works of the flesh, and not unfrequently call to their aid the cohorts of Babylon to destroy the kingdom and its inhabitants. By their fruits they will make themselves known, and when known, we are not to give place to them by subjection for an hour. For the sake of perpetuating the peace, unity and comfort of the kingdom, these rules must be punctually observed, and faithfully enforced. I think it would be well for each subject in such cases to "raise both hands," as said an aged watchman in Virginia, "one for peace, the other for war;" peace if it can be obtained by peaceable measures, if not, war; not with carnal weapons, "for the weapons of our warfare are not carnal," but unsheath the sword of the Spirit; take the word of God; for it is "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." By the proper use of this formidable weapon, every joint, band or ligament that might in any manner or degree bind us to Babylon or any of her cohorts, may be summarily severed, and as a consequence, the kingdom of God would shine forth in all her pristine beauty and glory, "fair as the moon, clear as the sun, and terrible as an army with banners." The King has richly endowed his kingdom with all requisite rules for the regulation of her doctrine, reproof and instruction in righteousness, that each subject may be thoroughly furnished unto all good works; and now, at this very time in which we live, dark and lowering as the clouds may seem to hover over, thick and gloomy as the mists and shades may be gathered round us, in my humble opinion the signs of the times indicate, identify and point out the kingdom of God as diverse from all other kingdoms as it has been at any time since the days of apostolic miracles, and under

circumstances when, according to the nature of surrounding events, the very reverse of her present condition might be expected. Priestcraft and fanaticism have ridden triumphant through the streets and lanes of the daughters of Babylon for years gone by, and what has been the result? Within their cage have been political differences, conflicting interests, antagonistical doctrines and jarring localities. These opposing elements have met in terrible collision. The feeble cords that have united them have snapped and given way with the tension. Alienation, strife and seditions have done their work—produced their legitimate fruit; torn them piece-meal, rent them to shreds, they have manifestly hatched the cockatrice's eggs, and that which is crushed has broken out a viper. "Their works are works of iniquity, and acts of violence are in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths." Babylon stands out conspicuously written in their foreheads, or proceedings. Yes, this viper has crawled from its slimy lair, and with fangs imbued with the poison of asps, has thrown the deadly bane into both civil and anti-christian religious organizations, and they are all confusion. Turning from this cage of unclean and hateful birds, tottering to its downfall, with joy we behold

"A kingdom that shall ne'er decay,
While time sweeps earthly thrones away."

This superstructure is built by Omnipotence. It was said long ago, "The God of heaven shall set up a kingdom which shall never be destroyed, nor left to other people." The God of Israel has raised her above the low and beggarly elements and pestilential atmosphere in which the daughters of Babylon reside; established her in the top of the mountains; exalted her above the hills. None of her stakes shall ever be removed, none of the cords thereof broken. She stands upon the Rock of Ages; her God and King has built her there. His name is her strong tower, she has run into it and is safe. The rain has descended, the floods came, the winds (of false doctrine) blew, and beat upon it, and it fell not with the general crash, for it was founded upon a rock. There she has stood, there she now stands, and there she will forever stand, a monument of the omnipotency of her King, and the invincibility of her fortifications. The spirit of strife, and the demon of discord that have torn to pieces and rent asunder the kingdoms of anti-christ, forming out of the same heterogeneous mass, churches North and churches South, have had but little to do in alienating the subjects of this kingdom from each other, or weakening the cords of brotherly love that knit them together. And while their secular interests have clashed, as did the interests of others whose feeble cords gave way, and while their different locations have, according to the usual course of events, been naturally calculated to produce strife and animosities, as has been the case in the ranks of Babylon, all these conflicting interests, all the preference of jarring and different localities have been by the subjects of this kingdom thrown to the wind; and now, whether they hail from North or South, East or West, they eagerly and warmly grasp each other's

hand in concord, friendship, fellowship and sweet union. Who is so blind as not to see in all this a clear, visible and outward demonstration of the fact that the kingdom of God is first with this people—that earthly preferences and worldly emoluments are but secondary matters compared with it, and therefore must yield and give place to that which is first, or most momentous? I tell you, my dear brethren and sisters, that it is a telling fact; one that stands out prominent and visible before the gaze of all men, as the King of this kingdom has said, "By this shall all men know that ye are my disciples, if ye have love one for another." And who is so dim-sighted as not to see that those whose religious ties have given way to their first, or political or worldly preferences, are not of that kingdom. And where is the organized religious body (I speak of what Paul calls "our religion,") that has not carried this spirit of strife and bloodshed into their pulpits and their churches. I ask where, under the blue heavens, is it to be found outside of the O. S. or Primitive Baptists? That some important event will soon succeed this ocular and outward display and manifestation of the presence of the God of peace in his kingdom, I have but little doubt; but what that event may be, I shall not here attempt to predict. That this spirit of peace, concord, amity and unity does exist in an unusual degree amongst us under the circumstances surrounding us, is palpable and unmistakable. I have witnessed it in my travels among this people, and trust that I have felt it in my heart. True, there have been some very few isolated cases where individuals have caught the spirit of fanaticism, and grasped the weapons of the sable adversary to fight us with, but they are few and far between; not enough to disturb the general peace of the kingdom or obscure its identity, but barely sufficient to prove to us the truth of the assertion of Paul when he said, "Of your own selves shall men arise, speaking perverse things to draw away disciples after them;" and of John when he said, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us," &c. When they do go out, they seldom fail to give sufficient evidence by which the children of the kingdom may demonstrate them. If they are false teachers or false brethren that have come in unawares to spy out our liberties, they prove to be the most inveterate enemies to the children of the kingdom. They will call on, amalgamate with, and use all the venomous poison of the cohorts of Babylon; all the sophistry to bewitch and draw a party or clan of disciples after them; and where such fruits are developed, the children of the kingdom should mark them and have no fellowship with them. By their fruits they are to be known and will be. On the other hand, if they be erring brethren, they will not rail and try to devour the flock, but exhibit the marks of penitence and show more of a lamblike disposition: and, as is generally the case, such a one may be restored in the spirit of meekness lest he be swallowed up with overmuch sorrow. When we consider the inroads that fanaticism has made, the railing and rending that it has produced among the professed religious orders of our country, it is almost miraculous that so few cases

have occurred to disturb our harmony; and those few have been so minutely defined, and so pointedly condemned by the King and his Princes who have foretold that such cases should occur in the church or kingdom, that they stand out as testimonials, and prove to us where the kingdom is and who compose it; and, therefore, though painful at this critical juncture, should not discourage us; for they are among the all things that work together for good to them that love God, who are the called according to his purpose. "It must needs be that offences come, but woe to that man by whom offence cometh." But my dear brethren, when offences come meet them like christians. Suffer them not to disturb the general peace of the kingdom. As to those who offend, deal with them promptly and faithfully as your Lawgiver directs, regardless of consequences; and then, "Fear ye not the reproach of men, neither be afraid of their reviling;" but when they revile, revile not again. "Render not evil for evil, nor railing for railing;" and may the Lord continue to bless us with a peaceable, plentiful, prosperous, safe and happy home in the kingdom of God; for which let us all pray for his great name's sake.

J. F. JOHNSON.

(TO BE CONTINUED.)

PRATTSBURGH, N. Y., Jan. 26, 1866.

ELDER BEEBE—BELOVED FATHER:—I cannot express to you all the pleasure I derived from the perusal of your precious letter of Jan. 9th. It was like water to the thirsty soul. You say "you trust that ere this the cloud has broken and I am enjoying the clear shining after rain." Well, it was so, and I felt almost to regret that I had troubled you with my complainings; but I do believe it is your highest pleasure to minister to the saints and those who are Christ's little ones; and your letter did so comfort me and help me to see that it is God's wisdom to try his children in the furnace. You ask me if "I would, were it in my power, be removed from that furnace until it pleased him who placed me there, and before all was perfected concerning me." Oh, no! Though he shall see it necessary to heat it seven times hotter than it is wont to be heated, let his will be accomplished. I love to look back over the past and trace his dealings with me. In infinite wisdom have all my steps been ordered hitherto, and his promise is that he will never forsake. Sometimes filled with rejoicing having my confidence firm, walking as seeing him who is invisible, having a comforting assurance of my heirship. Again groping my way in the dark, having no assurance and feeling along tremblingly filled with fear. But when I get some view of the length and breadth of his love manifested to me in giving himself a willing sacrifice for sin, my soul melts and I am constrained to cry, "What am I that thou art mindful of me!" O, as I cast my eye back, and, through all the mazy windings of my devious way, can see the hand that has guided my wayward feet and kept me when I could not keep myself, I must say he has brought me in a way I knew not and in paths unseen by me. Why am I so unmindful of this love, so unmoved by it?—love passing the love of women; many waters cannot quench it. "The Lord openeth the eyes of the blind, the Lord raiseth them that are bowed

down." Blessed truth; tried and proved in every christian's experience; and here must I set to my seal that all his words are faithfulness and truth. Yes, I was blind and he gave me eyes to behold wondrous things out of his word—deaf, and he gave me ears to hear the joyful sound—dumb, and he loosed my tongue and put a new song into my mouth, even praise to him—lame, and he made my feet like hinds' feet, to run and not be weary—sick, and he gave the healing balm that sent a glow of health through every part—was bowed down and could in no wise lift up myself, and he gave me strength to stand being girt with truth.

I have been thinking much of late of the wonderful manner in which God brought the children of Israel out of their house of bondage; how they found themselves in a vast howling wilderness from which they could see no egress; enemies and dangers on every side; fainting, yet pursuing; on, on they went, the pillar of cloud by day and the pillar of fire by night directing them ever onward. Murmuring, complaining, and again rejoicing they kept on their weary way, and though they were forty long years threading their path through the tangled wildwood, their sandals did not give out nor their garments become worn. Their faces were set toward that land that flowed with milk and honey, and thither they bent their wayward steps notwithstanding they often charged Moses with having deceived them, believing they were to perish there and fail of reaching that pleasant land.

How like to that journey is our pilgrimage through this world. They went, not knowing the way, but directed by the constant and immediate providence of God. So we, being unable to see our way, are as dependent as they upon the same providence. When the pillar stood still they rested; when faint and thirsty they begged for water, the rock opened and the waters gushed out. So we are often brought to stand still, waiting for the way to be revealed; refreshed and renewed in our mind while we wait upon the Lord, and how often do we find the cool and gushing spring bursting from the rock which had perhaps seemed to be the barrier between us and hope. Faint and wayworn we have almost given up and felt as did the poor Israelites, that we might as well have died in Egypt. But all thanks to him who is our help in time of trouble, he does not leave us long in this wretched state; he lifteth up the bowed down, he saith to the weak "be strong." In his wisdom he spreads the cloud upon his throne, he veils his face, covers the traces of his footsteps with the wreck of our hopes and we go mourning. Again the clouds are driven away with the breath of his mouth, and the light of his countenance dispels the darkness. He showeth himself through the lattice and we hear the voice of our Beloved, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." "Then we mount up as eagles, we run and are not weary, walk and faint not." When he giveth peace who can make trouble? I am sometimes perplexed with the thought that it is because of my sins that he thus deals with me. Well, if so,

why am I ever permitted to enjoy any light? My sins each day are more than can be numbered, and were he to deal with me in judgment, outer darkness with all its terrors would be my portion now and forever. But if I understand the Word, the sins of his people were *all* laid upon the Son. He forever paid the penalty due to their transgressions, and though they are subject to afflictions and sorrows, it is because he chooses it to be so. In infinite wisdom has he provided a plan whereby his own people shall be purified, even causing them to pass through the furnace; yet he does not afflict willingly but for their profit, though he chastens them sore he does not give them over unto death.

There is another view that presents itself to my mind, in regard to the wilderness journey. While wandering in the darkness of unbelief, with no assurance of our having been born of the spirit, we are groping our way through the thicket of troubles that beset us, having no witness of the spirit with ours that we are born again. This may in some degree compare with the journey before the Israelites reached the Red Sea. As they were coming near to their deliverance, their bitter and malicious enemy, hoping they had become "entangled in the land and the wilderness had shut them in," pursued hard after them to bring them again into bondage. Did the Lord forsake them now? No! "He took not away the pillar of cloud by day nor the pillar of fire by night." In triumph are they brought to the Sea, and here do they rejoice in the salvation of God; here the waters open and they are brought through. And now follow them; listen to the shout of triumph that ascends from those who, but a little before, were distressed and filled with trouble. And what the song?—"Sing unto the Lord for he hath triumphed gloriously; he is my God and I will prepare him a habitation." "Who is like thee, glorious in holiness, fearful in praises, doing wonders." "Thou shalt bring them (thy people) in and plant them in the mountain of thine inheritance; in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." Does not this coincide with the experience of one who has been brought from nature's darkness into his marvelous light? Having passed through the baptism of the cloud and the sea, they are now safely landed, and feel that there is nothing to fear. Within the bosom of the church, the dreaded enemies all drowned and perished forever, they look forward to a delightful journey. But as it was with the Israelites, so is it with them. They are chosen in the furnace of affliction. Follow Moses as he led Israel from the Red Sea out into the wilderness of Shur; three days they journeyed and found no water, then they came to Marah: here was water, but alas! it was bitter. The people began to murmur; Moses cried unto the Lord; the Lord showed him a tree, which, when he had cast into the waters they were made sweet. "Then they came to Elim, where were twelve wells of water and threescore and ten palm trees, and they encamped there by the waters." And here they felt, no doubt as we have felt when we have sat under his wing, and his banner over us was love; when we have partaken of the meat and wine of the

Loró's house, and had our souls refreshed and have desired to remain there forever. But the very next we hear of them, they are in the wilderness of Sin which is between Elim and Sinai. Now they murmur again and upbraid Moses for bringing them out of Egypt to die there of hunger. Here we see another miraculous intervention of God to save them. Bread was rained upon them in the morning and flesh in the evening. Again they come to Rephidim and find no water. Moses smites the rock and water issues from it. Here they inquired, "Is the Lord among us or not?" Then came Amalek and fought against them. God delivered them out of Amalek's hand, and commanded Moses to build an altar, and he called the name Jehovah-nissi, because the "Lord will have war with Amalek from generation to generation." So now, though he present himself we need not fear since the Lord is to fight our battles for us. And so we may trace them step by step, seeing a simile of our own wanderings. At last they reach the Jordan which intervened between them and the full realization of all their hopes. Now they pass the stream and enter in to the full enjoyment of what lies beyond; and we leave them in possession of the promised land.

My dear Father, I may perhaps be wrong in my views; if I am, I hope you will be free to tell me so. I desire nothing more than to know the truth. It may seem too strained a view of the subject, being so unlike the common understanding of it, but these thoughts presented themselves to my mind in so delightful a manner, that I felt constrained to sketch them down as they occurred to me without any revision. Now if they are in any sense not right, I hope you will not allow any one to read them.

Last Sabbath we had a very pleasant meeting at Riker's Hollow. The servants of the Lord were enabled to bring forth "things new and old from his treasury." I find great delight within the walls of Zion; I love her gates, and O, if I prefer not Jerusalem above my chief joy, let my right hand forget her cunning and my tongue cleave to the roof of my mouth. We all felt that we were in the banqueting house. I am glad that I am permitted to have a name among the O. S. Baptists; I feel that here is my home, here is where he "causeth his flock to rest at noon;" and as unworthy as I feel myself to be, I cannot but rejoice that he has brought me within his fold and led me beside still waters and in green pastures. My confidence becomes each day stronger that this is the true church—Christ's church—the only one which bears the description given in the Word. "Here my best friends and kindred dwell." Remember me with much love to all the dear ones I saw at Middletown and New Vernon. My visit there will ever be the source of pleasant memories. With many thanks for favors of the past, and hoping to hear from you at some convenient time not far in the future, I remain yours in the best of bonds,

MARY J. EDDY.

DEAR FATHER:—I have written in haste and I hope you will pardon the liberty I have taken to make some erasures instead of copying. I feel altogether that it is better suited to the flames than otherwise.

Now please do not allow any one to see it if I have expressed anything inconsistent with the truth. I cannot but feel safe in committing it to your judgment and disposal. You need not fear of hurting my feelings at all by making any change you deem best. I had a most delightful visit with brother Durand; he came truly in the "fulness of the blessings of the gospel." Yours, &c., M. J. E.

CARMEL, N. Y., Jan. 19, 1866.

DEAREST FATHER:—I don't think I can write anything interesting to the readers of the "Signs of the Times," who cannot look upon my many weaknesses and failings with the tender leniency of a loving parent. But to you I do feel like opening my heart, and have you decide for me whether I have a right to my place in the church or not. Dark indeed, father, will be the future, if the trembling hold I have must be loosed. As I told you before, I do not remember, beyond the period when my sister Sarah died, of having thought on the subject of death or future existence. But her death left a deep impression on my mind. I missed her at my play and dreamed of her for a long time. I thought if I were good I should go to heaven: I tried hard to be so, but always failed. It seemed so easy, while planning, but when I afterward reflected on my conduct, I always found I had broken my resolutions and was worse than before. When alone, I tried to read my testament, and, as far as I could understand them, obey its teachings. I learned the prayer given in Luke, second chapter, and said it every night; but was afraid some one would find it out. Once, while reading, I met the passage where the Savior said those who denied him before men, he would deny before angels. I was very much troubled for I dared not speak my thoughts to any one, for fear they might think me deceitful, and I feared God's anger because I dared not confess his name; but was somewhat relieved when I read the commandment to enter our closets to pray. I have spent many hours in the little room at the end of the hall, trying to pray and learn to do right. I often became discouraged and would not pray for a long time. I remember after a time of trouble and struggle, I thought that God's justice condemned me; I never could or would be any better, and that I must bow in submission to his will, and I would try to think no more on the subject. I don't remember how long after this it was, but I do remember I enjoyed a calm, peaceful, happy time, to which my mind involuntarily reverts in time of trouble ever since. But strange to say, I never realized, till the day I was baptized so many years afterward, that this, if ever, was the time of my soul's deliverance. I afterward grew careless, and long intervals would pass when I would give but little heed to the subject. I went in company and enjoyed worldly pleasures, but there were times when a guilty conscience would make me shudder. I then would try to pray as I did in that happy time, and I believe I would have given my happiest hours for one moment of the old peace. But prayer seemed so vain and reminiscence seemed so fraught with wickedness that I felt the punishment I deserved was greater than I could bear, and would have returned with renewed eagerness to society.

But during it all I dearly loved to find an obscure corner in the parlor when you had company, and hear you talk with them. I was very fearful of being noticed, and I thought you would all think I was pretending, as I was so wicked. I feared you could not think me sincere. Until I was married and left you and home, I had no change. But, dear father, as careless as I seemed, I then learned and have ever since borne in mind how abundantly I was blessed in possessing such parents as you and mother. I never was very demonstrative in your presence, father, but I always loved and respected you. After I left home and came here, my mind was very frequently exercised. After I had been here two or three years, my brother Benton visited me and we held a long conversation. I had before this feared hell, but after this I never trembled at the thought of hell as I did at the fear of displeasing God. Always in trouble I thought of and prayed to God to sustain me. I have often had the will to do wicked things, but have been kept from them by a power I could not resist.

After Benton was baptized, he and I again held a long and interesting conversation, and he wanted me to speak to you; but I made him promise not to tell you, as I thought you could never love me again for meddling with things so far above me. The year I boarded at home I enjoyed the meetings often. Sometimes my mind would wander and I would be unhappy. When I came back here I tried to be good, but found myself powerless to succeed. The desire to be loved and recognized by the O. S. Baptists has grown stronger ever since I returned home in '62. Last June I could not resist the desire to attend the June Association, but I never meant to say or do anything to betray my feelings. I enjoyed and understood the preaching more than ever before. Sometimes I thought they were preaching at me, they told so much better than I could how I often felt. After meeting, on the day Elder Hartwell left, I felt as though I must speak to him. I went on the pulpit steps for that purpose, where stood a group of ministers, when suddenly and powerfully there came over me a sense of my unworthiness, and I lost control of myself for a moment. I tried to make some excuse, but my heart smote me in the very act. Dear Elder Hartwell spoke so kindly to me. I was very unhappy after this, for I feared I had led you all in a mistake and I would have to expose how wicked I was to undecieve you. Sister Bessie Durand spoke to me, as I told you, but I was very impatient and rude to her, for I was wretched. I felt uneasy after I came home; I wrote according to promise to Eld. Hartwell, and as he did not answer my letter, I thought I had shown him how unworthy I was, and his dear, kind heart forbade him to tell me.

When my husband came home from M—— last August and told me of the church trouble, I wrote a letter to you but did not send it, fearing you would think me presuming. I left here Oct. 23, intending to attend Fannie's wedding in New York, and return, but was impelled to go to Middletown. You were absent. I waited your return, and as I was really hungry to hear you preach, I resolved to remain till Monday. Ma asked me to go

to church meeting with her, and I gladly went, though I felt I had no right there. I was deeply interested in the church troubles and did not like to ask questions and thought to gain information by attending. After meeting that night, I started to go in the parlor and saw you, Hattie, and Eld. Durand. I thought you were talking, and turned to go back when you called me to you, and, dear Pa, you know what followed; but you don't know how surprised I was that you did not send me from you, grieved and astonished at my depraved heart. I feared you did not understand how wicked I was; but the more I tried to make you know the more you seemed to misunderstand me. When you asked if I would say to the church what I had said to you, I prayed in my heart that I might do right; and before I fully realized, I had consented. I told you if they would take such evidence I would go. I prayed earnestly that I might not deceive the church. I never was so tossed by doubts in my life. I feared I might deceive you and have no power to draw back. Sunday morning as I was thinking on the subject, it came with force in my mind that I did not come, but was brought by circumstances. I left home with no thoughts of daring to apply to be taken in, but a hand that can extend mercy even to me, brought me: I would let the church judge whether to take me in or not. When the vote was given to receive me, my heart went out in grateful love to every member, and I thanked God in spite of my doubtings. I was some troubled though till evening, during conference, for I thought I had never had that special evidence that so many spoke of. 'Twas then memory of that time in my early experience of peaceful happiness (before referred to) came back to my mind, and during conference and that evening when we sat together at home, I was very happy. I almost felt my Father's approval. I came home here, and for three days I thought after so much goodness to me, I surely must be better. But, father, I have felt that even after all His goodness, I am very, very wicked: only when his hand prevents, I do nothing but sin. I became very doubtful of my right to my place in the church, and was very gloomy until I got your dear, kind letter, which cheered me up. My last visit home is one always to be remembered. I enjoyed every minute of it. Even while I was sick, when I was easy from pain, my mind was led to see and understand things which were never before plain to me. At first I was ungrateful enough to murmur. I told Ma I had thought to lay up so much to reflect upon after I got home, and then to be taken sick. She reminded me that we could not gather manna only as we needed it; then it was sent. Her remarks brought to my mind how much of the sermons I had lost in trying to remember parts that pleased me most; and I thought that God would fix in our minds the parts most profitable for us. My love for you and mother seems to be intensified since our new relation. Dear Ma, I often suffer in reviewing the past, to think of so much unkindness to her, and she has loved me so tenderly through it all. And you, dear father, while I have dearly loved you, I always felt so insignificant, that in your presence I have heretofore felt such a restraint that I could not be myself. But

forgive my seeming lack of affection, for I always dearly loved you; and now that God in his goodness has removed that restraint, you are, if possible, still dearer to me. I need not ask you to love and pray for me, for I know you will always. Give my love to the church members, especially those in affliction. Tell Benton and Josephine to write to me. I am alone dear Pa, and 'tis very late, so with a good night kiss, I close.

Ever lovingly your daughter,
VIRGINIA.

"READER, HOW DO YOU LIKE THE NEW PREACHER?"

EDITOR OF THE "SIGNS OF THE TIMES:—A short time since an individual came to my abode professing itself to be a Baptist Preacher, and after preaching a sermon; defining its position; stating its objects, and concluded by asking me the question at the head of this article. Presuming that the question was asked with the expectation of a reply, I thought I would give a candid answer, but upon interrogating the "Preacher," although he declared his parentage, and place of nativity, he failed to inform me where I must direct my answer; and as from his remarks I greatly feared he was one of those "wandering stars" spoken of by the apostle Jude, I concluded to send my reply to the question, to the "Signs of the Times," presuming upon the well known courtesy of its editor, for placing it where the "Preacher" may have an opportunity of perusing it. As the "Preacher" presented itself in rather a questionable form, I was at first somewhat at a loss what to think of its pretensions; but as it has been my custom for some years to consult a very ancient volume in my possession, whenever any one comes in the garb of a "preacher," I opened the book, and was told at once "to try the spirits whether they are of God. This afforded me some encouragement, for we are told upon authority somewhat more modern, it is true, but still so reliable that it sometimes is brought into the pulpit, that there are a variety of spirits, and of various colors too; for he enumerates "black spirits and white, blue spirits and gray," and as this was both black and white, or parti-colored, I thought it prudent to subject it to a fair but rigid examination.

The sermon contained some pleasant thoughts, clothed in select words, but as the wise man says, "The ear trieth words as the mouth tasteth meat;" and the words of the sermon were not so remarkable for what they did, perhaps, as for what they did not say. It was of that class of sermons of which worldly men and modern religionists say, "What an excellent sermon." The prime object of the sermon seemed to be to show that the principal employment of the saints in a future state will be to look back and contemplate their earthly pilgrimage: in the language of the preacher, "The retrospect of the believer will have a tendency to enhance the glory of his deliverance, and promote his own happiness." However this may be, the apostle Paul seemed to be rather anxious to forget the things which were behind, for he says, "Forgetting the things which are behind, and reaching to those which are before, we press toward the mark of the prize," &c.;

and although the apostle here on earth rejoiced in tribulation on account of the advantages resulting from it, yet upon summing all up in one grand total, he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ," and the same apostle, as if to meet the very proposition of the "Preacher:" "If in prospect heaven's glories sometimes alienate earth's sorrows; why should not the retrospect of these sorrows heighten its joys?" says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18. Can it then be supposed that the saints, glorying in the excellency of the knowledge of Christ Jesus their Lord, shall turn from the contemplation of that glory, to retrospect upon those things which the apostle declares are not worthy even of comparison. No, "For God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. xxi. 4.

But the "New Preacher" makes another declaration which it is well to bring to the word of God; for we are assured that if any man speak not according to this rule, it is because there is no light in him. "The mother who wept over her babe so rudely snatched from her embrace, will see it blooming in the paradise of God." That heaven is a place where earthly affections are to continue, but in a more etherealized form, is an idea widely prevalent; but all such demonstrate, to use the language of our Redeemer, that, "They do greatly err, not knowing the scriptures, nor the power of God." No more beautiful picture of filial love and obedience, and fraternal affection, was ever displayed, than was constantly manifested by our divine Redeemer, and yet as if to show that these tender relations were not to be recognized in his kingdom, even in this world, we find that on an occasion, when he was told that his mother and his brethren stood without, desiring to speak with him, he answered and said, "Who is my mother, and who are my brethren? and stretching forth his hands towards his disciples, he said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."—Matt. xii. 48-50. And the apostle Paul, as if to end all controversy on the subject, says, "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." If the mother, whose babe was rudely snatched from her embrace, is to have her maternal affection revived by beholding it in the paradise of God, what must be the retrospective thoughts of the mother who has seen her first born son, in the morning of life, and in all the hopes and promise of manhood, consigned to the tomb, if that son, dying in his sins, were forever separated from her in the paradise of God?

I remember to have heard a preacher say, "Among the most pleasing considera-

tions connected with our view of a future state, is that there we shall meet our parents, our wives, our children, and friends, and renew that pleasant intercourse which so greatly promotes our happiness here." Such a picture of heaven may appeal to our natural sensibilities, but it is not the heaven to which all who "come up out of great tribulation, and who have washed their robes, and made them white in the blood of the Lamb," shall ultimately attain. "For they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal to the angels, and are the children of God, being the children of the resurrection."—Luke xx. 35, 36. "Reader, how do you like the New Preacher?"

SCRUTATOR.

(TO BE CONTINUED.)

REFLECTIONS ON THE ADVENT OF THE YEAR 1866.

The year 1866 has dawned! The year to which historians have looked as memorable for the fulfillment of prophecy, when Babylon, the mighty Babylon, shall fall. Sensibly realizing the short-sightedness of man in trying to cipher out, or designate any time for the fulfillment of prophecy wrapped in mysterious linings, which naught, save the hand of him who shall lighten the earth with his glory, can unfold, the Zion of our God have "a more sure word of prophecy, to which they do well to take heed;" wherein is predicted that anti-christ shall be unmasked, when the breath of the Almighty shall kindle the flame which shall utterly burn with fire "that great city Babylon, that mighty city." Then shall a voice be heard crying mightily, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."—Rev. xviii. 2, 3. Though the divinely inspired prophecies of John may be wrapt in obscurity, and clouds cover the brightness of the throne of God, till the unfolding light of the glorious beams of the Sun of Righteousness shall radiate not only the heavens but the earth; enough has, and is already transpiring to convince the earnest enquirer after truth that Babylon is not merely the Papal church of Rome, as some conjecture, but comprises that false religion in whatever form, or whatever garb which courts the popularity of the world, which teaches for doctrine the commandments of men, having a form of godliness, but denying the power thereof; having teachers who are enemies to the blessed doctrine of the gospel. Blind leaders of the blind, by whose magnetic influence thousands bow down to worship an imaginary God, who is swayed to and fro by the will of the creature, thus adhering to the old principle of idolatry, and also persecution to the faithful in Christ Jesus, and answering the description of the mysterious woman who "was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in

her hand full of abominations and filthiness of her fornication."—Rev. xvii. 4. The kings and nobles of the earth bow down to her mandate. "These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."—13th and 14th verses. The same inspired apostle says, "And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. xviii. 4, 5. Solemn, solemn thought, that the Almighty, Jehovah, the great I Am, upon whose arm are suspended all things, shall remember her iniquities! The Lord who "hath his way in the whirlwind and the storm, and the clouds are the dust of his feet. Who can stand before his indignation? and who can abide the fierceness of his anger?" Turn from this solemn scene, and contrast the salvation of Zion. Of her subjects the same God over all has said in his covenant promise, "I will put my laws in their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more." Paul after pointing out the inferiority of the sacrifices of the law, to that of Christ, said, "Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."—Heb. x. 18-25. Anti-christ at this day wears a sanctimonious garb. The world is wondering after the beast. "For false christs and false prophets shall arise, and shew signs and wonders to seduce if it were possible, the very elect."—Mark xiii. 22. "Watch ye, and pray lest ye enter into temptation." Foes are on the alert, a treacherous heart of unbelief, a man-fearing spirit. Foxes are seeking the vines which have tender grapes; wolves are prowling about in sheeps' clothing; brother is betraying brother; false christs have arisen, and the only true God, who hath power over the clay to make one vessel unto honor, and another unto dishonor, is set at naught. Babylon is filling up with idol worshipers. It is no time to slumber. What saith the blessed Savior in view of all this? "Take ye heed, behold I have foretold you all things; and what I say unto you, I say unto all, Watch!"—Mark xiii. 23, 37.

Though darkness covers the earth, and gross darkness the people, the Lord is the light of Zion, communicating life and strength, and enabling her watchmen to proclaim his truth boldly, and causing his

people to rejoice. "When the enemy shall come in like a flood, then shall the spirit of the Lord lift up a standard against him." David says, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah." When the spirit of the Lord shall move upon the waters, unmasking anti-christ, and troubling the children of Zion who may be entangled in Babylonish garments; when the strong voice is heard, "Come out of her, my people," then will the prisoners of hope fly as doves to the windows of Jerusalem, singing the song of Zion; for how could they sing in a strange land? Then will Jerusalem rejoice, and the daughter of Zion be joyful in her king.

MARIANNE MURRAY.

Rome, Ga., Jan. 27th, 1866.

DEAR BROTHER BEEBE:—I have long desired to express to our Old School Baptist brethren and sisters, North, our grateful acknowledgments to God and to them for their kind care to our Southern brethren while in Northern prisons. When they came home and told us of your kind attentions to them, our hearts burned more warmly with love to you than ever. If these acts of kindness had been done to us, personally, we could have felt no greater degree of gratitude. We can now more fully comprehend the language of our Savior, when he said he would receive acts of kindness done to his children while sick or in prison as done to himself. And we were made to rejoice and thank God that even war's wild blast, with all its horrors, had not been able to separate the Old School Baptists, North and South, in their fellowship and affections for each other as children of God.

Dear brethren and sisters, I am now trying to preach to eight churches, and I fail not, upon all suitable occasions, to speak of your noble christian conduct toward our poor suffering brethren while in prison. May God Almighty reward you in your own souls, we cease not to remember you in our prayers both night and day; and we desire also to be remembered in your prayers. Will you grant me this request? O, what a cordial it will be to my poor soul, to think, when I lie down at night, that I have the prayers of my brethren and sisters many, many miles distant, whom I have never seen in the flesh, but whom I love in the Lord.

Our association (the Euharley) intends to resume her regular sessions again this fall, and you may expect then to hear from us again as correspondents. The Lord is building up his church in this section of country to some extent; and the harvest truly is great but faithful laborers are few. O that God, the Lord of the harvest, would send forth more laborers into his harvest. Ever yours in gospel bonds,
KINCHIN RAMBO.

Owenton, Ky., Dec. 14, 1865.

DEAR BROTHER BEEBE:—You know that I don't write much, but when I see an old veteran of the cross of Christ assailed for his adherence to the teachings of the bible, instead of pitying him I envy him, because I think the glory of Christ rests upon him. And yet I shrink from suffering myself for Christ's sake. May God bless and sustain you is the prayer of your unworthy brother,

J. M. THEOBALD.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1866.

OXFORD, C. W., Jan. 17, 1866.

ELDER BEEBE:—I have been in the habit of reading your editorials for the last few years, and being highly pleased with them, I would like to have your views on 1 Peter, v. 5, in connection with Rom. xii. 10. By giving them you will oblige,
A FRIEND TO THE CAUSE OF TRUTH.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you, be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."—1 Peter, v. 5. "Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Rom. xii. 10.

The former is an apostolic admonition to the elders which were and are among the scattered people of God, the latter is addressed more generally to all the saints, irrespective of the position they may, any of them, hold in the church of God. The two passages, considered together, shows us that the apostles have given exhortations, instructions and admonitions to all, whether elders or private members of the church of God. The apostles are by the authority of Christ seated upon twelve thrones, to judge the twelve tribes of Israel. And being divinely qualified for the very responsible and important position to which Christ has elevated them, their judgment and decisions on every point of doctrine, rule of order, and exposition of every precept of the law of Christ, the establishment of every ordinance belonging to the house of God, together with all the relative duties and privileges devolving on or belonging to the saints, regulating their deportment in the church, and all their intercourse with the world, is accurately considered, authoritatively decided, and unalterably established, never to be amended, improved nor repealed so long as this world shall stand. By the special command of the King Eternal, Immortal, Invisible, the Only Wise God, our Savior, they are commissioned to teach the disciples of Christ of all subsequent ages, to observe *all things whatsoever Christ has commanded them*. And to prevent the possibility of the slightest failure, from forgetfulness or any other cause, the Holy Ghost is sent down from heaven, like a rushing mighty wind, to qualify them perfectly by its unerring inspiration, and to bring to their remembrance all the instructions which Christ has given them. Without the possibility of committing an error in their official administration of judgment, all they have bound on earth is bound in heaven, and all they have loosed on earth is loosed in heaven. In every decision they have made, they have spoken as the Holy Ghost has given them utterance, God himself has spoken by them, and from their decisions there is no appeal. None may claim that they are disciples of Christ who are not governed by the decisions of the apostles in all matters of faith and practice; nor can any church, or branch of the church of Christ, be known as such, where Christ does not sit upon the throne of his glory, and his apostles with him, upon twelve thrones judging the twelve tribes of Israel. See Matt. xix. 28, Luke xxii. 30, Isa. xxxii. 1. Wherever Christ is recognized upon his mediatorial throne, his apostles must also be recognized as his authorized judges and exponents of his

laws. Our obedience to Christ is the test of our discipleship, and if we reject his apostles, we also reject him, and therefore cannot be his disciples or his church.

Peter not only claims to be an apostle, a judge, enthroned in judgment with all the authority of heaven and earth to establish his inspired decisions on every point, but he claims to be also an ELDER. An Elder, in a gospel sense of the word, means a pastor, or one who is authorized to preside over, and to feed the flock, or church of God.

1. This was, at least, a part of Peter's work, for Christ had specially commanded him to feed his sheep and to feed his lambs.—John xv. 16, 17. He was the more eminently qualified to hold that relation in the church, from having been a witness of the sufferings of Christ. He was with him in his betrayal, when arrested, at court where he was tried and condemned to die; was with him in the garden, a witness of his agony; and from his mentioning this in our text, we infer that the Elders of the church, while they feed the flock, are qualified, by the Spirit, to be valid witnesses of the sufferings, death and resurrection of Christ. And Peter was also a partaker of the glory that shall be revealed, as resulting from the sufferings and death of Christ. The prophets had testified of his sufferings and of his glory. And Christ said, "Ought not Christ to suffer, &c., and then to enter into his glory?" And Paul testifieth that, "He was manifested in the flesh, justified in the spirit, preached to the Gentiles, believed on in the world, received up into glory." Peter was a partaker of that glory, and so are all who have risen with him, and with him sit together in the heavenly places.

2. The work of Elders generally, who are not apostles, is clearly defined in Paul's valedictory to the Elders of Ephesus.—Acts xx. 17-38; but more especially in verse 28th. "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The pastoral labors of an Elder belong to the church, and not to the world. Not, however, to every community who may call themselves, or be by others called, a church, or the church; but they stand related to, and are the servants of "The church of God, which he hath purchased with his own blood." And as there is but one church of that description to be found in heaven or earth, the labor of the Elder is restricted to that church alone. He has no commission or authority to feed the world, or any of the queens or concubines which are recognized by the world as churches. For the food which they are to deal out to the church of God cannot suit the appetite of any but the children of the living God. They "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," are qualified to receive and feed upon the "sincere milk of the word."

3. The pastoral nature of the work of the Elders is fully expressed in the exhortation of Peter, who being himself an Elder, had a perfect understanding of the duties involved in the calling. He exhorts them thus: "Feed the flock of God which is among you, taking the oversight thereof." Observe he directs his epistle to the elect which were scattered as

strangers throughout Pontius, Galatia, Cappadocia, Asia and Bithynia. And this special exhortation is to the Elders, which were among these scattered saints, and they are exhorted to feed the flock of God which was among them, and to take the oversight of them. That is as watchmen, not as lords over God's heritage, but as faithful watchmen; to warn, admonish, exhort, teach and administer the word and ordinances, according to the instructions and examples given them by the apostles. And this they must do from pure motives, not for the gratification of a covetous disposition, but of a ready mind, and as examples to the flock. And as in this work they sustain to the flock of God the relationship of *under* shepherds, they are encouraged that they shall be approved and remembered by the chief Shepherd when he shall come.

As we desire to extend our remarks upon the exhortation to the Elders, as introductory to what we may say on the two verses to which our attention has been called, we must, for want of room, defer the further consideration of the subject to our next number.

(TO BE CONTINUED.)

AN EXTRACT FROM A BUSINESS LETTER

NEWTON, Mass., Dec. 14th, 1866.

HIGHLY ESTEEMED BROTHER BEEBE:—Seeing that my unprofitable life is lengthened to near the close of another year, I will again renew my subscription for your valuable little messenger, the "Signs of the Times." It is a favor that I cannot well do without, as they contain all the preaching I have. I look for them as for the visits of a dear friend. The communications with the editorial articles are so comforting indeed to my poor soul, that if I were deprived of them, I feel that I should faint by the way. Every number brings me some cluster from the heavenly vine to cheer my drooping spirits and help me on my way.

Dear brother, please cast a mantle of charity over the imperfections of my scribble, and consider my age, almost eighty-four years. My eyes are dim and my whole frame is feeble; but, while I am writing, my heart glows with love to and union with the saints who stand on that sure foundation which God has laid in Zion, who are contending earnestly for the faith which was once delivered to the saints, which is the faith by which all the saints live to this day.

Dear brother, when you are in the banqueting house, feasting on the good things of the kingdom, please to remember me, a poor pilgrim, and ask that a crumb may be given me while wandering in the wilderness alone.

Yours in hope of eternal life,

LUCY STONE.

APPOINTMENTS.

Eld. S. H. Durand will, Providence permitting, preach in Baltimore on Wednesday Evening, Feb. 28th; at Church Creek, Sunday, March 4th; at Salisbury, Sunday, March 11th, and will be with Eld. Staten, Sunday, March 18th, and will endeavor to meet such other appointments with the churches on the Eastern Shore as the brethren may make between the times mentioned.

Obituary Notices.

DIED—At her late residence in this village, Jan. 22, 1866, our highly esteemed sister and mother in Israel, Mrs. AZUBA WARNER, formerly Moore, aged 93 years, 1 month, and 10 days. Sister Warner was baptized in the fellowship of the Brookfield church, in this county, in 1815, and has been a most orderly, steadfast and worthy member of the household of faith more than fifty years. We have been personally acquainted with her for the last forty-three years, and from our own knowledge can witness that through all the various excitements which have agitated the church, she has seemed to be as unshaken as a rock. Since the organization of a branch of the church in this village, she has held her membership in the Middletown and Wallkill church; a quiet, peaceable, spiritually minded christian, and for the greater part of the time, notwithstanding her extreme age, she has been able to walk from her house to attend our meetings, where her seat was hardly ever vacant when the weather and walking were good. Her last years were very peaceful and calm. On the Sunday before her departure, we were told that she was failing, and called on her. She was able to talk freely; said she was not taken unexpectedly, for she had long been looking for her change. Often had she told us she was not afraid or loath to die; but in our last interview she said she could adopt the words of Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."—Luke ii. 29, 30, which words were the theme of a discourse at her funeral, at our place of worship, Jan. 25, 1866, by the pastor.

BROTHER BEEBE:—Please publish the death of my beloved son, FRANCIS MARION COOK, who died Oct. 1st, after having lingered from May 29th, in the 21st year of his age. He had never made a public profession of religion; but I trust that God, who is rich in mercy, showed him the way of life and salvation a few days before his death. On the morning preceding his departure, he looked calm and peaceful, and I said to him, Marion, I believe you will have to die soon; and he looked at me with a smile, and said, "I guess so." I asked him if he would rather die and go where his little sister is. He said, "Yes, I would love to be where she is." He then requested me to sit by him, as he said he felt better when I was sitting with him. He was a good boy, obedient to his parents, and kind to his brothers and sisters. None knew him but to love him. He retained his senses until the last. He said, "Good-bye," and in a very short time was where the wicked cease from troubling, and the weary are at rest. My much esteemed uncle, and brother in the Lord, preached on the occasion, from 2 Sam. xii. 23.

His little sister ARAMINTA died Sept. 30, 1865, in the 12th year of her age. She was sick one week; and a short time before she died she said she wanted to go home, and bade us good-bye, and said, "I feel so good now," and fell asleep, without a struggle or groan. Eld. Wright preached at her funeral, from Rom. viii. 21.

Death is the agent order sends,
To break the fetters of his friends;
The prison back to atoms throw,
And let the captive spirit go.

Then why should we lament and grieve,
When ransomed souls freedom receive,
And round the empty prison mourn,
And sigh because the spirit's gone?

'Tis nature mourns, the sever'd tie
Was nature's link, and born to die;
But soul and body yet shall meet,
And dwell in harmony complete.

Brethren and sisters, remember me at the throne of grace.

NANCY M. COOK.

RUSH Co., Indiana, Dec. 30, 1865.

MY DEAR BROTHER BEEBE:—By request of sister Polly W. King, of Christian Co., Ky., I send you the obituary of her husband, our beloved brother, DRA. GEORGE KING, who departed this life March 17, 1864. He was born in Henry Co., Va., Oct. 23, 1803, and consequently in the 61st year of his age. It pleased God, in the riches of his grace, to call him by grace at an early age; for I find that he joined the church of Christ as Leatherwood, Henry Co., Va., in 1823, and was baptized by the late Eld. Silas Martin. He emigrated to this state in Nov. 1838, and joined the Predestinarian Baptist church at Cesar's Creek, in this county, which was then under the pastoral care of our lamented brother, Eld. P. S. Nance, where he continued his membership until his death. As I had the pleasure of a long and intimate acquaintance with him, I can bear testimony to his high standing as a member of the church. Indeed, no Baptist stood higher in the estimation of his brethren. He was sound in the doctrine of the gospel. As a citizen, his conduct was admired, even by those who opposed

him religiously. But it pleased God to remove him to that rest, as we humbly believe, which remains for the people of God. Our dear sister King, who is suffering under a great weight of affliction, is called to mourn her loss, with a large family of children; but, my brother, they need not sorrow as they who have no hope, for we have no doubt of his eternal acceptance with Jesus. I tried to preach on the occasion, from 2 Tim. iv. 7, 8.

Most deeply do I sympathize with our dear sister in her sad bereavement, particularly in the low condition which she is now passing through. May the Lord in great mercy sanctify her loss to her good, and to the good of her children, and cause it to work for her a far more exceeding and eternal weight of glory, is the prayer of your unworthy brother in Christ.

JOHN H. GAMMON.

ALSO,

By request of sister King, you will please insert in the obituary department of your paper the death of her mother, our beloved sister, POLLY WILLS, consort of John Wills, Esq., formerly of Christian county, Ky., who meekly fell asleep in the Redeemer, Dec. 23, 1863. She was born in Henry Co., Va., Aug. 2, 1790, and was consequently in her 74th year. She had been a Baptist largely over forty years, and truly one both in faith and practice. Having joined the church before the division of the Baptists took place in this country, on that event she found herself in a minority. The church of which she was a member went with the popular party; but she at once took her position on the side of those whom she believed held the truth of the gospel, for she dearly loved the doctrine of sovereign grace—that sinners are saved by grace and not by works. Hence her membership until her death was in the Predestinarian Baptist church, called Cesar's Creek, in this county. Having enjoyed her acquaintance many years, I was bound to love her for her steadfastness in the gospel of the Son of God, and her christian walk and deportment. Like others of God's children, she passed through the furnace of affliction, which she bore with exemplary fortitude, and ever wished to be resigned to the divine will. Thanks be to God, who giveth us the victory, she is now free from all her troubles, and we confidently believe she has entered into that rest which remains to the people of God. May the Lord bless the dispensation to the good of our dear sister King, and to all the surviving relatives, is the prayer of yours in deep affliction,

JOHN H. GAMMON.

TRIGG COUNTY, Ky., Jan. 2, 1866.

DIED—At her late residence at Fishing Creek, Dorchester Co., Md., January 30, 1866, Mrs. ELIZA B. WOOLFORD, consort of Dea. Whitefield Woolford, after an illness of twelve days. She was born April 25, 1798, and baptized in 1819, and from that period until her departure hence, she preferred Jerusalem above her chief joy, and was truly a mother in Israel. During her illness she at times suffered intensely, her disease being pneumonia typhoid, she never murmured, but would say, "Well, well, if the Lord's will be so," and was perfectly resigned. When witnessing the grief of her fond husband and loving children, she would say, "It is sad, sad, to part," and earnestly desired that they should continue to be the same happy family. She was very happy in talking of the precious promises which were peculiarly applied to her, such as, "Daughter, be of good cheer, thy sins are all forgiven thee." After bidding her loved ones farewell, she gently fell asleep. She leaves behind to mourn their loss, a faithful and loving husband, and twelve affectionate children, with numerous relatives and dear friends. The poor have sustained a great loss, as she was remarkably kind and liberal in supplying their wants. The funeral was attended at the meeting-house on their farm, and a discourse from Psalms xxiii. 4, was preached by the editor of this paper, and her remains committed to a peaceful grave in the grounds adjoining the meeting-house in which she had so long delighted to mingle with the little church of Fishing Creek, for the worship of God.

BROTHER BEEBE:—Please insert the following:

DIED—On Sunday morning, Oct. 14, 1865, at his residence, in the town of Dix, Schuyler Co., near Jefferson, brother JONATHAN KENT, aged 79 years. He has been a member of the Burdett Baptist Church over twenty years, and was ever found in his place, a firm advocate of salvation by grace. We miss him in the church; his counsel was ever good, and the theme of his conversation in social society was Christ and him crucified, and his experience of what the Lord had done for him. He left a widow and several children to realize their loss, who feel it deeply. May the good Lord who has seen fit to sever the tender tie of affection, sanctify the affliction to their good, that they may be prepared of him to follow their lamented parent in the footsteps of the Redeemer.

A. ST. JOHN.

BURDETT, N. Y., Jan. 1, 1866.

DEAR BROTHER BEEBE:—I am called upon to write an obituary of another of our number that has been called home; sister POLLY, wife of brother Nathaniel Ford, of Sanford, who died Jan. 5, 1866, aged 53 years and 6 months. Her disease was the cancer internally, and it was one of the hardest cases that ever was known in these parts. Her sufferings were such that her groans could be heard a great part of the time some rods from the house. All the way she could get any rest was by taking large quantities of opium. Her sufferings thus were not only weeks, but nearly three years. She naturally was of an amiable disposition, and great grace being her support in Christ, it can truly be said that she was a bright ornament in the Old School Baptist church of this place for many years, and was enabled to endure all of her pain and distress patiently, looking forward with great anxiety for the time to come when death should come to her relief. She has left a kind husband, two sons, and brothers and sisters, with the church, to mourn, but not as those that have no hope.

WILLIAM QUINT.

NORTH BERWICK, Me., Jan. 10, 1866.

DIED—Nov. 23, 1865, at her late residence in Andes, Delaware Co., N. Y., Mrs. ANN HULL, wife of Alanson Hull, in the 36th year of her age. She was a member, with her husband, of the Middletown Old School Baptist Church, of Delaware Co., N. Y. Sister Hull has left her husband and six children to feel and mourn their loss.

Donations and Subscription Receipts.

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FOUR EXPRESS TRAINS DAILY!
460 MILES WITHOUT CHANGE OF COACHES
BETWEEN
NEW YORK & DUNKIRK, BUFFALO,
SALAMANCA AND ROCHESTER.

Abstract of Time Table Adopted November 20, 1865.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAYONIA FERRY, FROM DEPOT
FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.00 A. M. DAY EXPRESS, Daily (except Sun-
days) through without change of Coaches,
arriving in Buffalo 11.58 P. M., Rochester 10.42
P. M., Salamanca 11.33 P. M., and Dunkirk 1.48
A. M., connecting at Buffalo with the Lake Shore
and Grand Trunk Railways, and at Salamanca
with the Atlantic and Great Western Railway
for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for
Otsville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sun-
days excepted,) through without change, stop-
ping at all principal Stations, and reaching Buf-
falo at 6.12 A. M., Salamanca 6.00 A. M., and Dun-
kirk 8.14 A. M., making direct connection with
Trains on Lake Shore and Atlantic and Great
Western Railways for points West and South.

4.00 P. M. WAY TRAIN, Daily (Sundays except-
ed,) for Newburgh, Warwick, Port Jervis, and
intermediate Stations.

5.00 P. M. NIGHT EXPRESS, Daily (except
Saturdays and Sundays,) for Salamanca, Dun-
kirk and Buffalo, through without change of
Coaches, reaching Salamanca at 1.25 P. M.,
Buffalo 1.45 P. M., and Dunkirk 3.20 P. M., making
direct connections with Atlantic and Great West-
ern, Lake Shore and Grand Trunk Railways for
all points West and South-West.

5.30 P. M. WAY TRAIN, Daily (Sundays except-
ed,) for Suffern, and intermediate Stations.

6.00 P. M. LIGHTNING EXPRESS, to Buffalo
and Rochester, Daily, and to Dunkirk and Sala-
manca, Daily (except Saturdays,) through with-
out change of Coaches, arriving in Rochester
12.15 P. M., Buffalo 1.45 P. M., Salamanca 1.25
P. M., and Dunkirk 3.20 P. M., making direct con-
nections with Atlantic and Great Western, Lake
Shore and Grand Trunk Railways, for all points
West and South.

8.00 P. M. Through EMIGRANT TRAIN, Daily,
without charge of cars to Buffalo, Salamanca
and Dunkirk, connecting with all Western
Lines, and forming by far the most comfort-
able and desirable Route for the Western Emi-
grant.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York
Time from Depot Cor. Exchange and Michigan
Streets:

5.00 A. M. NEW YORK DAY EXPRESS, from
Buffalo (Sundays excepted.) Arrives in New
York at 10.20 P. M. Connects at Great Bend
with Delaware, Lackawanna and Western Rail-
road for Philadelphia, Baltimore, Washington,
and points South.

8.35 A. M. EXPRESS MAIL, via Avon and Hor-
nellsville Daily (except Sundays.) Arrives in
New York at 7.00 A. M. Connects at Elmira
with Williamport and Elmira Railroad for Har-
risburgh Philadelphia, Baltimore, Washington
and points South.

6.05 P. M. NEW YORK NIGHT EXPRESS, from
Buffalo daily. Arrives in New York at 11.50
A. M.

10.45 P. M. CINCINNATI EXPRESS, from Buffalo
Daily (except Sundays.) Arrives in New York
at 4.15 P. M. Connects at Elmira with William-
port and Elmira Railroad; at Great Bend with
Delaware, Lackawanna and Western Railroad,
and at New York with Afternoon Trains and
steamers for Boston and New England Cities.

Only One Train East on Sunday, leaving Buffalo
at 6.05 P. M. and reaching New York at 11.50
A. M., in advance of all other routes.

FROM DUNKIRK AND SALAMANCA—Trains
will leave by New York Time from Union De-
pots:

5.31 A. M. NEW YORK DAY EXPRESS, from
Salamanca, Daily (except Sundays.) Intersects
at Hornellsville with the 5.00 A. M. Day Express
from Buffalo, and arrives in New York at 10.20
P. M.

7.00 A. M. EXPRESS MAIL, from Dunkirk
Daily (except Sundays.) Stops at Salamanca
9.25 A. M., and connects at Hornellsville and
Cruising with the 8.35 A. M. Express Mail from
Buffalo, and arrives in New York at 7.00 A. M.

4.20 P. M. NEW YORK NIGHT EXPRESS, from
Dunkirk, Daily (except Sundays.) Stops at
Salamanca 7.00 P. M., and arrives in New York
at 12.50 P. M., connecting with Afternoon Trains
and Steamers for Boston and New England
Cities.

6.15 P. M. ACCOMMODATION TRAIN, from
Dunkirk, Daily (except Sundays.) Stops at
Salamanca 9.25 P. M., and intersects at Hornell-
sville with 10.45 P. M. Cincinnati Express from
Buffalo, and arrives in New York at 4.15 P. M.

FROM ROCHESTER—Will leave by New York
Time from Genesee Valley Depot.

6.15 A. M. NEW YORK DAY EXPRESS, Daily
[except Sundays.] Intersects at Corning with
the 5.00 A. M. Day Express from Buffalo, and
arrives in New York at 10.20 P. M.

10.25 A. M. EXPRESS MAIL, Daily [except Sun-
days.] Intersects at Corning with 8.35 A. M.
Express Mail from Buffalo, and arrives in New
York at 7.00 A. M.

6.45 P. M. NEW YORK NIGHT EXPRESS, Daily.
Intersects at Corning with the 6.05 P. M. Night
Express from Buffalo, and arrives in New York
at 11.50 A. M.

THE BEST VENTILATED AND MOST LUXURIOUS
SLEEPING COACHES IN THE WORLD—
accompany all night trains on this Railway.

BAGGAGE CHECKED THROUGH,
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H. RIDDLE, WM. R. BARE,
Gen'l Sup't. Gen'l Pass. Ag't.

AGENTS.—We have formerly occupied a column
of our last page with a published list of agents for
our paper, which publication we have thought
best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in
making up lists of subscribers, forwarding pay-
ments, &c., because their names were not on the
published list. Whereas, all who will make up
orders and remit payments are requested to do so.
2. Because our list unavoidably becomes con-
fused by death, removals, and other causes.
3. We wish to fill up our sheet with that which
will be of more general interest to all our readers.
4. It is not necessary. We hope all our breth-
ren will interest themselves in increasing our cir-
culation, collecting and remitting payments. &c.

[Ed.]

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND
CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a
strict observance of the following rules:

1. All new subscribers will please write their
names, and the name of their Post Office, County,
and State, as plainly as possible.
2. Old subscribers, who wish their subscription
discontinued, will state distinctly the Post Office,
County, and State, at which they have received
their paper formerly, and see that their subscrip-
tion is all paid up.
3. Those who wish to have their address chang-
ed from one Post Office to another, will be care-
ful to tell us the name of the office from which,
as well as that to which, they desire it changed.
4. Those who send payments for their subscrip-
tion, should, in all cases, give their Post Office
address.
5. Agents, and all others, who forward pay-
ments for others, should state distinctly the name,
and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and
the Western State Banks, are uncurrent here, our
friends will oblige us by sending United States
"Greenbacks," or Canada notes, if they can not
send gold.

A strict compliance with the above rules, will
greatly oblige us, and enable us, with the greater
accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice
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tinue their subscriptions.
2. If subscribers order the discontinuance of
their papers, publishers may continue to send
them until all sums due are paid.
3. If subscribers neglect or refuse to take their
papers from the office to which they are directed,
they are held responsible until they have paid
what is due, and order their papers discontinued.
4. If subscribers remove to other places with-
out informing the publisher, and the paper is sent
to the former direction, they are held responsible.
5. The law declares that any person to whom a
periodical is sent, is responsible for payment if he
receives the paper, or makes any use of it, even
if he has never subscribed for it, or has ordered it
stopped. His duty in such a case is, not to take
the paper from the office, and to notify the pub-
lisher that he does not wish it.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed
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IN
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to be the servants of Satan, instead of ministers
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of it on hand, and be ready to supply all orders
promptly.

Price.—Per single bottle \$2 00. Single bottle,
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extra fifty cents being required to pre-pay post-
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by express, for \$20 00—exclusive of expressage.
A liberal discount to those who purchase by the
quantity to sell again. Printed directions for
using this medicine will accompany each bottle.

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READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

Dr. HORTON:—I feel it my duty to let you know
how much good your Miasma Antidote done me,
and two others, last summer, by preventing the
ague. I worked, all the summer, at a saw mill in
the Missouri River bottom. All the hands were
sick with the ague, and so was every body around.
I got some of your medicine, and myself and two
others took it, according to the directions, and felt
nothing like the ague all the while we were there
—on the contrary, we enjoyed better health than
was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

Dr. HORTON:—I was sick all summer, and all
the fall, with the ague. A druggist was owing me,
and I took my pay out in fever and ague medicine.
I got almost all kinds, and none seemed to do me
any good. At last I got a bottle of your medicine,
and it helped me very much. I have used up, now,
almost two bottles, and I am satisfied that I am as
well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

Dr. H. A. HORTON—Dear Sir:—Myself and three
children had the fever and ague for over two
months, and one bottle of your medicine cured us
all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

Dr. HORTON—Dear Sir:—I have been troubled
with what the doctors call a liver complaint for
several years. At times I have had so much dis-
tress that I thought I could not live. Doctoring
did not seem to do me any good, so I gave up in
despair; but, last summer, I got a bottle of your
medicine, because you had been recommended as
so good a physician. It did me so much good that
I tried another bottle, and now I am on the third,
and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma
Antidote as high as you please, for it will bear it,
I am satisfied that it broke up the bilious fever on
me, and I have used it for breaking up the same
fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.

Dr. Horton has received a thorough medical edu-
cation in the best schools in the land, and has had
a great deal of experience in the practice of his
profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study
or a long time, and his remedy can be implicitly
relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most re-
liable and skillful physicians in the west; but his
reputation as a surgeon is unsurpassed. Anything
that he may recommend, may be used with confi-
dence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., MARCH 1, 1866.

NO. 5.

Correspondence of the Signs of the Times.

HERRICK, Pa., Feb. 16, 1866.

DEAR BROTHER BEEBE:—The increasing infirmities of age which begin to press heavily upon me, together with a painful inflammation in my eyes, which, much of the time, deprives me of the privilege of reading or using a pen, remind me that my letter-writing days are nearly over. And yet I feel a desire once more, perhaps for the last time, to speak to the brethren scattered abroad, who read the "Signs of the Times," and whose communications through its columns have so often refreshed my soul. I have already over-lived the allotted "three-score years and ten," and am compelled to say with the patriarch of old, "Few and evil have been the days of the years of my pilgrimage." Much of the road I have traveled has been rough and thorny. Many times I have been unable to see my way, feeling that I could neither walk by faith nor by sight. And thus through afflictions and temptations, doubts and fears, darkness and danger, I have journeyed on till the end is almost in view. Yet in looking back over the past, instead of reasons for complaint, I find unbounded reasons for thankfulness and gratitude to God for his unmerited goodness and mercy, his long suffering, faithfulness and truth. His kind and watchful providence has followed me all my days. He has led me in a way that I knew not; he has made darkness light before me and crooked things straight. For more than half a century I have been permitted to cherish a hope in Christ, which, though weak and dim at times, has yet been an anchor to my soul. The fellowship of brethren and christian intercourse with them, which I have from time to time enjoyed, the privilege of the Lord's house with its blessed ordinances, its gospel feasts, its prayers and praises,—how all these blessings should swell the soul with gratitude and thanksgiving.

And here let me mention that since I last wrote for the "Signs of the Times," two years ago, the Lord has been pleased to bless my family with the visitations of his grace and love. Four of my children and two of my daughters-in-law have taken Christ's yoke upon them, and by a willing obedience to the divine command, have been buried with him in baptism, and united to his visible church. One of them, as I trust, the Lord has called to labor in his vineyard; he has been set apart by solemn ordination to the work of the ministry, and is now devoting himself wholly to the proclamation of the word. I hope they may all be enabled by grace "to walk worthy of the vocation wherewith they have been called." I can truly say with the apostle John, that "I have no greater joy than to hear that my children walk in the truth." In view of all these

things I am led to exclaim with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies!"

And now, in what little my weak eyes will permit me to write, (and I can only use them to write a few lines at a time.) I desire to speak of the glory of Christ's kingdom, and to talk of his power. The kingdom and majesty of God is the most sublime subject of contemplation which can engage the mind of a heaven-born child; a subject that swells the renewed soul with adoration and praise. Good men of olden time had a prophetic view of this kingdom and its glory, and spoke of it as they were moved by the Holy Ghost. Daniel, the prophet, had a vision of this kingdom when he declared that "the God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The first dawn of its coming glory was caught by the humble shepherds who were watching their flocks by night, when the angel of the Lord came upon them, and the glory of the Lord shone round about them. They were sore afraid, but the angel said unto them, "Fear not; for behold I bring you glad tidings of great joy, which shall be to all people!" How glorious and transporting the message of those heavenly harbingers of its coming, when "Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The fears of the wandering shepherds were removed by this blessed proclamation, and leaving their flocks they hastened to Bethlehem to greet the heavenly visitor. How many poor, fearful souls, watching in the night, like the humble shepherds, have heard a voice from on high, speaking glad tidings to them, and have pressed forward to seek where the Savior might be found. And after having "beheld his glory as of the only-begotten of the Father, full of grace and truth," after having seen him as their Savior, as the Lamb of God who taketh away the sins of the world; like the shepherds they have "returned, glorifying and praising God for all the things that they had heard and seen."

The Psalmist delighted to dwell upon the glory of God as manifested in the kingdom of his saints. He says, "I will speak of the glorious honor of thy majesty, and of thy wondrous works. Thy saints shall bless thee; they shall speak of the glory of thy kingdom, and talk of thy power." How forcible the language is,

and it is felt and manifested more or less by all the children of God. When we recall our first experience, and remember our great deliverance from the horrible pit, and the time when our feet were placed upon a rock, our goings established, and a new song put in our mouth, the redeemed soul swells with praise, and the joyful and willing lips are filled with "thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." So great is the transition from the lost estate in which we were found, to the possession of spiritual life, and the hope of immortality, that we are ready to say with David,—"The Lord hath done great things for me whereof I am glad. Come ye that fear God and I will tell you what he hath done for my soul." There we can talk of the power and infinite goodness of God. Can we ever forget the time when the veil was removed from our hearts, and the glory of that kingdom which is not of this world, was revealed to us, and filled our souls with unspeakable joy? Can we ever forget that happy season, that Sabbath of the soul, when we ceased from our own works, and found rest in the arms of our Savior? Can we ever become forgetful of our God? In the joy and gratitude of our hearts we are made to exclaim with the Psalmist, "I will sing unto the Lord as long as I live: I will sing praises to my God while I have my being."

The kingdom of our Lord is diverse from all earthly kingdoms. All the kingdoms of this world and all the glory of them are transitory, but his kingdom is unchangeable, and abideth forever. It is a spiritual kingdom. Its inhabitants are spiritual, its laws are spiritual, its joys and delights are spiritual. The natural eye cannot discern its glories. The natural feet cannot walk its highways, cast up for the ransomed of the Lord to walk in. The natural tongue cannot speak the language of that kingdom. No earthly-born monarch sways a sceptre in its dominions. Its King "was set up from everlasting, from the beginning or ever the earth was." "His name is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." No works of human invention are required for the perfection of that kingdom. It is surrounded by fortifications and bulwarks which reach to heaven, and are deeper than the foundations of the earth. It cannot be enlarged or diminished; not one of its stakes shall ever be moved, not one of its cords broken. It is watered by living springs. Through it flows the river of the water of life, clear as crystal, proceeding from the throne of God and the Lamb, which runs to make

glad the city of our God. There are green pastures where the Good Shepherd feeds his flocks beside the still waters, and cooling shades where he makes them to rest at noon. Here stands the Holy City. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North; the city of the great King. Peace is within her walls, and prosperity within her palaces." John, in describing the city of God, the New Jerusalem, which he saw coming down from God out of heaven, gives us such glimpses of its unspeakable glory, that the mind is lost in the beatific vision.

One of the most glorious and blessed features of the kingdom of our Lord is, that it is a kingdom of peace. Its King is the Prince of Peace. Its inhabitants dwell together in peace. It is defiled by no cruel and bloody warfare. Its citizens employ no carnal weapons. Their warfare is a spiritual warfare against sin, against spiritual enemies, and as they always use "spiritual weapons which are mighty through God," they always come off victorious through him who giveth them the victory, and who is the Captain of their salvation. And "the peace of God which passeth understanding" is given them as their "exceeding great reward."

The laws and ordinances of the kingdom of Christ are perfect, and suited to the wants and condition of all who dwell within its limits. No new legislation is required to revise, amend or improve any of its statutes. What a terrible curse is uttered against those who shall presumptuously dare to add anything to these statutes, or take away anything from these perfect laws! Those who are truly the children of the kingdom love these laws. They desire to know them and to obey them. They exclaim with the Psalmist, "Oh, how I love thy law! it is my meditation all the day."

This kingdom abounds with plenty. There is bread enough and to spare; precious fruits and spices; wines on the lees, well refined. There is the banqueting house, overshadowed by the banner of love, and the cheering proclamation, "Eat, O friends! drink abundantly, O beloved!" There are the wells of living waters, of which if one drink they shall never thirst. The poor are provided for. "He that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

Such is the place the Lord hath prepared for his people. He dwells in this kingdom, and it is his will that his chosen "should be with him where he is, that they may behold his glory." "In my Father's house there are many mansions." There is a place for the feeblest child of grace. Because he has loved them with an everlasting love, therefore with loving-kindness he has drawn them, and

they are all safe. None will be missing when the jewels are made up; for the Savior himself declared that it is the Father's will that "not one of these little ones should perish."

In the kingdom of Christ truth and righteousness prevail. Holiness and love dwell in every heart, and are manifested towards each other in acts of kindness and brotherly love, and regard for each others welfare. And why do they love each other so? Because they are born of God. "God is love, and he that dwelleth in love dwelleth in God and God in him." They have all the same divine parentage. God is their Father, and Jesus Christ their Elder Brother. They look to their birthplace and say, "Jerusalem, which is above, is the mother of us all." They are all taught of the Lord; they all have one language, one faith, one hope, one baptism; and though brought into the kingdom from distant climes and islands of the sea, yet they understand each others language, feelings and experiences. "They are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."

Dear brethren, the glory of the kingdom of God is a delightful theme, but I find that "it is too wonderful for me; it is high, I cannot attain unto it." I have no language in which to express the "excellent glory" which I can sometimes, by the eye of faith, discern in it, as portrayed in the scriptures, and as revealed to the soul. It was the wonder and admiration of angels, and will be the delight and everlasting song of the redeemed family in heaven.

While looking at these things "afar off" as Abraham did by faith at the promised inheritance, I feel more and more like "confessing that I am a pilgrim and stranger on the earth." "For they that say such things declare plainly that they seek a country—a better country—that is a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

In the assured hope and belief that to all the children of God, (whether I am one or not) "an entrance shall be administered abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ," I remain your unworthy brother,
DANIEL DURAND.

SALVISA, Kentucky, Jan. 29th, 1866.

DEAR BROTHER BEEBE:—At the Association of Salt River last September, a year ago, I got acquainted with a brother from Clarke County, Ky., who requested me to write to him. I did so; which you will find enclosed, and which I desire you to publish in the "Signs of the Times," that is if you think it is worth a place in your paper. If you think it will be of no advantage whatever, you are at liberty to throw it aside, and all will be well with your brother. If it was only published it would be preserved, and probably be advantageous to some of my friends. It was written in 1864.

MR CHARLES E. STUART—DEAR BROTHER IN THE LORD:—Feeling my incompetency, and sensible of my unworthiness and of my inability to comply with your request, I hardly know how to address you. On another account, my mind being so confused and agitated that I cannot collect my thoughts together. Various causes

intrude, and things I sometimes think I am unable to bear. But do I bear them? Yes, without a murmur. Sometimes I think it is the Lord's dealings to try his dear children; but am I one of his little flock? I hope I am. Oh, that I had a stronger assurance, what a happy being I would be: this poor soul would have no anxiety to stay in such a lifeless frame as this. I have a hope, but that little hope which permits doubts and fears to intrude, causes me to mourn and weep. Oh that God would strengthen me in my weakness and keep me from wandering in by and forbidden paths: would to God that he would enable this disconsolate soul to embrace the truth, abide therein, and be found walking in accordance with its precepts and holy teachings. My brother, will you pray for me, that God may be merciful to my unrighteousness. Oh that the Lord would teach me the way of his statutes, give me understanding that I may keep his law, and make me go in the path of his commandments, for therein do I delight. And may he incline my heart unto his testimonies, and not to covetousness; and may he turn away my eyes from beholding vanity, and quicken me in his way, and turn away my reproach which I fear, for his judgments are good. Behold I have longed after his precepts that he might quicken me in his righteousness. Of the many different questions I ask myself, are these: Am I a child of God? Am I good? Am I righteous? Am I what I have professed to be? I sometimes doubt it and fear that I am not, but the holy writ tells us that there is none good, no, not one; none righteous, none perfect; but I desire to be good, to be perfect, and to be righteous in all God's holy ways. I desire to be like the meek and lowly Jesus in all his inscrutable ways. That blessed Savior who bled and died upon the cross, and whose blood poured forth from his wounded side for such a poor unworthy worm as I. Let me ask myself, why is it that I doubt when I have a hope? Because of that old carnal nature: the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. I think sometimes I will have my membership discarded from the book: that is when I am in my troubles and doubts, and fears are before me: thus I am at times. But they soon leave me. I revive and get freshened up by reading the many precious letters from the brothers and sisters in the "Signs of the Times," and also I am comforted greatly by hearing brother J. F. Johnson and others preach. Thus we see our trials, troubles, and afflictions here on earth while traveling through this vale of tears. Thus we see while troubles, trials, afflictions, misery, and woe seems to be our doom, we still look for a happier day to come. Never did lightning show so dark a gloom as now. All nature seems to be shrouded in deep mourning, while the clouds hang heavy over us, and when the sun in her beautiful garments rises in the morning to take a gentle peep, but soon, too soon she fades away. The sun may shine but still it seems that darkness covers the land, and gross darkness the people; while fathers, sons and brothers are in combat with each other. Oh, what a horrible disaster; but who can murmur. O God, not my will but thine be done. But may the God of heaven restore peace to our borders once

more. But the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to the saints. Oh what a glorious day there is coming, and I hope not far distant, when the Archangel shall sound his trumpet to call his dear children home: they will march on their way rejoicing and praising the Lord. Praise ye the Lord, praise ye his holy name; praise ye with an everlasting praise. Sometimes, my dear brother, I feel that I would rejoice if Jesus would call me home to rest, and there surround the throne of God, where parting will be no more, where sighing and sorrowing will flee away, and where God will wipe all tears from our eyes. I sometimes feel that I could forsake father, mother, brothers and sisters, and my dear companion, and all that is near and dear to me, and flee away and be at rest; leave this unhappy world, this word of misery and woe. This world is a howling wilderness of woe: this world is not my home.

Then again I view the cold and silent tomb. It sometimes pierces me to the heart, but I hope when I come to lie down and die, that the Lord will make me willing in the day of his power. But if I feel like I do sometimes, I would not be afraid to die. I trust wholly upon the Lord. He is my only dependence; he is my all in all; he is the Alpha and the Omega, the beginning and the end; and I feel now that I must depend upon him and him alone. By grace are ye saved, through faith and that not of yourself and not of works, lest any man should boast; for it is the gift of God. Hope that is seen is not hope; for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it. When I review my past life, I wonder why it is that I am brought safe thus far; why it is that God ever showed any mercy to such a poor vile wretch as I was. When I view the depravity of my heart, I am made to exclaim, "Oh, wretched man that I am! who shall deliver me from the body of this death?" Your brother in strong fellowship,

G. B. PAXTON.

BRICK STORE, Newton Co., Ga., Feb. 4, 1866.

ELDER G. BEEBE—ESTEEMED BROTHER:—I have for a long time desired to write to you tendering you and your dear family my sincere gratitude for your kindness and material aid while I was a prisoner in Camp Chase, Ohio. This is all that is left me by the fortunes of war. I can never forget nor repay the debt of gratitude I owe you.

You have doubtless long since heard that I returned safely home in a very debilitated condition, but thanks to a kind Providence, I am now in better health than I have been since boyhood. My lady, always in feeble health, is much the same. Father, old and well stricken in years, is rapidly declining. He has the care of no church, and seldom exercises, but is prompt to attend the meetings of his own church. We were very fortunate in securing as our pastor in his stead the services of our esteemed Elder Joseph L. Purington.

There were more additions to our churches the last year than for many previous ones, and it does seem to me that while fanaticism and consequent errors have been allowed license to corrupt both

church and state, and to infuse its influence throughout society generally, that beholders might now easily distinguish between truth and falsehood; but it is now as formerly, they would not believe though one were to rise from the dead, evil men and seducers will wax worse and worse, deceiving and being deceived, and nothing but the power of God can convince.

I was at your son's, Eld. W. L. Beebe, last week. All were well, and I trust he will succeed with the "Enterprise." He has much improved in preaching, and I trust will be useful to the churches. We are all adjusting ourselves to our new relations, and there is as little antagonism between the two races as could be expected, but my own opinion is that we are all ruined in the South, and if so, you are much injured North. The negro is proverbially lazy and thriftless, and no amount of encouragement or pay will alter his nature; nothing but the fear of certain and immediate punishment will make him work. The idea of freedom and work is to him a paradox. The most of us have made contracts with them for the present year, but we have no security, even for a day, that they will remain and till our lands, as they totally disregard any obligation that they make, and even if they remain they do not intend to work. My opinion is that there must be great destitution among them, if not with us, through them, for many years to come. It is the interest of all that our lands be tilled, but I do not think it can or will be done by our present system of labor. But I hope by the next year that we will be able to hire white laborers, yet I would give our present system a fair trial, and am by no means captious. Time will tell. Of course there are a few, a very few, exceptional cases to the general state of the negro as I have stated above.

Thousands as you know have been brought by the fortunes of war from a state of opulence to absolute poverty. Many old and helpless persons are now in straitened circumstances, who once had thousands to bequeath to their children, now must be cared for by their children. Many old and helpless, but formerly faithful servants, many young and helpless ones are now without protectors. I am simply giving facts without comments.

Those who were once wealthy are now working with a hearty good will; they were never lazy, else they never would have been wealthy, and if they could but be allowed the fruits of their toils would soon again be in prosperity. But it must be years yet before perfect quiet and order is restored; not that I would intimate that there is any danger, so far as the South is concerned, of any hostility in a tanglole way, to the powers that be, for they are completely subjugated; but time is necessary for a proper adjustment of labor and every thing else after such a four year's upheave as we have had.

I expect to commence teaching tomorrow—have been most of the time since my health improved, since my return.

I herewith enclose two dollars for the "Signs of the Times," for I am very anxious indeed to read them once more, and hear from the few who have not been lost to every principle of right. I shall never be able to tell how I was refreshed and instructed, while in my prison home,

by reading the gospel truths they contained. You, my aged brother, the editor, must be rapidly going down the steep of time with the infirmities that years must bring. May he who has been your strength and support thus far, ever be with and strengthen you with wisdom to do his will in all things; make you useful in his cause, and give you such blessings as may be for your good and his glory. May your dear lady continue to experience the riches of his grace in heavenly places in Christ Jesus, and may the Lord reward her for her great kindness and sympathy for the poor prisoners. I remember with profound gratitude the many acts of kindness shown me by your estimable daughter, Mrs. Carmichael. I tender to her my warmest regards, and hope fortune may favor her with bright skies in her journey through life. I wish she could visit us in our southern home once more. I remember, too, Elders P. Hartwell, Silas H. Durand, and T. P. Dudley, with great pleasure, as those who administered to my necessities. I wish it were in my power to do more than simply express gratitude. Where is my dear friend and helper, Mrs. Hattie Vaught? I hope her health has much improved.

Could you not, Elder Beebe, come to our Association next Fall? I am sure the brethren would be glad to see you once more and hear you preach, and any other brother from the North who contends earnestly for the faith once delivered to the saints.

We have had quite a mild winter thus far, with a great deal of rain, with no snow until at this writing, and now very little is falling. You have, or no doubt will see, in brother Wm. L. Beebe's paper, an account of a most awful tornado which passed through a portion of Newborn, in this county, one mile from father's, on Jan. 24th, killing four persons, and wounding some ten or twelve others. Among the wounded was my brother, Dr. J. J. Montgomery, and lady. His house was blown down, torn to pieces, and nearly every thing lost. He and lady are both improving. His two children escaped with only some slight bruises.

May the Lord continue to bless you and yours for Christ's sake. Farewell dear Elder,

WM. S. MONTGOMERY.

MACOMB, McDonough Co., Ill., Jan. 15, 1866.

BROTHER BEEBE AND ALL THOSE THAT FEAR GOD:—At the request of some of the friends of the Redeemer, and in accordance with your own, that the brethren should write for the "Signs of the Times," I shall venture, with much diffidence, and by your permission, to give, in short, the reason of my hope.

In doing so, however, I do not set up myself as a standard for the children of God, nor my experience as a rule for others to measure theirs by, any further than it may be found to agree with the word of God, and the teachings of the Holy Spirit.

I was raised in Grayson county, Ky., in what was often called the "back-woods." My parents, Abraham and Sarah Vanmeter, were members of what was called the United Baptist church, before I was born, and held the office of Deacon and Deaconess about forty years, and until my father's decease. The examples and pre-

cepts of my parents were such as comported with the gospel of Christ, and the holy religion they professed; and I was taught to love the truth naturally, and be honest, to respect the good, to reverence the holy scriptures, and to attend the public worship of God. Although I revered my parents, and particularly loved my mother, yet I grew up a vain and wicked youth, and sin and vanity were as fully my element as water is the element of the fish; true, I never acquired some of the more profane and vicious habits of youth, and I think it was on account of my affection for a loving mother, and the pious precepts of her lips, more than the love of morality, that I never used what is called profane language. From my earliest recollection my father's house was frequented by the Baptists, and was always open for the administration of the gospel. Such faithful men as Benjamin Keith, Martin Utterback and others, preached there often, and although I thought they were good men, and I felt a degree of reverence for their holy calling, yet I did not love the doctrine they preached, nor was willing to submit to the morals of their religion. Previous to the seventeenth year of my age, I do not think I was ever much concerned about my future state, although the thoughts of death would sometimes intrude themselves upon my mind very unpleasantly, but I could generally relieve my mind of so serious a subject, by persuading myself that I should not die young, and should have plenty of time to make preparation for that solemn hour. From the advice of my parents I had read the New Testament, more or less, from my childhood, and believed it to be a true history, and firmly believed, as an historical fact, that Jesus Christ was the Son of God; but I have since learned, I humbly hope, that such a natural faith falls infinitely below the "faith that works by love and purifies the heart." At about the age of seventeen, a sister older than myself, came home from school, after an absence of some weeks, and appeared to be in deep concern about her salvation, and told some of us of the solemn meetings she had been at, and that she could not ever live as she had been doing. As I was much attached to her, the very thought of her forsaking the sinful pleasures I loved, and the very deep solemnity of her countenance, impressed upon my mind the most serious reflections, and awakened a desire in me to participate in her feelings and resolutions. She returned again to school, and as she was about to take leave of the family I could not refrain from tears, and felt that I loved her name more dearly than I ever had before. A concern about myself as a sinner fastened itself upon my mind, and I thought I would commence the work of seeking religion, which I believed was in the reach of every one who would go about the work earnestly. I, like most men in a state of nature, and blindfolded by the god of this world, had my plans already laid to obtain religion. I believed that by reforming and praying often, God, as a matter of course, would convert me—would pardon my sins, which I did not look upon as being very aggravating, and that I would make a steady and regular advance toward the desired object. Accordingly, I began the work of curbing my inclinations, and, to some

extent, of bridling my tongue, as well as seeking a place to retire and pray pretty regularly. I kept this up during the summer of 1832, more or less faithfully, selecting a large chestnut stump in the orchard as the place for my evening devotions. I succeeded, I thought, very well in offering my prayers, and was also reading the word of God daily, and as often as convenient, going to meetings; so, upon the whole, I began rather to wonder why the Lord did not come and give me that great change of feelings I had heard others speak of, called the *new birth*. This change I had apprehended, when it did come, would be similar to a great convulsion of nature, and like a shock to my physical frame, and produce such a wonderful feeling throughout my body as to almost paralyze me; but the change did not come, I did not feel the shock as I had expected, and as I began almost to believe I deserved. I began after a while to question, seriously, the reality of the change I had often heard of, and about persuaded myself that I was as religious as people generally got to be, and had got about as far along as any one else. I said my prayers pretty regularly, read the bible considerably, and kept a pretty close watch over my conduct. And right here, my dear reader, I rested with a considerable degree of peace and satisfaction for some time, as complete a Pharisee as ever stood at the corners of the streets in Jerusalem; trusting in my own righteousness, and not dreaming of such a thing as a corrupt heart, of a depraved nature, and of the infinite purity of God's law. And I feel now to shudder as I contemplate that false peace I enjoyed whilst standing on the brink of such a precipice, of such a vortex of delusion. And will you, dear brethren and sisters, who may have also been there, join with me in adoring the riches of that grace, and praising God for that eternal love which broke our deceitful slumber and awakened us from so fatal a refuge. I passed the winter of 1832-3 with little uneasiness about myself, and began to be rather careless about my morals, and less constant in my former devotions. The summer of 1833 came on, and with it the busy concerns of the farm; but it was to me a memorable summer, and one I hope to revert to with emotions of pain and pleasure while I have my being. I went to meeting as usual to Old Concord Meeting-house, on the 4th Sunday of June, to hear old father Utterback, whose preaching had become as an old song to me, and in which I felt no particular interest on that day until he was about concluding his discourse. His closing remarks were made to the ungodly, in telling them of their lost, fallen and depraved condition, and in solemnly warning them of their final overthrow, if they died in their sins; and although I had often heard, with the outward organ, the same man exhort the same way, never until that memorable hour did it affect me. Now I felt it, I heard it, it was to me he spake! It appeared to me that the good old man could see and describe my wretched and corrupt heart, and expose it to the gaze of the crowded house. Oh, what a vile, loathesome, hell-deserving wretch I was! What a hypocrite! And the audience as well as the preacher, I thought, could see it. Oh, that I could but hide from the

face of mortals, and crawl under a seat! But, terrible thought! there was an eye that could see in darkness as in the light, and understood my thoughts afar off. I hope, my dear readers, that the Spirit on that day quickened me to feel, to see, and to hear his word.

Now began to rush into my mind the many opportunities which I had slighted; the gospel sermons, the parental examples and precepts, the teachings of God's word, his goodness in preserving my guilty life; to all of which I had turned a deaf ear, and had sinned away my day of grace, and all was lost. I went home a miserable young man, with awful forebodings of the judgments of God, which I felt I justly deserved. During the next few weeks I was at times almost deranged. I often tried to pray, but oh, how sin-defiled and polluted were now my most solemn attempts! I felt that it was now too late, that my condemnation was eternally sealed, and was ready to say, "Amen, just and righteous art thou, O Lord, because thou hast thus judged." I fully believed for some days previous to my deliverance, that I was the most hateful and hell-deserving sinner on earth; that the blood of Christ could cleanse the very vilest of the vile; but I was an outside case that had gone beyond the reach of his mercy.

"I read, the promise met my eyes,
But would not reach my case."

The want of space forbids a full detail of my struggles during the last week in August. All nature seemed to be draped in mourning; I felt that my time was short; my sleep was disturbed; my appetite failed, and I became so well convinced of my offensiveness in the sight of God, that I dare not for several days to get on my knees, lest he would destroy me in a moment. But the last day of August was at hand, and I, with a younger brother, was out early carrying fodder to the stack-pole, and had a heavy load on my back and a still heavier load of guilt on my conscience, walking directly toward the East and thinking over my lost estate, when I beheld and heard what I hope never to forget in time nor in eternity. I saw the Father and the Son descending gently from the East, sitting as it were on a seat of pure gold, and clothed with gold and having golden crowns. The moment I beheld them I knew Jesus to be on the right hand of the Father, and both smiled with a heavenly smile, and when about down to the tops of the trees, they both spake and said to me, "Come and live; believe and you shall be saved," and then ascended up to heaven. It was enough! I said, Lord, I believe; I am saved forever. And oh, what a heavenly feast! What an ocean of eternal, undying and redeeming love I beheld in the bosom of the Redeemer, and how it was shed abroad in my poor bleeding heart! I at once saw the glorious plan of salvation through the Lord Jesus Christ, how God could be just and the justifier of him who believes in Jesus. My burden of guilt was gone, and I felt like a new creature in a new world, and was dissolved in wonder, love and praise.

"O, sacred place; O, hallowed spot,
Where love divine first found me."

I must defer until another time my uniting with the church, and how I came to embark in the gospel ministry to tell what a Savior I had found.

Dispose of this, brother Beebe, as your wisdom shall direct. I remain your unworthy brother,

I. N. VANMETER.

OPELIKA, Ala., Jan. 22, 1866.

ELDER G. BEEBE—DEAR BROTHER:—The first number of the "Signs of the Times" for 1866 has been received. It has been nearly five years since I have seen a copy of that valuable paper. Its reception brought to my mind many things of days that are past. What mighty events have taken place since I last saw a number of the "Signs of the Times." The desolating scourge of war has poured with all its bloody horrors upon us. Near a million of human beings have been speedily hurled into eternity by it, and more than double that number left in great anguish of heart to mourn. Millions of property have been destroyed, and much human suffering inflicted in various forms. The madness, folly, and great wickedness of man have been more fully manifested than ever before in our day. When God gives men up, even for a short time, to their own inclinations and desires, they speedily work their own ruin. "Destruction and misery are in their ways." Every portion of scripture which delineates the character and condition of man, and every act of his life here, as manifesting his disposition, shows conclusively that nothing short of a plan of sovereign grace will meet his condition or save him from the "wrath to come." This is the only system of salvation that is of the Lord, and it is adapted to the needy condition of his people in all ages and dispensations of the world, and to every age, sex, or condition in life. It is the unchangeable plan of the unchangeable God. Wars, famine, pestilence, nor any other thing in the past, present or future do not frustrate it nor alter the eternal purpose. It is based upon the eternal perfections of Jehovah, the oath and promise of God, and the blood and righteousness of Jesus Christ. God has sworn by his holiness that he will not lie unto David nor alter the thing that is gone out of his mouth. He will establish "his seed forever and build up his throne to all generations." The seed here alluded to is doubtless the people of God—a seed that shall serve him and be "accounted unto the Lord for a generation."

Now, if such be the unchangeability, oneness and perpetuity of the plan of salvation, why should not those who are embraced in it, when born of God and manifested as his heirs, also be one? Such they really are; one in Christ. One body of one Head; one bride of one Husband; one flock of one Shepherd; having but one Lord, one faith and one baptism, one God and Father over them all in every age and every nation of the world. That religion which is of the world varies and changes according to surrounding circumstances, or the changing passions or interests of worldly men. It looks to the wisdom, craft, influence and money of men for its support; therefore it prospers or fails according as these things are given or withheld. It seeks for patronage, power and support from earthly governments; hence its votaries are like all other men of the world, hateful and hating one another, living in malice and envy, every one looking for "his gain from his quarter." No marvel that such religionists should divide and subdivide, and change their creed as human governments change. But the religion of Jesus Christ is very different in its nature and effects. It is not of the world, therefore it can receive no support,

nor anything but opposition and hatred from the world. The kingdom of Christ embraces subjects who are chosen of God out of the world, redeemed by the blood of Jesus, called with a holy calling, made partakers of the divine nature, who love God and his people in the truth for the sake of the truth that is in them, love his glorious and blessed gospel, and have a desire to walk in its ordinances. It embraces such as hate sin, loathe and abhor it in themselves or others, and who have been taught of God and desire to obey his teachings, to live "soberly, righteously and godly even in this present world." They are all under the same unchangeable laws, having these laws written on the heart by the Holy Ghost, so that no power on earth can erase them. The things which are commanded them to do are the very things they have a desire to do. They are commanded to love one another and they are taught of God to do it.

Brother Beebe, I have written the above hastily, not wishing to send you a blank sheet with my remittance. I know not whether the Old order of Baptists, North, could now extend the hand of christian fellowship to us of the South or not. If the war and its effects have severed us assunder as a religious denomination, it will only prove that we are not the church of Christ nor entitled to the name. I would be glad to know what has become of Elders Trott, Barton and others whose communications have often been a source of instruction and comfort to me. My love to all who love our Lord Jesus Christ in sincerity.

W. M. MITCHELL.

NEAR LEXINGTON, Ky., Feb. 1866.

MY DEAR BROTHER BEEBE:—It is a vulgar saying, "Misery loves company." Not that I feel pleasure at the severe trials you are called to encounter, but I do rejoice that in your recent trials with Elder Cox "your garments remain unspotted; that in the history given by our brother Benedict, of the difference between you and Elder Cox, you are left without the slightest cause of reproach. The good book tells us "a man's foes shall be they of his own household." Truly, this seems to be your case in the present instance. The effort on the part of Elder Cox to get you to convict yourself, when he reiterated the question, "Do you want me to preach slavery? brother Beebe," is unworthy the position he has occupied, as a professed minister of Christ. I cannot believe that Elder Cox had the most distant idea that you required any such thing of him. He simply wanted an apology to attack you insidiously. I thank God you left him without such apology.

It is not a new thing with me, when men lacked argument and proof to sustain them, to resort to subterfuge; asking questions not connected to the subject under investigation, and insisting upon answers to such questions. If in such cases they would fairly and honestly detail conversations had with the questions and answers, no evil would come of it; but a disposition to pull down one of whom they are envious, seems to blind them to what is due from one gentleman to another; much more, to what is due from one minister of Christ to another.

It seems Elder Cox was not prepared

to acknowledge, honestly, change of opinion on his own part, but would prejudice the people of God against another, who had consistently and steadfastly maintained bible truth.

I trust, my dear brother, you and I are too old and too much accustomed to having occasion sought against us, to let these things move us, or seriously interrupt our equanimity. Elder Cox may conclude that he is making *capital* with the destructions of our country, by becoming abolitionized; but if he is a man of God, retribution will ere long overtake him. The doctrine of Old School Baptists, and their inquiring for the "old paths," and desiring to walk in the "good way," savours too much of old fogyism to suit the palate of those preachers who are seeking honor among themselves, and not "that honor which cometh from God."

Elder Cox may occupy the same ground with a certain Unitarian Elder in Boston, who had heretofore been opposed to abolitionism, "but since our God, in his providence, has become abolition, he must yield to the manifest change." If so, I do not envy either of them the comfort they derive from faith in a changable Deity.

I am not sure, brother Beebe, but that we are sometimes too unsuspecting. When a man comes among us who maintains Old School Baptist, or bible doctrine, for a time, we are too precipitate in taking him to our bosom, without sufficient trial, in order to ascertain whether he has not entered among us to "spy out" our liberty, "which we have in Christ Jesus." I have found out a good while ago that "it is not all gold that glitters," and while I have fellowship for the doctrine, and feel like treating kindly its propagator, I have felt that it is best to give a little time to find out that the dish has not been gotten up for the occasion. I recollect an occurrence which took place many years since in our Association. A preacher came along who preached to one of our churches, to their entire satisfaction. A few days after he preached to a New School church, who were much pleased with his preaching. Still a few days subsequently he preached to a Methodist congregation, who were delighted with him. On his return to visit the church to which he had first preached, its pastor, one of our old brethren, called his attention to the report from the three discourses, and asked, "How is it?" The preacher replied, "O, when I preached to the two latter congregations, I sugared it." Our old brother replied, "The gospel is sweet enough for me without sugar." As you may suppose, our church had no further use for him.

I trust, my dear brother, you may still enjoy the presence and protection of him who "rules in the armies of heaven, and among the children of men, and that you will count all things but loss for the excellency of Christ Jesus our Lord."

I have received two letters within the last few months from Eld. J. L. Purington, of Georgia, in which he manifests some disposition to emigrate to the West, because of the troubles growing out of the unconstitutional interference of the administration with our slave property. They are now realizing what I wrote to Mr. Lincoln four years since, viz: Any interference in the relations between master and servant will be a much greater ca-

lamity to the latter than the former. I have been robbed of twenty-three, but we are getting on tolerably comfortably. Kind regards to sisters Beebe and LaRue, with all the family. God bless you, my dear brother.

THOMAS P. DUDLEY.

DEAR FATHER:—It is only a short time since I wrote to you, but as I know your time is much occupied, I will not enroach upon it by requesting replies to all my letters, although I love to read the words of affection and instruction traced by your dear hand. I feel lonely to-night, and wish for the company of some of the dear children of my heavenly Father's household. Virginia often joins me in the desire for communion with those who can understand our language. As there are none near to whom we can talk of things pertaining to the kingdom without receiving scoffs in return, I am forced to resort to my pen. I received to-day a letter from our sister Ferguson, of Va., whom you baptized, and as I think it is good enough to share with others whom I love, I enclose it to you for publication, if you think proper. It is a sweet privilege to those whose lot in life is cast in places remote from the churches, that they can still communicate with each other by writing. And how can we help loving those whose trials and joys are the same; whose interests and hope are alike; children of the same family; sustained by the same Almighty hand; subjects of the same wonderful grace; members of the same body; vitally connected with the same glorious Head. Though we may not often see each other, it is sweet to know that

"From God's holy mercy seat,
Nothing can our soul confine;
Still in spirit we may meet,
And in sweet communion join."

HARRIET M. LA RUE.

SPRING VALLEY, Va., Feb. 4, 1866.

DEAR SISTER LA RUE:—I received your highly appreciated letter on the 12th of January. I do hope you will pardon my seeming neglect in not replying to you sooner. The apology I must offer is one of a painful nature. My niece, Sallie Kerchival, has been quite sick for about six weeks. In consequence of that, I have been cumbered about many things, and I hope you will excuse me, for I do assure you, your letter was like cold water to a thirsty soul. At that time I felt low in spirit, very low, could hardly tell what my feelings were, but when I read your letter it roused me and cheered my drooping spirit. I do love to receive letters from those who contend earnestly for the faith once delivered to the saints. We have been deprived of the gospel during the winter. Have not seen brother Leachman since November; I heard he had returned to his home in safety and good health, and will, if nothing in Providence prevents, be among us the last of this week. It will afford us much pleasure to see him and hear an account of his trip North among the brethren, and also to hear the joyful sound of the gospel once more. I hope I know the sound, and have been permitted to rejoice in it: but my days of rejoicing are few and far between. It has been a long winter with me, and I sometimes think if I were a child of grace, I should have more refreshing seasons. We have received two numbers of the

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1866.

Remarks on 1st Peter, v. 5, and Rom. xii. 10. Reply to "A Friend to the cause of Truth."

(CONCLUDED FROM PAGE 30.)

From Peter's exhortation to the elders, which are among the flock of God, and Christ's charge to Peter, John xxi. 16, 17; as also from Paul's charge to the elders of Ephesus, Acts xx. 28, we unavoidably infer that the pastoral work of the elders is very definitely and clearly stated, to feed the flock of God, the sheep and lambs of Christ. No authority, expressed or implied, is given to provide a flock, or to increase the flock, but to attend to the flock which the chief Shepherd has gathered with his Arm, and which he carries in his bosom, Isa. xi. 2; and to take the oversight of them, as shepherds, whose business is to look after their welfare, vigilantly watching for their peace, comfort and safety, and ready to give the alarm at the approach of their invading foes; their principal business being to see that they are well fed on good and wholesome pasturage. "Not by constraint." In the spiritual application of our figure, how unfit for the pastoral duties is he whose heart is not in the work; who does not delight to mingle freely with the flock; who must be induced by filthy lucre, or some worldly inducement appealing to his selfish, carnal nature. "Neither as being lords over God's heritage." Instead of being lords, God's ministers are servants of Christ, and by his will servants of his church. "Ourselves your servants for Jesus' sake." Looking not to men for a reward, but to the chief Shepherd who has the hearts of all men under his control, and will see that they shall be provided for here, and when the chief Shepherd shall appear, they shall receive a crown of glory which fadeth not away; or, as Paul says, "a crown of righteousness, which the Lord, the Righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."—2d Tim. iv. 8.

Having thus briefly noticed the apostolic exhortation to the Elders, which are among the flock of God, we pass to notice the relative duties enjoined by the same unquestionable authority, on all the other members of the Lord's flock.

"Likewise, ye younger, submit yourselves to the elder." This submission is in like manner, as the word *likewise* means. There is a reciprocity in the submission of pastor and people, of elders and younger. Whether we consider the elder as a pastor, or only a senior in church membership and experience, the submission must be mutual and reciprocal; for while the ministers of Christ are vested with authority to "Preach the Word," and to "Teach with all authority" according to that Word; so that when they preach and teach according to the word, every member is solemnly required to submit to the instruction, and no member of the church has a right to disregard the preaching or instruction. So, on the other hand, while the elders preach, the church sits in judgment, and are authorized to investigate and decide whether they preach and teach according to the word; for if they do not,

"Signs of the Times," first and fifteenth of January. They are just the same they were when I last took them—truth has always been the same and ever will be. I do love to read the "Signs of the Times," I see so much corresponding with my own feelings, it causes me to hope and believe sometimes I do know the truth as it is in Jesus. * * * But oh, what poor depraved creatures we are; so liable to do that which is wrong; if not kept by Almighty power, we will constantly go in forbidden paths! Oh that the Lord may keep us from the evils that abound in the world and lead us in the right way, that we may go to a city of habitation, his name shall have the praise, to him all praise is due, to him all the glory belongs! Sister La Rue, the greatest desire I have is to be a true follower of Christ and walk according to that profession. But, oh! I come so far short of realizing my desires, one thing I can say, if I am saved, I shall be a sinner saved by grace. I often feel that it will not be long before I shall be brought to try the realities of these things, and feel to say with the hymn,

"Prepare me gracious God,
To stand before thy face,
Thy spirit must the work perform,
For it is all of grace."

Accept my best wishes for your welfare, and receive this as coming from an unworthy friend and sister, as I hope, in Christ.
E. A. FERGUSON.

TRIGG Co., Ky., Feb. 2, 1866.

DEAR BROTHER BEEBE:—I have received a letter from brother C. A. Jackson, of Virden, Ill., requesting some information through the "Signs of the Times," respecting the division in the Red River, and the Little River Associations. As I was twelve years Clerk of Red River Association, and having had the books in my possession during that time, I speak advisedly on the subject. The Red River Association was constituted at Foot's Meeting-house, Montgomery Co., Tenn., in the year 1806. The first Moderator of that body was Elder Lewis Moore, and the Clerk was Eld. Wm. Angell, both of whom, as I was told by the late Elder John Babbitt, were most excellent men of God. The Association in that day embraced a vast territory, including several counties in Tennessee, the most of this part of Ky., several churches in Illinois, and even in Missouri. In the course of five years the Association had greatly increased. Many Baptists had emigrated from N. C. and Va., and also by a great ingathering of that day. There was in the ingathering a great deal of lumber that never did hold the true doctrine of the gospel, as subsequent events proved. There were two parties among them, even at that day; they however kept together until the year 1816, when the entering wedge of division began to be driven by the celebrated Missionary leader, Luther Rice, who came that year as a messenger from Philadelphia Association, with a large bundle of missionary documents. Some of the churches protested against their reception, but they were overruled. In this way they continued to protest from year to year against the innovation which was being palmed on them, as they believed, in opposition to the doctrine of the gospel of Christ. After several of the churches had remonstrated for several years against

the modern Missionary plan and the various *isms* that were brought with it, they resolved to declare non-fellowship with it, as they regarded it opposed to Baptist order and to the government which Christ had given them. Accordingly when the Association met at Poplar Springs Meeting-house, in Logan county, Ky., in 1825. They resolved to divide the Missionary party, forming what is called Bethel, and the old party retaining the name, Red River. The Little River did not divide for several years; it was originally a part of the Red River Association.

After the division of the Red River, it was also found that there were two parties in Little River Association; and, as the brethren of Red River had "come out from among them," and had hoisted the banner of truth, so the Old Baptists in this Association, at their meeting held at Mt. Pleasant, Trigg Co., Ky., the late Dea. Ewing McKinney, (with whom I was personally acquainted) wrote the following proposition: "I motion that all who cannot fellowship the doctrine of General Attonement, and Universal operation of the Spirit; manifest it by holding up their right hands." On this vote a majority voted that they did not fellowship the above named doctrines; and a large minority voted that they did. Then a second move was made, viz: "I motion that all who cannot remain in fellowship with those who preach General Attonement and Universal operation of the Spirit, to manifest it by rising to their feet, and collecting themselves together for the organization of themselves together as the original Little River Association, to the exclusion of those who believe doctrine contrary to the constitution. The delegates from nine churches arose, and organized, and proceeded to business."—Extract from Minutes of 1833.

Thus I have given, brother Jackson, an account of the division of the Baptists in this part of the State. With their subsequent history he is as well acquainted, or perhaps better, than I am. He is aware that the Old Baptists have not made so rapid progress as the other party have, from the fact that we hold the very unpopular truth of the gospel, which is opposed to all the machinery of Missionism, with its anxious branches, protracted meetings, salaried clergy, &c.

One word to brother Jackson before I close. You misunderstood my views on the subject of Baptism, the night we were together. I alluded to all those who were baptized before the division. I remain your brother in tribulation.

JOHN H. GAMMON.

TEERRA FIRMA, Jan. 29, 1866.

ELD. G. BEEBE—DEAR FRIEND:—In this letter you will find enclosed pay for the "Signs of the Times," for the present year. I am exceedingly pleased that the prospect of its publication is so encouraging, despite all the machinations of its enemies to crush it. The "Signs of the Times" is a medium of truth to the living family of God dispersed throughout the United States and the Canadas. The "Signs of the Times" have been the means, through heavenly guidance, of finding out many of the "hidden ones" interspersed from the shores of the Atlantic, to those of the Pacific.

Whenever any of God's living family

hear the voice of the Great Shepherd through his sub-shepherds, they know it and follow it. They are all taught by the same spirit, all have received heavenly instruction; all have felt the condemning power of the law upon their consciences. Trembling before Sinai's flaming mount, they all have felt the manifest liberation of their souls from the bondage of sin and Satan, to the "liberty of the children of God." They are now the children of the "free woman." They are now come to Mount Zion, to the city of the living God; to the church of the First Born, written in heaven; to an innumerable company of angels; to the spirits of just men made perfect; to Jesus, the Mediator of the new covenant, and to God, the judge of all. They all speak the language of Canaan which is taught them by the Heavenly Instructor, who taught and spake as never man did.

Thus they have all been taught in the same school of Christ; they learn of the meek and lowly Jesus; they make advancement in the divine life, till their race is run, their warfare accomplished, and "they appear before God in Zion."

PHILOS.

CORRECTION.

BROTHER BEEBE:—We have received the Minutes of the Mad River Baptist Associations, which were printed at your office. There are three errors which need correction; whether they were the fault of the manuscript copy, or of the compositor in your office, I cannot say. First, the contribution from Sugar Creek Church should read \$11.60 instead of \$1.60. Second, in regard to dropping correspondence with Lebanon Association, which should read: Lebanon Association having sent no messengers to this Association for two years past, &c. In the Minutes it is made to read incorrectly: Lebanon Association having sent messengers, &c. the word *no* being left out. The other error is in regard to the meeting of this Association, which should read: On motion, this Association adjourned until Friday before the first Sunday in September, 1866, instead of June, 1866. As these are important mistakes, I would be glad if you will publish a correction in the "Signs of the Times," which are taken by many brethren of our Association. Yours in christian fellowship,

JOHN DEFFENBAUGH.

ENQUIRY.

LITCHFIELD, Grayson Co., Ky., Jan. 1866.

BROTHER BEEBE:—My brother-in-law, Fielden Templeman, and my sister, Nancy Templeman, went to Missouri, and from thence to Oregon at about the commencement of the war, and I have heard nothing from them since. As your paper has a circulation in Oregon, I will thank you to enquire if any of the Old Baptist brethren know anything of them. If they can give me information by letter or through the "Signs of the Times," they will greatly oblige me.

HENRY DENISON.

Inquiries after Truth.

Will brother J. F. Johnson, of Lawrenceburg, Ky., give his views, through the "Signs of the Times," on Heb. vi. 4-6, and oblige,

J. C. GIBBS.

it is because there is no light in them. "Know ye not that the saints shall judge angels?" or messengers. Elders, whether by age or position in the church, are under the authority of the church, and must be in submission to the authority which Christ has invested her with. And this extends not only to the doctrine they may preach, but all their walk and deportment in the church, and in their intercourse with mankind; for all is under the supervision of the church. "For we must all appear before the judgment seat of Christ." And God has set his King upon his holy hill, Zion. There, Jesus, by his spirit, sits in judgment, and arraigns all his subjects at his bar in Zion. That there is a marked deference to be paid to pastors and to senior brethren, there can be no doubt. Divine instructions are clear on this point. Read 1st Tim. v. 1, 17, and 18. Here, while the apostle commands double honor to the elders in both applications of the term, and especially to those elders which labor in word and doctrine, he adds a most solemn charge before God and the Lord Jesus Christ, and the elect angels, to observe these things without partiality. As all the members of the body of Christ are equally precious, and all to be recognized in their appropriate places or gifts, as it has pleased God to set them in the church, the honor or distinction of honor due to age or gifts, is not to be observed in a manner disparaging to all the other members of the body.

The injunction or command of the apostle to the younger, is applicable to all in the church who are not elders, either by age or vocation, and none are left at liberty to disregard, disrespect, or disobey the instructions, admonitions or teachings of the elders, except where the elders evidently depart from the law and order of Christ as settled by the apostles. Thus while the elders are required to be kind and gentle, and in submission to the authority of Christ in his church, as servants and not lords; all the members who are permitted to receive their services, are in turn bound to appreciate their labor and be in submission to them.

"Yea, all of you be subject one to another." The church of God is one body, having one spirit, even as her members are called in one hope of their calling. The movement of the body in obedience to the dictation of its spirit, requires that there shall be harmony in all the members which make up the fullness of the body. To attain this harmony, no member can be independent of its fellow members; but all must be subject one to another, and all subject to the spirit by which the whole is governed. Otherwise there will be schisms in the body paralyzing all its actions. If, for instance, the eye refuses to see for the body, there being no other member that can perform that service for the body; or if the ear refuse to hear, or the tongue to express the sentiments of the body, or if the hand refuse to labor, the foot to walk, the body cannot travel. As a whole, all the members must obey the head, and each member be in subjection to the body. If in labor, one hand refuses to act in harmony with the other, the one builds, the other throws down; nothing is gained. The one foot, in obeying the spirit, would move Zionward, the other inclines towards Babylon, and will not be in submission—the whole body must be in confusion, and

the spirit which directs to Zion is disobeyed until the unyielding and offending foot or hand be cut off, or the offending eye be plucked out. As in the natural body, so in the church, all the members of the body are members one of another. The hand can do nothing without the co-operation of the arm, and the arm must have the co-operation of all the body; and this co-operation and harmony requires that all the members shall be in submission one to another.

A morose, haughty, selfish disposition in any of the members would involve all the body in perplexity, and therefore that spirit is forbidden, and the opposite is enjoined on all. "Be clothed with humility." Clothing not only shields and protects the body and members from the cold and so contributes to the health and comfort of the body, but covers and conceals its deformity. The whole church and all her members being clothed with humility, allows no manifestations of arrogance or want of unanimity to appear. And this seems to be the design of the figure in our text. "For God resisteth the proud, and giveth grace to the humble." No higher incentive can be known or felt by an humble child of God, than to enjoy his divine approval. A proud, lofty or haughty carriage, especially when detected in a child of God, is sure to meet the marked disapprobation of our Heavenly Father. His rod will find them out; but he giveth grace or favor, beauty and support to the humble.

"Bless are the humble souls who see
Their emptiness and poverty;
Treasure of grace to them are given,
And crowns of joy laid up in heaven."

The other text proposed for consideration, Rom. xii. 10, presents the same admonition, only in other words: "Be kindly affectioned one to another, with brotherly love: in honor preferring one another." Both are addressed to the children of God, who, being born of God and led by his spirit, are a spiritual brotherhood; but being also in the flesh which is born of the flesh, are liable to be led by the corruptions of their fleshy nature to a selfish and unlovely course, in which there is danger of biting and devouring of one another. Were it not that they have a law in their members, warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members, they would not need these admonitions with which the scriptures abound. But in their present condition they need to give the more earnest heed to them, lest they should fall out by the way. The ardent desire of Paul for the well-being of the saints, seemed to enlist his whole soul, and in the most pathetic and imploring manner, he says: "I beseech you, therefore, brethren, by the mercies of God," (What a striking appeal!) "that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." This sacrifice of our bodies includes all our worldly interests, wealth, honor, fame, ease, or life itself, if need be, and all must be laid up on the altar, all surrendered and submitted to God to be disposed of as he shall direct; allowing nothing of a worldly nature to divert us from that course which we are called to pursue as the followers of the meek and lowly Lamb of God. This living sacrifice requires that we shall not

be conformed to this world, but transformed by the renewing of our mind, that we may prove what is that good and acceptable, and perfect will of God. Not indulging in vain conceit, or cherishing exalted views of ourselves; but regarding our standing in the body of Christ, as members of Christ, and as members in him one of another. Each member having its appropriate gift and measure of faith for the benefit of all the body. "Let love be without dissimulation." Let it not be feigned, or in hypocritical pretence; but the honest, sincere and unfeigned outgushing of holy affection which comes welling up from the depth of the heart where God has shed abroad his love. "Abhor that which is evil." Those who love God supremely, and by virtue of his love in their hearts, love his word, his people, his ordinances, and all that God approves, do not, as some seem to suppose, therefore, necessarily love everything. If they love truth, they hate error; if they love holiness, they hate sin; if they love God, they hate Mammon; for God's love is discriminating. If we love the world, the love of the Father is not in us. And just as far as we love that which is good, we will hate and abhor that which is evil.

"Be kindly affectioned one to another." As the possession of christian love in our hearts to all the fraternity of the saints is the distinguishing and infallible evidence that we have passed from death unto life, are born of God, and belong to the brotherhood of the saints, it is therefore clearly established that all who are born of God do possess an undying affection for all the saints. But the peculiarity of the words of this admonition, seem to imply something more than that the principle of love, or of affection shall exist in our hearts. To be affectioned, as we understand, means not only that we love; but that we should show our love. And to be kindly affectioned, means that our spiritual affection shall rule and control our actions, and that our affections shall be seen in acts of kindness, sympathy and devotion to those whom we love in the Lord. That brother who sees his brother in need, and shuts up the bowels of compassion, saying, Be warm, or be clothed, without ministering to his necessities, is not kindly affectioned towards him. "How dwelleth the love of God in that man?" Not the priest nor the Levite, but the good Samaritan, was kindly affectioned towards the man who had fallen among thieves. Yet his might only have been a natural affection; still it was manifested by at least neighborly kindness. The kind of affection enjoined on the saints in our text, is more than neighborly; for the admonition is, "Be kindly affectioned one to another, with brotherly love." By that love in which our fraternal relationship is founded. "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." If love is thus displayed in our sonship, and our being the sons of God makes us brethren, then our sonship shows that God was kindly affectioned towards us. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ," &c. "To be kindly affectioned one to another with brotherly love," is to be so governed by

that filial, fraternal, spiritual, and divine love which God has bestowed on us, that in all our deportment our actions should be marked with kindness to all our Father's children. No unkind, ungenerous, unfeeling, or reproachful word or action can result from the love of God in our hearts. The kindly affectioned brother loves with a pure heart fervently, can bear a brother's burdens, share his sorrows, seek his comfort, sympathize in his afflictions, weep when he weeps, and participate in his joys. Will not watch for his halting, nor exult in his downfall, nor make him an offender for a word.

"Love suffers long with patient eye,
Nor is provoked in haste;
She lets the present injury die,
And long forgets the past."

"When free from envy, scorn and pride,
Our wishes all above;
Each can his brother's failings hide,
And show a brother a love."

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

"In honor preferring one another." The christian who is kindly affectioned to his brethren, is not ambitious to monopolize the honors which distinguish some above others. It is a remarkable and a distinguishing trait in the children of God, that each esteems others better than himself. The young convert in the fullness of the love of God newly shed abroad in his heart, says, O how gladly would I mingle with the dear people of God, if I were worthy. The lovely ordinance of Baptism, how joyfully would I lay my poor sinful body in the watery grave where Jesus laid, if I were worthy. The old travelers in our King's highway, are often heard to say, If I had such a gift as my brethren and sisters have, how I would delight to improve it. They sometimes think all their brethren are far before them in all that is excellent, and themselves less than the least of all saints. Unaspiring after preferment, in honor preferring one another. A minister is to be called to the work, but O, not me. "Ah, Lord God, I cannot speak, for I am a child!"—Jer. i. 6. Is a Deacon to be set apart to the work, every other brother seems better qualified than myself. Now while we hold that each member should be subject one to another, and abide the decision of the church as to where their place shall be, we still hold that it is a heaven-granted right each one saint may claim, in honor, to prefer one another. Oh that this spirit may prevail in all the church of God, and then what jealousies would have to die! What fires of hell would be quenched! What strife and bitterness would be banished from our borders!

What is more lovely in nature, in families, and in communities, than a kind and affectionate regard for the welfare and happiness of each other: a sight but too seldom witnessed. But in the church of God, the Pillar and Ground of Truth, it is superlatively glorious, and as delightful as it is beautiful. Especially so, when all around in the world and in anti-christian communities, all is hatred, malice, wrath, strife, seditions, envies, murders, and every abomination. Then how beautiful for situation is Mount Zion, in the sides of the North; the city of the great King!

WHO SENT IT?

We have received a letter enclosing two dollars for one years subscription to the Signs of the Times. The writer desires his address changed from Middle Creek to Carthage. Neither the name of the State, nor the name of the writer is given. The writer however says he has seen some hints thrown out on the subject of Slavery which he don't like. The money is to be applied for the ensuing year, "if it can be free from these things," if not, he wishes it sent back. Now if the writer will let us know his name and whereabouts, we will return his money. Although we are considerably in debt, we are not poor enough to accept of a bribe. And if what we have published for the last thirty-three years is not a sufficient indication of what our paper is to contain, we can give no other, only to assure him and all others, that we will not pledge ourself to exclude from our columns anything that is contained in the bible. If we have, or shall hereafter publish anything that is not scriptural, we shall thank any one to point it out. As soon as we are informed where and to whom the greenback belongs, we will return it, with our best wishes, begging most respectfully to decline the bribe.

Ed.

CHANGE OF RESIDENCE.

Brother Ira Baldwin, having changed his residence from Lancaster, Ill., desires his friends now to address him at Lynnville, Warrick Co., Ia.

APPOINTMENTS.

Eld. S. H. Durand will, Providence permitting, preach in Baltimore on Wednesday Evening, Feb. 28th; at Church Creek, Sunday, March 4th; at Salisbury, Sunday, March 11th, and will be with Eld. Staten, Sunday, March 18th, and will endeavor to meet such other appointments with the churches on the Eastern Shore as the brethren may make between the times mentioned.

Elder J. C. Sidebottom will, Providence permitting, preach in Middle Run, on Saturday and Sunday, April 7th and 8th; in Centreville, Monday, the 9th; in Clear Creek, Tuesday, the 10th; in Lebanon, Wednesday, the 11th; in Trenton, Thursday, the 12th; in Mt. Pleasant, Friday, the 13th; in Tapscott's Meeting-house, Saturday and Sunday, the 14th and 15th; in Union, near Dayton, Tuesday, the 17th, and at Nettle Creed, Thursday the 19th.

If the brethren at Caesar's Creek make an appointment for Saturday and Sunday, the 21st and 22d, and write to me at New Lexington, Perry Co., O., I shall try to attend them at that time.

Marriages.

Jan. 16—At Wells, by E. d. P. Hartwell, Mr. ASA TITUS, and Miss EURE BLACKWELL, all of Hope-well.

Jan. 30—At the residence of the bride's father, near Salisbury, Somerset Co., Md., by Eld G. W. STATON, Mr. JOHN L. TRADER, and Miss ELIZABETH E. LOWE, daughter of Dea. George Lowe.

Feb. 7—At the residence of the bride's father, near Liberty Town, Fredrick Co., Md., by the same, Mr. JOHN M. JONES, and Miss SALLY C. BETHARDS, daughter of James Bethards, Esq.

Obituary Notices.

BROTHER BEEBE:—Will you please publish the following, and oblige a very unworthy sister, if one at all.

DIED—September 18th, 1866, CLEMENT L. V. WYMAN, only son of James and Sarah Wyman, aged 2 years and 25 days. His disease was dysentery. God has seen fit to take my darling from me, and I am filled with grief. He was a sweet child, and

my especial delight. May God sustain his father when he shall hear that his darling boy is laid in the grave. He is in Idaho. He speaks of little Clemmy in his letters, but he will not find him when he returns.

Sweet be thy rest, my precious boy,
My arms enfold thee here no more;
Thy bright eyes dim'd, those little hands
Are folded; thy sufferings o'er.

Thou wert bright and fair, my darling boy,
The rose of health was on thy face,
But four long days of suffering came,
And death held thee in its embrace.

My home is lonely, darling child,
When darkness falls on earth around;
'Tis then I miss thy fond caress,
I look, but oh! no Clemmy's found.

I miss thee in thy cradle bed,
I miss thee, too, when morn has come;
Those little arms were round my neck,
Oh, how I miss thee, precious one.

And thou wert ever by my side,
My little one, throughout the day,
I'll lay thy playthings all aside,
Oh, how I'll miss thee in thy play.

But oh, be still, and know tis God,
He gave thee to me, darling one,
Only to show how sweet a flower,
In brighter, fairer lands might bloom.

ALSO,

September 17th, CANDACE ADELLA, daughter of Thomas and Celinda Wyman, aged 2 years and 2 months, of the same disease. These little ones, their fathers twin brothers, their mothers sisters, played together during their short stay on earth. Only four days before they died, they played around the yard, hand in hand. Sweet little babes, in life they played together, by death not long separated, they lay side by side.

Della, rest, thy suffering is over;
Thou wert frail, sweet little one,
Thou art free from pain forever,
Darling child, God's will be done.

Off I've watched o'er thee when suffering,
And have seen thy dark eyes fade,
And the little ringlets gently
Parted on thy little head.

Rest thee, darling, sweet thy slumber,
Till the dead shall all arise,
Then, dear one, I hope to meet thee,
All the tears wiped from my eyes.

I have written more than I intended, but if it is not asking too much, I wish you would insert it, for we have many friends that take your paper. Your unworthy sister in affliction,

SARAH WYMAN.
FAIRFIELD, Jan. 29, 1866.

BROTHER BEEBE:—Please publish the following: DIED—November 24th, 1865, near Bellvale, ANN M., wife of Joseph B. Van Dozer, aged 45 years, 5 months, and 6 days. The subject of this notice united with the Baptist church at Warwick some twenty years since, and had ever remained firm in its doctrine, as advocated by Old School Baptists. Her disease was inflammation of the lungs, with which she was suddenly attacked the morning of November 15th. She was strongly impressed from the first that it was her last illness, but such resignation to the will of God as was manifested by her in her dying hours, is seldom witnessed. On Monday morning previous to her departure, feeling that she had but a few more hours to live, she asked for each member of her family, and took her final leave of them. In bidding her husband and little ones farewell, no emotion stirred her breast, but was more composed than when leaving them for a few days when in health. When some of the family said they hoped she would recover, she replied, "I have no desire to recover, I do not know but I am as much prepared as if I were to live for years, for my preparation is in Christ." She requested that Eld. Hartwell should be present at her funeral, for said she, "He baptized me, married me, and I want him to preach my funeral sermon," and selected the first clause of the 2d verse of the 12th chapter of Hebrews as a text. She conversed much during the day; after that said but little, excepting to make her wants known to her attendants, and occasionally ask how much longer she must stay and suffer. Her family were quite encouraged after Monday, hoping she would recover, and the physician considered her decidedly better; but alas! all hopes were blasted; for on Friday, about four o'clock in the afternoon, a decided change was observed; her breath grew shorter and shorter until nine in the evening, when her willing spirit took its flight, leaving a husband and four children, with brothers and a sister, to mourn her loss, which we believe is her gain. She was an affectionate wife, devoted mother, kind sister and friend, and in her sudden demise society has sustained a loss, as also the church of which she was a member, but more particularly is it felt in her own immediate family. May God in his tender mercy grant that sustaining grace to her

afflicted husband which he so much needs at this time, to enable him with christian fortitude to bear the trials and burdens of life. Her funeral was largely attended on Monday, Jan. 27, and an excellent discourse delivered by Eld. H., from the text selected, after which her remains were conveyed to their last resting place to await the resurrection morn.

WARWICK, N. Y., February 10, 1866.

DEAR BROTHER BEEBE:—By request, I send the following:

Departed this life, on the 16th of Sept. 1865, sister ELEANOR HARRIS. Her age was 63 years, 7 months, and 8 days. Her disease was dropsy, with which her sufferings were very severe, for more than eight months. She was baptized by Eld. Aaron Vandever, about the year 1825, and has been a worthy and consistent member ever since. Her humble deportment and exemplary life gained for her the confidence and regard of the good and upright, and was highly esteemed by the church of which she was a member. The community appreciated her good works; as a wife, devoted and interesting, as a mother, kind and affectionate. To those who saw her in her severe affliction, she gave the most satisfactory evidence of her willingness to depart and be with Christ. I had the pleasure of conversing with her upon the subject of death, and her mind was clear and composed, her hope was firm, relying on the promise of Jehovah: "Being justified freely through the redemption that is in Christ Jesus." Her peaceable and quiet life secured to her friends ever ready and willing to assist her to the last. We trust that our precious Redeemer has taken her to glory.

ALSO,

DIED—On Sept. 16, 1865, in the same town, sister ANNA RANSON, daughter of the above, aged 42 years and 7 months. What has been said of the mother is true of the daughter. By request I delivered a discourse to a large and attentive assembly, on Col. iii. 1-4.

J. B. CHENOWETH.

TISKILWA, Bureau Co., Ill., Dec. 29, 1865.

BROTHER BEEBE:—By request of the afflicted friends, I send you for publication, the notice of the death of sister POLLY ANN WILSON, wife of Robert F. Wilson, who departed this life October 4, 1865, in the 43d year of her age. Her disease was congestion of the lungs. She bore her sufferings with great patience, and resignation to the will of her heavenly Father. She united with the second Old School Baptist church of Roxbury nearly twenty-three years ago, and has maintained her profession by soundness in the faith and practice of the gospel; always contending that salvation is by grace alone, through the Lord Jesus Christ. She was a tender mother, an affectionate wife, and was beloved by all her friends. She leaves a husband and six children to mourn their loss, which is, as we hope and trust, her gain. Eld. L. P. Cole preached on the occasion, from Psa. xxiii. 4. That Psalm afforded her much comfort and consolation through life. May the Lord bless this affliction to the bereaved family, be the prayer of the writer of this notice,

THIRZA KILPATRICK.

ROXBURY, N. Y., Jan. 12, 1866.

DIED—At Cow Marsh, Kent county, Del., May 11, 1865, MR. ROBERT G. REED, aged 17 years, 1 month, and 1 day. In his last days he expressed a desire to go home; which afforded much satisfaction to his friends and relatives. He was a dutiful son, and loved by all who knew him. But we mourn his departure not as they who have no hope. "The Lord gave, and the Lord taketh away, blessed be the name of the Lord."

"When blooming youth is snatched away,
By death's resistless hands,
Our hearts the mournful tribute pay,
Which pity doth demand."

DIED—Nov. 10, 1865, MARGARET M. HINDMAN, aged 32 years and 2 months. She was a kind mother, and an affectionate wife; truly a bosom companion. She was made inexpressibly happy by the conversion of her dear husband. She was a member of the Regular Baptist church, and a bright and shining light; but short was her stay with us. I baptized her on the 12th day of October, 1861. She has left an aged mother, a kind husband, and six small children to mourn their irreparable loss. By the pastor,

G. W. WHORTON.

BROTHER BEEBE:—Please publish the obituary of my dear mother, MRS. ANNA CUDSWORTH, who died Jan. 16, 1866, aged 66 years and 4 months. She was one of the first members when the Old School Baptist church was constituted in Sullivan, in 1814, and continued faithfully as a member until the church stopped travel, some twenty years ago; and when the church resumed her travel she

retained her place as a member. Her mind had undergone no change, and remained sound in the doctrine of free and sovereign grace, well established in the truth as it is in Jesus, adhering to the divine admonitions of the apostles, in which she delighted to the last. Perfectly conscious that she had but a short time to remain in the flesh, she was fully reconciled to the will of God. Her husband died twenty-eight years ago. She has left five children to mourn their loss, which we trust is her unspeakable gain. May this dispensation be sanctified to our good and to the glory of God.

JAMES CUDSWORTH.

SULLIVAN, Tioga Co., Pa., Feb. 1866.

DEAR BROTHER BEEBE:—Please publish the death of my dear sister, AMY FROST, who departed this life Dec. 5, 1865, aged 41 years and five days. Sister Amy was, as I hope and trust, a sister in a two-fold sense; a sister in the flesh and also in the spirit. She was a daughter of Levi and Amy Elliot, who feel deeply to mourn their loss, but they mourn not as they who have no hope, for they feel that their loss is her eternal gain. She was baptized May 4, 1856, by Eld. Eli Gitchel, and remained a faithful member of the church of which which she was a member up to the time of her death, and leaves behind to mourn their loss a kind and loving husband, and two affectionate children, with numerous relatives and dear friends. The funeral sermon was preached by Eld. P. Doud, from John ii. 25.

J. W. ELLIOTT.

CHERRY FLATTS, Pa., February 25, 1866.

DIED—At his late residence in Holly, Pa., Jan. 8, 1866, of consumption, MR. WM. C. WHEAT, son of Mr. Charles Wheat, formerly of this town, aged 40 years and three months. His remains were brought to the residence of his father-in-law, (Mr. Archibald Hoyt) near Howell's Depot, where a discourse was preached by Eld. G. Beebe, to his relatives and a large assembly of sympathizing friends; after which they were deposited in the cemetery near Howell's Depot. Mr. Wheat has left a widow and children to feel and mourn their loss. May they be sustained and comforted in this hour of deep sorrow.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

A S Cook, Jersey City, N. J. 2 00
Total, 2 00

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MISSOURI:—Wm H Ballow 5, Eld J Duval 6, Eld John Buster 2, A F Dudley 2, 15 00
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KENTUCKY:—G Stewart 2, Eld T P Dudley 6, Louisa Page 2, Eld John H Gammon 4, Stephen Mahurin 10, S W Cavanah 2.50, James Martin Sr 2, Mary T Page 2, 33 50
CANADA WEST:—Samuel McColl 2, J Soady 5.10, D T McColl 3, A McArthur 1, L Waite [of where?], 11 10
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SALAMANCA AND ROCHESTER.

Abstract of Time Table Adopted November 20, 1865.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT
FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.00 A. M. DAY EXPRESS, Daily (except Sun-
days,) through without change of Coaches,
arriving in Buffalo 11.58 P. M., Rochester 10.42
P. M., Salamanca 11.33 P. M., and Dunkirk 1.48
A. M., connecting at Buffalo with the Lake Shore
and Grand Trunk Railways, and at Salamanca
with the Atlantic and Great Western Railway
for all points West and South.

8.31 A. M. ACCOMMODATION TRAIN, Daily for
Onisville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sun-
days excepted,) through without change, stop-
ping at all principal Stations, and reaching Buf-
falo at 6.12 A. M., Salamanca 6.00 A. M., and Dun-
kirk 8.14 A. M., making direct connection with
Trains on Lake Shore and Atlantic and Great
Western Railways for points West and South.

4.00 P. M. WAY TRAIN, Daily (Sundays excepted-
ed,) for Newburgh, Warwick, Port Jervis, and
intermediate Stations.

5.00 P. M. NIGHT EXPRESS, Daily (except
Saturdays and Sundays,) for Salamanca, Dun-
kirk and Buffalo, through without change of
Coaches, reaching Salamanca at 1.25 P. M.,
Buffalo 1.45 P. M., and Dunkirk 3.20 P. M., making
direct connections with Atlantic and Great West-
ern, Lake Shore and Grand Trunk Railways for
all points West and South-West.

5.30 P. M. WAY TRAIN, Daily (Sundays excepted-
ed,) for Suffern, and intermediate Stations.

6.00 P. M. LIGHTNING EXPRESS, to Buffalo
and Rochester, Daily, and to Dunkirk and Sala-
manca, Daily (except Saturdays,) through with-
out change of Coaches, arriving in Rochester
12.15 P. M., Buffalo 1.45 P. M., Salamanca 1.25
P. M., and Dunkirk 3.20 P. M., making direct con-
nections with Atlantic and Great Western, Lake
Shore and Grand Trunk Railways, for all points
West and South.

8.00 P. M. Through EMIGRANT TRAIN, Daily,
without change of cars to Buffalo, Salamanca
and Dunkirk, connecting with all Western
Lines, and forming by far the most comfort-
able and desirable Route for the Western Emi-
grant.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York
Time from Depot Cor. Exchange and Michigan
Streets:

5.00 A. M. NEW YORK DAY EXPRESS, from
Buffalo (Sundays excepted.) Arrives in New
York at 10.20 P. M. Connects at Great Bend
with Delaware, Lackawanna and Western Rail-
road for Philadelphia, Baltimore, Washington,
and points South.

8.35 A. M. EXPRESS MAIL, via Avon and Hor-
nellsville Daily (except Sundays.) Arrives in
New York at 7.00 A. M. Connects at Elmira
with Williamsport and Elmira Railroad for Har-
rington, Philadelphia, Baltimore, Washington
and points South.

6.05 P. M. NEW YORK NIGHT EXPRESS, from
Buffalo daily. Arrives in New York at 11.50
A. M.

10.45 P. M. CINCINNATI EXPRESS, from Buffalo
Daily (except Sundays.) Arrives in New York
at 4.15 P. M. Connects at Elmira with Williams-
port and Elmira Railroad; at Great Bend with
Delaware, Lackawanna and Western Railroad,
and at New York with Afternoon Trains and
Steamers for Boston and New England Cities.

Only One Train East on Sunday, leaving Buffalo
at 6.05 P. M., and reaching New York at 11.50
A. M., in advance of all other routes.

FROM DUNKIRK AND SALAMANCA—Trains
will leave by New York Time from Union De-
pots:

5.31 A. M. NEW YORK DAY EXPRESS, from
Salamanca, Daily (except Sundays.) Intersects
at Hornellsville with the 5.00 A. M. Day Express
from Buffalo, and arrives in New York at 10.20
P. M.

7.00 A. M. EXPRESS MAIL, from Dunkirk
Daily (except Sundays.) Stops at Salamanca
9.25 A. M., and connects at Hornellsville and
C with the 8.35 A. M. Express Mail from
Buffalo, and arrives in New York at 7.00 A. M.

4.20 P. M. NEW YORK NIGHT EXPRESS, from
Dunkirk, Daily (except Sundays.) Stops at
Salamanca 7.00 P. M., and arrives in New York
at 12.50 P. M., connecting with Afternoon Trains
and Steamers for Boston and New England
Cities.

6.10 P. M. ACCOMMODATION TRAIN, from
Dunkirk, Daily (except Sundays.) Stops at
Salamanca 9.25 P. M., and intersects at Hornells-
ville with 10.45 P. M. Cincinnati Express from
Buffalo, and arrives in New York at 4.15 P. M.

FROM ROCHESTER—Will leave by New York
Time from Genesee Valley Depot.

6.15 A. M. NEW YORK DAY EXPRESS, Daily
[except Sundays.] Intersects at Corning with
the 5.00 A. M. Day Express from Buffalo, and
arrives in New York at 10.20 P. M.

10.25 A. M. EXPRESS MAIL, Daily [except Sun-
days.] Intersects at Corning with 8.35 A. M.
Express Mail from Buffalo, and arrives in New
York at 7.00 A. M.

6.45 P. M. NEW YORK NIGHT EXPRESS, Daily.
Intersects at Corning with the 6.05 P. M. Night
Express from Buffalo, and arrives in New York
at 11.50 A. M.

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AGENTS.—We have formerly occupied a column
of our last page with a published list of agents for
our paper, which publication we have thought
best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in
making up lists of subscribers, forwarding pay-
ments, &c., because their names were not on the
published list. Whereas, all who will make up
orders and remit payments are requested to do so.
2. Because our list unavoidably becomes con-
fused by death, removals, and other causes.
3. We wish to fill up our sheet with that which
will be of more general interest to all our readers.
4. It is not necessary. We hope all our breth-
ren will interest themselves in increasing our cir-
culation, collecting and remitting payments, &c.

[Ed.]

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND
CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a
strict observance of the following rules:

1. All new subscribers will please write their
names, and the name of their Post Office, County,
and State, as plainly as possible.
2. Old subscribers, who wish their subscription
discontinued, will state distinctly the Post Office,
County, and State, at which they have received
their paper formerly, and see that their subscrip-
tion is all paid up.
3. Those who wish to have their address chang-
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DEVOTED TO THE
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IS PUBLISHED

ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed
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WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know
how much good your Miasma Antidote done me,
and two others, last summer, by preventing the
ague. I worked, all the summer, at a saw mill in
the Missouri River bottom. All the hands were
sick with the ague, and so was every body around.
I got some of your medicine, and myself and two
others took it, according to the directions, and felt
nothing like the ague all the while we were there
—on the contrary, we enjoyed better health than
was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all
the fall, with the ague. A druggist was owing me,
and I took my pay out in fever and ague medicine;
I got almost all kinds, and none seemed to do me
any good. At last I got a bottle of your medicine
and it helped me very much. I have used up, now,
almost two bottles, and I am satisfied that I am as
well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three
children had the fever and ague for over two
months, and one bottle of your medicine cured us
all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled
with what the doctors call a liver complaint for
several years. At times I have had so much dis-
tress that I thought I could not live. Doctoring
did not seem to do me any good, so I gave up in
despair: but, last summer, I got a bottle of your
medicine, because you had been recommended as
so good a physician. It did me so much good that
I tried another bottle, and now I am on the third,
and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma
Antidote as high as you please, for it will bear it,
I am satisfied that it broke up the bilious fever on
me, and I have used it for breaking up the same
fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical ed-
ucation in the best schools in the land, and has had
a great deal of experience in the practice of his
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or a long time, and his remedy can be implicitly
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liable and skillful physicians in the west; but his
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that he may recommend, may be used with confi-
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., MARCH 15, 1866.

NO. 6.

Correspondence of the Signs of the Times.

HERRICK, PENN., Feb. 19th, 1866.

DEAR BROTHER BEEBE.—I have been much interested lately in the account which we have in Nehemiah, of the building of the walls of Jerusalem. The recital is, in itself, very interesting: of how the captive's mind was directed, with anxious concern, to the remnant that were left of the captivity, in affliction and reproach, and to the broken-down walls of Jerusalem; of his tears and fasting, and his earnest prayers before the God of heaven for them; of how he found favor in the eyes of the King, Artaxarxes, who granted to him all his request, according to the good hand of his God upon him; of the great difficulties that lay in his way, and of the fierce opposition which he encountered from enemies, in performing what his God had put in his heart to do at Jerusalem; and of his final success. All this is very interesting as a mere history. But, as with all scripture, its real interest to God's people consists in its spiritual meaning. To them it becomes vitally important and delightful, when it unfolds and reveals to them Christ, and teaches them concerning him and his church.

The church is God's building, and Paul, and all who are called to preach the gospel, are God's laborers, or builders; and so, in a sense, are all who are "striving together for the faith of the gospel." The various trials we are to meet with, as members of the visible church, as builders upon the walls of Jerusalem, are minutely foretold and repeated to us, through all the sacred pages,—in types and figures, in prophecies and parables, and in the plain words of our Savior and his apostles; so that when these trials come upon us, we may receive them with gladness, as evidences of our heavenly calling, as distinguishing marks by which we are classed with those who live godly in Christ Jesus. Here, in the first six chapters of Nehemiah, is placed before us, in a peculiarly interesting and instructive manner, the opposition which the church, and especially her servants, will meet with from the enemies of truth. In the days when our Savior was in the flesh, and from the time of the setting up of his kingdom all the way down through the history of the church, this scripture has been fulfilled and illustrated; and at the present day, when the warfare against Zion seems to be waged with new fury, and new wiles seem to be resorted to by the Prince of darkness, we turn to this little history, and find that what seems to us as new opposition, is here all briefly but clearly foretold. We are, by this, enabled to distinguish, under all pretensions and disguises, who are the real enemies, for they will talk the language

of Nehemiah's opposers; and we can discern also who are the faithful builders, for they will talk like Nehemiah, and exhibit the same steadfast firmness and persistence in the work, and the same unwavering reliance upon God to destroy their enemies, and to perfect that which concerneth his own people.

Nehemiah, I have no doubt, is to be regarded as a type of Christ, in his work at Jerusalem. But I have not understanding or light sufficient to attempt to show this typical application in its fulness and beauty. I wish you, or some of your correspondents, might be led to enter into this subject. It is significant that Nehemiah was in Jerusalem three days, that he arose by night, and went about the walls which were broken down, and viewed the variety of work which was to be done, and that all this time "The rulers knew not whither I went, what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the people, nor to the rulers, nor to the rest that did the work." "Neither told I any man what my God had put in my heart to do at Jerusalem." But afterwards he told it all to those who were to do the work, and they at once said "Let us rise up and build." So it was not till the day of pentecost that our Savior told to his people, and made them to understand, by the spirit of truth which he gave them then, the spiritual nature of his work: and then "they strengthened their hands for this good work." But when Sanballat, the Heronite, and Tobiah, the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the King? Here we come at once upon one of the greatest, and most oft repeated accusations, brought against the church of God, by those who do not know the King in Zion. Our Savior and his apostles were constantly accused of rebellion to Cesar; the church has been all through her history often accused before earthly governments, as her Head was before Pilate, and often persecuted by them, for alleged disloyalty to them, and this word 'rebel,' which Sanballat used more than once, is still prominent in the accusing vocabulary of those who fight against the truth, and would destroy the children of the Kingdom. These false accusations, so vehemently and maliciously urged by our enemies, are only listened to by the kings and governments before whom they are made, when God wills that his church shall pass through the fires of persecution. At other times they are treated with contempt, as Gallio treated them. The answer of Nehemiah, is the answer of all the true builders to all the scorn and false accusations: "The God of heaven, he will prosper us; there-

fore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem." When Sanballat and Tobiah mocked and ridiculed them in their work, and said "Even that which they build, if a fox go up, he shall even break down their stone wall," the builders did not return railing or mockery, but Nehemiah prayed a prayer concerning them, which is fearful against them, for it shall be fulfilled. So the work progressed; and when the enemies heard that the walls were made up, and the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. "Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them." And after this the workmen wrought with one hand in the work, and with the other hand held a weapon. So the watchmen and builders on the walls of Zion are to be found now, watching day and night, and thoroughly furnished unto the good work with the whole armor of God.

"And I said unto the nobles, and to the rulers, and to the people, the work is great and large, and we are separated upon the wall, and far from one another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us." These words are forcible, if taken as applied to the church now. The builders are widely separated from each other, but they are all working under one command. All have one common interest. Wherever, therefore, an attack is made, in whatever form or place the truth is assailed, when the watchman stationed at that place sounds the trumpet for defence, all are to resort thither, and present one front in the battle. No church or minister should be left alone in any conflict, as though it were a private concern, but it should be clearly known that all the brethren, wherever they may be, are closely united in the defence of every point of the truth. "Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard unto us, and labor for the people of God outside of the walls of Zion. The Psalmist says, "Our feet shall stand within thy gates, O Jerusalem." There sometimes are those who, professing to believe the truth and to defend it, and holding a place among the builders, yet mingle on peaceable terms with the bitter enemies, and receive expressions of fellowship from them, and lodge at night outside of the walls they profess to be working upon. Let them be carefully observed.

Notwithstanding all opposition, the wall was builded, "and there was no breach left therein." Now Sanballat and Geshem,

still persistent in their enmity, finding that open warfare had not prevented the building, changed their tactics, and suddenly appeared as friends, very much interested in the welfare of Nehemiah; and sent unto him, "saying, Come, let us meet together in some one of the villages, in the plain of Ono. But they thought to do me mischief." How often have the builders been approached in this most dangerous manner by their enemies, with specious professions of friendship, and solicitations to join with them in counsel. Some have yielded and gone down to them, but never to return. The faithful builders return Nehemiah's answer: "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?" Having sent four times after this sort, and been answered after the same manner, Sanballat tried to frighten him, and sent his servant with an open letter, wherein he mentions a report, strengthened by the endorsement of Gashmu, that Nehemiah and the Jews intended to rebel, and he was to be their King; and that he had appointed prophets to preach of him at Jerusalem, saying, There is a King in Judah. "And now" (he menacingly asks,) "shall it be reported to the King according to these words? Come now therefore, and let us take counsel together." How the intervening centuries seem to slip away, bringing the days of Nehemiah and our own close together, as we read here just what the church is experiencing now. Surely our opposers have learned of this Heronite, for they have just his style of attack. Ignorant of the spirit which inspires the children of God, not knowing the love of Christ which constraineth them to work, they think of them now, as they did of our Savior, and as they did of Paul, "as though they walked according to the flesh." 2 Cor. x. 2. Is it uncommon for the aged servants of God, who have been tried in many a conflict, and not found wanting, to be accused after this manner? When no prospect remains any longer of seducing the builder, or taking him by stratagem, then he is accused of ambition to exalt himself, and to make himself a King, or Pope, or lord, and his enemies threaten to tell the King. But the true and faithful servant, conscious of the integrity of his heart, and maintaining himself in the fear of the Lord, calmly returns the truthful answer: "There are no such things done as thou sayest, but thou feignest them out of thine own heart." It is worthy of observation that the Kings and governments themselves never discern disloyalty or rebellion in the belief and practice of God's people. Indeed, they are often obliged to acknowledge, that these people are the most peaceable and law-abiding of their subjects. But

the accusation is always made by false religionists, who hate their doctrine. The Jews were always the accusers of Jesus, and of the apostles, before the governors and rulers; and so they are now. And those who have once appeared as friends, having been sent among the children by Satan as spies, when they are discovered and sent out, become the bitterest accusers, and when there is betraying and delivering up to death to be done, they are the ones always found ready and anxious, as Judas was, to do it.

How easy to see the great difference between the spirit of the builders, and of their opposers. The one exhibit envy and malice, and resort to all means, mockery, false accusations, railing, and force, when they are allowed, to injure and destroy. The other remain steadily in their place, not returning railing for railing, not trying to destroy their foes, for that is God's province, but calmly meeting their angry attacks with the sword of the Spirit, which is the word of God; steadily asserting, it is true, and proving, that the opposers of the truth "have no portion, nor right, nor memorial, in Jerusalem," which, of course, arouses and keeps alive their anger. How careful ought the servants of God to be, that they bring no railing accusations, but, like "Michael our Prince," the Captain of our salvation, content themselves with saying "the Lord rebuke thee." Satan was overcome when our Lord said "It is written." His warriors now must flee before a "Thus saith the Lord." A passage of Scripture, rightly handled, is like the sword of a mighty man. Seasonably and truthfully spoken, it is like a block of granite hurled by a giant, dislodging our opposers from their position against us.

But Nehemiah had one more danger to encounter, greater than open warfare. There was one, Shemaiah, who seems to have been with him, who said, "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee." I suppose if we should cease to let our light shine before men, if we should cease to proclaim the principles of truth openly, and should contend for the faith only with closed doors in the church, being quiet before men in regard to doctrine, or professing agreement with many worldly things, then we should be doing what this man urged upon the ancient Builder, and what has been sometimes advised by some within the church since. Has not such counsel been given by some professed ministers of Christ, when they have pretended to believe a doctrine which they said was not profitable to teach openly? Has there not been now and then a fearing Shemaiah in the church of late, causing trouble and confusion by their cowardly advice? But our God has always kept some fearless servants, who could say with Nehemiah, "Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." And it has always been found that God has not sent such a prophet, but that he has been hired by the enemy of all truth, "Therefore was he hired, that I should be afraid, and do so, and sin, that they might have matter for

an evil report, that they might reproach me." But he prays to God to think upon all such as would put him in fear, according to their works.

"So the wall was finished." "And it came to pass, that when our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of God." Your Brother in the Truth,
SILAS H. DURAND.

HERRICK, BRADFORD Co., Pa., March 7, '66.

ELD. I. N. VAN METER, Macomb, Ill.—
 Dear Brother:—Last evening several brethren and sisters were together at our house, conversing about the things of the kingdom of our blessed Redeemer, and especially interchanging views in regard to christian experience. We had just read the last number of the "Signs of the Times," containing the interesting relation of your experience, and the conversation turned upon the remarkable vision which you speak of in that communication. As none of those present had ever been the subject of such a manifestation, and as there was a difference of opinion as to the weight and importance you attach to it as an evidence or reliable part of your religious experience, it was suggested that some one should write to you, and request you to give a fuller statement of your views on that subject.

It was agreed by all that the Bible prescribes no fixed standard of religious experience; that God works in the hearts of his children in his own way, and as is best for their peculiar characters and needs; that there are diversities of operations but the same spirit. Some are arrested, like Paul, in their mad and wicked career, by the hand of Almighty Power, and are made to cry out, "Lord, what wilt thou have me to do?" Others, as in the case of Lydia, have their hearts gently opened to attend to the words spoken, and to the reception of the truth. But in all the diversity of ways in which the Savior, since he parted from his disciples and was carried up into heaven, manifests himself to his children, and gives them tokens of his redeeming love, it was strongly doubted whether the Scriptures authorize us to believe that he ever reveals himself to the outward eye.—While in this world we can only behold him by faith—he only reveals himself to our faith. The revelation of him as our Savior being spiritual can only be "spiritually discerned." The following is the passage in your communication referred to:

"I saw the Father and the Son descending gently from the East, sitting as it were, on a seat of pure gold, and clothed with gold, and having golden crowns. The moment I beheld them, I knew Jesus to be on the right hand of the Father; and both smiled with a heavenly smile, and when about down to the tops of the trees, they both spoke and said to me, 'Come and live; believe and you shall be saved,' and then ascended up to heaven."

The statement of the fact in this manner, without any farther explanation, conveys the idea that you regarded the vision as a direct and positive revelation to your outward eye of the Father and the Son, although we hardly supposed

that you intended to be so understood. The fact that visions occur to many persons, in certain states of mind and body, was not doubted in the least. To the sick and dying, especially, when the body is debilitated and the mind very much exercised either with fear or emotions of joy, that which engrosses the mind is apt to take the form of visions, and to possess a reality which often entrances the soul. That such experiences are often applied by the Spirit for the instruction and comfort of christians was conceded, for Elihu says, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction." But the way in which you speak of your vision, as something "which you hope never to forget in time nor in eternity," as having been seen in broad daylight with your outward eyes, coming down to the tops of the trees, carries an idea different from the visions and dreams spoken of; though some thought that you only meant that on account of your excited state of mind, which has been so great as to affect your bodily health, the vision was pictured on your imagination, as is often the case, making an impression as vivid as though you had actually seen it in the heavens with your natural eye.

The brethren present considered this not merely a curious question, but one of such real importance that all should hold scriptural views in regard to it. It was urged that many young members, especially the weak of the flock, hearing of such things, and finding that ministers and others attach importance to them as divine evidence and an important part of religious experience, are troubled in mind because they have never had any such striking manifestations, and become dissatisfied with their own experience as defective, because the Savior has only been revealed to their faith. They are ready to say with doubting Thomas, "except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe." "Jesus saith unto him, Thomas, because thou hast seen me thou hast believed. Blessed are they who have not seen me and yet have believed." We have all known persons who were looking for some such manifestation before they could hope; and if they are led to believe that the Bible authorizes any such expectation, that the Father and the Son do sometimes thus show their glory to the children of grace, they become troubled and dissatisfied, are not content to "walk by faith and not by sight"—to lay hold of the hope set before them by faith, and patiently wait for his "glorious appearing."

Many passages of scripture were referred to in this conversation, to show that such a vision, however vivid the impression it may have made, ought not to be considered as a direct revelation of that God "who dwelleth in the light which no man can approach unto; whom no man hath seen or can see." For "no man hath seen God at any time." God is a Spirit, who inhabiteth eternity—whose presence filleth immensity—what form shall our visions take that we may recognize him—"or to whom will ye liken me, saith God?" Does the Bible any-

where give an account of the Invisible God—the Father, ever having revealed himself, *even in vision*, to any of his people? When Moses, who heard his voice out of the thick cloud, and talked with him "as friend to friend," wished for such a vision, and prayed "O Lord, show me thy glory!" the Lord answered him, "Thou canst not see my face; for there shall no man see my face and live." And the Lord hid Moses in the cleft of the rock, and covered him with his hand while all his goodness and glory passed by. There were, it is true, divine manifestations to holy men and prophets—but it was in the person of him "whose delights were with the sons of men." When seen in the fiery furnace with the Hebrew children, "the form of the fourth was like unto the Son of God."

Jesus himself taught his disciples, that, though after a little while they should not see him, because he must ascend to the Father, yet he would send the Comforter, the Holy Spirit, to bring him and his words and his works to their knowledge and remembrance. Does not the whole teachings of the Apostles assert that Christ is only revealed to our faith—and that only when he has taken us to himself shall we see him as he is? He speaks to the soul in a "still small voice," saying, "Peace be unto thee!" When two or three are gathered together in his name, he is in their midst. Peter speaking of Christ and how he is revealed to the faith of his children, says, "whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Thus, dear brother, though personally unacquainted with you, I have taken the liberty of reporting the above conversation to you, as requested by the brethren last evening. It is done, I assure you, in the kindest spirit of christian inquiry, with sincere regard for you, and with a desire for instruction in the truth. Doubtless many readers of the *Signs*, in reading your communication, had similar questionings in their minds, and would join with us in desiring to hear your views on the subject through its columns, and what you consider the teachings of Scripture on the subject.

Yours in brotherly love,

JAMES B. DURAND.

MACOMB, McDONOUGH Co., Ill., Jan. 21, 1866.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—I resume the account of my hope in Christ, my public profession and call to the ministry, where I left off in my communication of the 15th inst. It is quite unusual for me to be at home on Sunday, but cold weather and poor health have kept me at home to-day.

My other communication left me at the foot of the cross, feasting on a faith's view of the Savior, basking in the sunshine of his reconciled countenance, and feeling, indeed, that "old things had passed away, and behold! all things had become new." What unspeakable joys were poured into my poor sinking soul! and what unfathomable mines of glory and riches did I behold in Jesus, my Savior and my Redeemer!

"Tongue cannot express the sweet comfort and peace,
 Of a soul in its earliest love."

After viewing, I hope by faith, the

great remedy for sin, being within a few yards of the fodder-pole, I let drop my load of fodder and looked around the outskirts of the farm, and at all the visible parts of the creation of God, and every thing appeared to be giving praise to his great name. I was about to break forth in acclamations of praise to the Lamb that was slain, but the presence of my younger brother caused me, with much difficulty, to quench the Spirit at that time. In a few moments the trumpet blew for breakfast one-half mile North, and such a melodious sound I thought I had never heard. I started for the house with eager desire to see and tell my dear father and mother the heavenly news, and to tell my two sisters, who had been long in trouble, just how to find the Savior and be happy. I felt as light as a feather, and my heart seemed almost to leap out of the body and ascend up to God. I met one of my sisters before I reached the house, and throwing my arms around her, told her that I was saved forever. She sank down to the earth in despair and agony, and I passed on to tell other loved ones at the house. Father was sitting in the porch, coughing with his old disease, the asthma, and beheld his returning prodigal son afar off, and knew there was something unusual from my actions. On approaching the door he asked me what was the matter; and clasping his hand, I exclaimed, I have found the Lord precious to my soul, and he has saved me forever! He called mother, and O, what a meeting! What thanksgiving and joy over a repenting sinner, a vain and wicked boy! It was too much for their hearts to hold in silence, and we all three had to give utterance to our fullness of joy in loud thanksgiving to the God of grace. But my oldest sister, who had for years been trying to find peace to her sin-burdened soul, overheard us, and casting herself on the bed in her room, she sobbed aloud and said there was no mercy for her. O, memorable morning when I first by faith beheld a reconciled Savior, first drank of the river of life, and first tasted of that bread whereof if a man eat he shall never die! But I must leave this banqueting house and pass on, lest I occupy too much space. Those that have been there can appreciate, but my pen cannot express the riches and dainties of the feast. I passed into the house, from the porch, and took up the bible—the book that had for weeks condemned me—but now, wonderful to tell, and strange as it may appear to the natural man,

"Now when I read his holy word,
I called each promise mine!"

I had been for weeks reading and searching to see if I

"Could light on some sweet promise there,
Some sure support against despair."

But no, the threatenings were mine, the condemnation mine; but the promises, the blessings were all for some who were less vile and sinful. The word of God had now become one of the "all things" that were new to me. The reader may find some of my exercises in verse, by turning to the 507th page of the Ebenezer Hymn Book, composed at the plow-handle soon after I made a profession of religion. Soon after I got to the house and told the news, as above, I told father I wanted to go that day to Litchfield, our county seat.

My object was to meet some young men there, at a Cumberland Presbyterian meeting, who appeared, I thought, to be seeking the Lord, and to tell them how to find the Savior. For I verily believed that I could make them feel and see as I did; but when I met them and tried the experiment, I found, to my astonishment, that they could not see as I saw, nor appreciate my feelings. I believed at that time that I should never see any more trouble; that I was done with sin; that I would never doubt the goodness of God to me, in the pardon of my sins; that my love to my Savior would never become cold; but alas! alas! what mistakes! My thoughts were soon turned to the subject of my duty to obey and follow the Lord Jesus, who had so graciously brought me out of darkness and condemnation; and in reading his word I saw that it was the indispensable duty of the believer to "take up his cross" and follow his Savior's commands. I began to look around among the various and conflicting sects for the church of Christ; and although at that time I thought that every thing that shined was gold, and that every one who could say Jesus was a christian, yet my desires led me to the old meeting-house where I first saw myself a sinner. That people were then called the Concord Church of United Baptists. They were the only kind of Baptists I was acquainted with, and that stood on the same ground that the Regular or Old School Baptists now occupy. To make the story short, I longed for the fourth Sunday of September to come, that I might be baptized, which I now desired above all things on earth. The month seemed to pass slowly, though I had an uninterrupted feast, a sky without a cloud, from the last day of August until the meeting. The morning came, and the same old father was to preach that day as usual. Early in the morning I asked my mother for some clothes, intending, if the church would receive me, to ask for baptism. The family could not all ride, so I took my bundle of clothes on my arm, and went afoot over the hills five miles to the meeting. I often, dear brethren and sisters, think of that morning, and of the feelings and thoughts of the poor illiterate boy wending his way up and down the hills and through the dense forest to the old log meeting-house; but seldom, perhaps, has a youth gone to meeting with a lighter heart or more ardent desires to become identified with the people of God. After preaching, the opportunity was given, and I went forward and tried to tell what the Lord had done for me; but I was sadly disappointed to find I could not talk as I had anticipated and desired, but could cry much easier than talk, and was surprised that the members asked me no questions, as I was able to say so little. But I was received, and went directly to the little creek near by, and was baptized by Elder Martin Utterbeck. It was the first time that water had been troubled, in that way, for quite a season. When I came out of the water I was about as happy as I could be in the flesh, and as soon as we returned to the house we all surrounded the table to commemorate the death of our blessed Savior, after which we united in the washing of the saint's feet—a command of Christ, which, I regret to say, is too

much neglected by the churches. The sacred duties and privileges of that day made it a memorable day to me. The afternoon, also, was remarkable in its serenity, and all nature appeared to conspire to make me blessed, and I was ready to exclaim, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."—Ps. xxiii. 6.

Brother Beebe, I have already occupied as much space as I intended, and have not come to the subject of the call to the ministry as proposed; and as I dislike lengthy articles, unless they are more interesting than I think mine to be, I shall close this, but may, if you approbate it, take up that subject at another time. May the Lord uphold and support you and all the scattered children of God, is the prayer of your unworthy brother,

I. N. VANMETER.

OPELIKO, ALA., January 19, 1866.

W. L. BEEBE—DEAR BROTHER:—Your letter mailed the 9th, at Atlanta, was received the next day. You cannot tell how glad I was to once more receive a line from you. It brought many things to mind of bygone days. What mighty events have taken place in our country since we last corresponded. How sad a picture is presented! But we are all too familiar with these sad things to be profited now by poring over them, or saying much about them. Let us then, as far as the Lord will give us grace, forget the "things which are behind and press forward to the mark for the prize of the high calling of God in Christ Jesus." The Lord still reigns; his kingdom still stands; his throne is forever. He is not frustrated or disappointed. His way, to our finite minds, is in the sea of mystery; but certain it is that his path is even in the great waters of seeming strife and confusion, though his footsteps are not known. The last letter received from you, (except the one of this month,) was fraught with much instruction and comfort to me. In dwelling on the words "All are yours," the sovereignty and grace of God were so distinctly set forth, that I could but rejoice in spirit and say, "This God is our God forever and ever; he will be our guide even unto death."—Psa. xlviii. 14. That is enough. Would it not be sacrilege to ask for more? Ah! more cannot be asked for. He is able to do "exceeding abundantly above all we ask or think."—Eph. iii. 20.

While you were a prisoner I heard one time from you by a letter from W. S. Montgomery to Sister Hurst, in which my name was mentioned. I prepared a letter and mailed it in return, but I suppose it never reached you.

In answer to your special inquiry on the subject of selfishness I have but little to say. Neither do I suppose that you expected a chapter from me on that subject. You ask, in substance, "If the selfishness of the present age prevailed in the primitive age of the church?" The only reliable source of information on this subject is the infallible word of God, which presents a full system of faith and practice for christians in all ages till the end of time. It also speaks with approbation of the self-denial, kindness and liberality of christians to the poor and needy in the apostolic age of the church.

Now, if under the same, or similar external circumstances of suffering and destitution in point of worldly goods, professed christians of the present day should manifest a far different course, would it not stand condemned by the word of God? If their liberality to the needy in the apostolic age, and their care for the gospel ministry, are commended in the Scriptures, of course the illiberality and oppression of any in the present age stands condemned. The principle of selfishness shows itself under many and various forms. Sometimes some, like Ananias and Sapphira, wish to keep up an appearance of kindness and liberality, while they keep back part of the price by false or evasive representations of their own real wealth. Such are represented as lying unto God, and the signal vengeance taken on these two shows how hateful such deception and falsehood is to God. How shameful it is to see a professed christian, when a gospel subject is presented calling for our earthly goods, begin to tell how hard run and how poor he is! Now, if he withholds assistance by representing his own case worse than it really is, or while there is a visible contrast between his comfortable and easy condition and the wants of the poor, is he not like Ananias and Sapphira, representing things falsely for his own advantage at the expense of the sufferings of others? The earth is the Lord's and the fullness thereof. What he has blessed his children with, or placed them "in trust" with here, is not their own.—Whenever in the order of his providence he calls for it, it should be freely given up.

Gospel ministers are required to give attendance to reading the word of God, to exhortation, and to speak nothing but sound doctrine, and to give themselves, with all the ability that God has given them of body and mind, "wholly to the work." Without this they cannot be very profitable to the flock. A regularly organized gospel church has an apostolic right to expect this, and also the same right to say to "Archippus" or any other ministerial gift, "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it."

But while this is the binding duty of the ministers, and the right of the church to expect its faithful performance, it is equally the duty of those who are "taught in the word to communicate to him that teacheth in all good things."—Gal. vi. 6. In order that the minister give himself "wholly to the work," the church must administer to his temporal wants. His is a duty plainly pointed out in the scriptures, though much neglected. It certainly is the duty of the minister also to study and practice strict economy in applying the liberality of the church, so as not to be burdensome beyond the rule given. It seems to be the good pleasure of God, as a general rule, to call men to the work of the gospel ministry who had comparatively little of this world's goods. This serves the double purpose of keeping them humble, and also of calling forth the exercise of the grace of liberality on the part of the church. I say the grace of liberality; for contributions of earthly effects to proper gospel subjects is four times called a "grace" in 2 Cor. vii; in Phil. iv., it is called a "fruit." Care for

the temporal wants of the gospel minister, and a communication with their affliction—"an odor of a sweet smell; a sacrifice acceptable, well pleasing to God." But alas! my brother, what is our present condition, as Baptists, upon these points? With a few honorable exceptions; I fear that both preachers and members are overcharged with the cares of this life, and laboring for the meat that perisheth, for riches that makes itself wings and flies away. Iniquity abounds and the love of many who once appeared warm and zealous in the cause, are now manifestly cold. The world at large seems to be studying the shortest route to make money, the love of which is the root of all evil. You need not expect but that while some professed disciples of Jesus covet after it, they should err from the faith either in doctrine or practice, and "pierce themselves through with many sorrows." Do not many err from the faith in the use of this world's goods? In using them to gratify pride or some other lust, or withholding them when they should give? As pastor of churches, you may expect many hardships and trials, but "Be thou strong in the grace that is Christ Jesus." If men do not love sound doctrine that is no reason why it should not be preached. The solemn charge is upon you to "preach the word." Let me hear from you often. I received the first number of the "Signs of the Times" for 1866, recently.

W. M. MITCHELL.

RIVERHEAD, (L. I.) N. Y., Feb. 11, 1866.

BELoved ELDER AND DEAR BROTHER IN THE LORD JESUS:—The period for which I last forwarded my subscription for the "Signs of the Times" having expired, I have herewith enclosed \$2 for another year, and would, with a deep sense of gratitude to the Almighty Giver of every spiritual and temporal favor, acknowledge with the Psalmist that "Goodness and mercy have followed me hitherto," and since I have received so many and unnumbered favors at his hand, though unworthy of the least, I feel encouraged to hope that the same goodness and mercy shall still attend me to the end of my journey through this wilderness, and when I am called to bid adieu to the scenes of this mortal state, when passing through Jordan's streams, I shall awake in my Savior's image and seeing him as he is shall be like him.

"Then shall I see and hear and know,
All I desired or wish'd below,
And every power find sweet employ
In that eternal world of joy."

It is with pleasure and satisfaction that I again remit my mite for the only periodical of which I know published in this extensive country which contains real food for the spiritual mind, and declares a full, free and finished salvation, through the atoning sacrifice of the Lord Jesus Christ, suited to the perishing condition of the lost and ruined sinner—earnestly contending for the faith once delivered to the saints—seeking to exalt the Lord Jesus in his person, work, offices, characters and relations, and setting forth gospel truth in its various parts and relations, as revealed in the scriptures of truth. May the Lord be pleased still to strengthen you for, and help and encourage you in, your labors for his cause and people, and make you the instrument in

his hand of much good to his saints traveling in the wilderness. The rapid flight of time, the passing away of days, months and years, the close of one period and the commencement of a fresh, are I think admirably calculated to remind us that "This is not our rest," for here we have no continuing city, but it is the privilege and happiness of the chosen people of God to know for themselves, and manifest to others, that they seek one to come, and resting on the promise of Jehovah that he hath prepared for them a city—realizing by faith that he who hath promised will also perform—they are enabled to press forward through every difficulty, overcome all obstacles, believing they shall at last come off more than conquerors through him who hath loved them, and died for them.

The transitory nature of all earthly things speak loudly to us, and tell us happiness can be found in nothing here below, yet the Christian is taught there is a peace revealed in the Word of God, which the world knoweth not of, and that peace our God hath said is found in him. In the world ye shall have tribulation, but in me ye shall have peace. Also in the prophecies of Isaiah we read "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusted in thee." These and similar promises in the Word as applied by the Spirit have cheered the hearts of God's children while called to pass through trial and affliction in their way to the kingdom above; and if my own heart does not deceive me, I also have proved the application of the promises left on record in the Word as suited to the varied circumstances through which I have been called to pass, and found them my support and consolation while passing through trial and affliction common to the children of God, and in review of the path in which I have been led often, do I call to mind the many mercies, the deliverances, the appearances in my behalf, which the Lord hath shown to me, and I trust I have been brought to the point to which the Lord is pleased to bring all his dear saints sooner or later, and to acknowledge "He doeth all things well." I cannot expect that I shall be exempt from the common lot of all his own family, which is trial, temptation and affliction, but I can rejoice that he hath promised strength equal to my day—that he hath told me that he will lay no more upon me than he will enable me to bear, and that all things work together for good to those who love God, who are the called according to his purpose, therefore with the apostle I would thank God and take courage. For he hath said, "I will never leave thee; I will never forsake thee." No! He will not alter the word that is gone out of his lips, and whom he once loves he never leaves, for as the poet sings:

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

The passing away of one year after another seems to call upon us to look back in the way through which we have gone, and to heed what Moses said to the children of Israel, Thou shalt remember all the way in which the Lord thy God hath led thee, to humble thee, to prove thee, and to shew thee what is in thy heart, &c., that we may not forget the

mercies we have been the constant recipients of, from our childhood even unto now, but as constrained by his mercies may present our bodies a living sacrifice holy and acceptable in his sight, which is our reasonable service; and remember all the goodness and mercy, the longsuffering and tender compassion, of our God toward us, in that he hath not appointed us unto wrath, but to obtain salvation through our Lord Jesus Christ, who died for our sins and rose again for our justification. And is it not the blessed privilege of those whom he hath called by his grace to learn from the circumstances that attend them and the events that pass before them. David says "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." O may I as well as all the Lord's dear family, live more under a feeling sense of what we owe to him who hath done so much to redeem us from the depths of sin and hell, and may it be our individual concern to honor and glorify him in our daily walk and conversation. And may the Lord be pleased to arise and shine upon Zion, and manifest that the set time to favor her is come, in many being brought to bow to his sceptre and acknowledge him as their sovereign Lord and Ruler.

Wishing yourself, and all who know and love the truth, every new covenant blessing and much fellowship with our covenant God in Christ Jesus, in which my dear partner unites.

I remain, Beloved Elder,

Yours, in Covenant Bonds,

J. E. PLAYER.

HENRY COUNTY KY., Feb. 19, 1866.

DEAR BROTHER BEEBE:—If you will allow me, I will write a few lines, requesting brother Silas H. Durand to give me some instruction with regard to Esau's selling his birthright. "For ye know how that afterward when he would have inherited, the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

Brother Beebe, When I contemplate the system of Salvation by our Lord Jesus, there is such beauty and harmony in it, and it is so suited to a poor helpless sinner's case; to the case of one who has neither power nor will of his own to work righteousness, I am constrained to wonder and to adore the blessed Savior who has said, "I am the Vine, and ye are the branches,"—and except ye abide in me ye cannot bear fruit. If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them in the fire, and they are burned." Please give me your views in regard to men's casting them into the fire; if it is not asking too much.* I desire that wisdom which is from above; for out of Christ I am nothing, and I feel that I am a withered branch. Our blessed Lord has said, "I am the door; and that "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. May the Lord forbid that we should attempt to gain by any other way for Jesus hath the words of eternal life. We can look away by faith to our great Mediator, and High Priest who ever liveth to make intercession for us poor helpless sinners. I feel like Mary a desire to sit at his feet;

but alas for me, I am often wandering in forbidden paths, until I am brought back, by my kind Shepherd who has said, "Without me ye can do nothing. I have realized the truth of that declaration, and I know that unless I am clothed in his righteousness I shall be found naked; and shall hear the awful denunciation, "Depart ye cursed, for I never knew you. But I sometimes hope for better things, when by faith I have a view of my blessed Savior's blood which was shed for the remission of sins; then my fainting hope begins to brighten up. The Lord is our Light; the Lord is our law-giver, the Lord is our Judge, and he is our King, and he will save us. And I want no other Savior; for he alone can deliver me from the power of darkness and death and translate me into his marvelous light, and bring me finally to my inheritance in glory, to dwell with all the ransomed of the Lord, and with his glorified saints see him as he is, and be like him, in the beauty of holiness.

O may he revive his work in our hearts; and where sin has abounded may his grace superabound until we shall be cleansed and purified, and our peace be as a river, and our righteousness as the waves of the sea.

Brother Beebe, may this find you, and your dear family enjoying health and every other blessing essential to your present and future happiness, is the desire of your feeble sister.

MARTHA FOREE.

* Reply in our next number.

REMITTANCES LOST!

Within the last few weeks we are constantly receiving notices of monies which have been mailed to us, principally from the west, which have failed to reach us. We have agreed in our published terms to sustain the loss of all monies sent us by mail for subscription to the "Signs of the Times," if properly mailed and directed to us, and we still adhere to that agreement. But we shall not consider hereafter that money for us is properly mailed if those who send it let their Postmasters, or clerks or any others connected with the Post Officers or mails, know that their letters contain money, nor that it is properly directed unless it be legibly addressed to "Gilbert Beebe, Middletown, Orange Co., N. Y." We prefer that the letters should not be registered, as the Post Office Department will not be responsible for the losses, and the Registry only serves to let the rogues in the Post Office or mail employment know what letters to purloin. When large amounts are sent it will be best, if convenient, to obtain Drafts on New York City. It is not requisite to mail money in presence of witnesses, as we consider the word of any Old School Baptist far more satisfactory to us of the fact than the certificate of Post Masters or their clerks.

As soon as a remittance has had time to reach us by regular course of mail, if it is not acknowledged in our published list of receipts, nor credited on the labels on the papers, please notify us, and the credit will be given on the subscription for which it was designed.

CHANGE OF RESIDENCE.

Brother Lambart Gass, being about to move to Michigan, desires his friends and correspondents hereafter to address him at Washington, Macomb Co., Mich.

Brother E. M. Reeve desires his friends and correspondents hereafter to address him at Lynchburg, Highland Co., Ohio, instead of Bowerville, Ohio.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1866.

THE CHURCH OF GOD, WHAT IS IT?

How indefinite and vague is the popular idea of the church of the Living God; and how various are the applications of the word *church* in the parlance of the learned and unlearned theologians of the present times. A building erected for the convenience and accommodation of religious convocations, by almost universal consent, is called a *church*; and by that name, with great ceremony, is frequently consecrated, and with much parade given to the Lord! A church made of wood, or of bricks and mortar, so consecrated is by many regarded as a most holy place. Others with scarcely less absurdity apply the term to all religious organizations; as the Catholic church, the Methodist, Presbyterian, Episcopalian, or Mormon church: and these with very many other religious bodies are very generally regarded as churches of God, but of different denominations, alike intitled to be known as churches of God, and all in their different ways, real worshipers of God, and alike acceptable to him. But the scriptures of truth can only recognize the church of God, as one body, having but one head, built upon one rock, by but one builder. The inspired apostle Paul says. "There is one body, and one spirit; even as ye are called in one hope of your calling: one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." Will this apostolic description of the church of God apply to all the discordant and conflicting organizations which claim the name, but deny all the essential characteristics which divine inspiration has shown to be indispensable to the church of God? Do all these towering piles of brick, or lumber which men call churches, stand vitally united to Christ as their head? Have all the various denominations alluded to above, kept the unity of the spirit in the bond of peace? Have they all but one Lord, one faith, and one baptism? Are they all one body, having but one spirit; and do they all even profess to be called in one hope of their calling? They certainly do not.

If then these great popular denominations, when weighed in the balance, are found wanting, and when tried by the scriptures are rejected; does it not become us, who profess to be Old School, or Primitive Baptists, most carefully to examine, in the light of divine revelation whether we possess the marks by which the holy scriptures identify the church of God?

When the rising Savior brought the immortality of his church to light; when he had vanquished death and finished transgression, made an end of sin, having obtained eternal redemption for all his members; he ascended up on high; went to his Father and our Father, to receive the kingdom which the Father had appointed him, and his coronation as King of Righteousness and Priest to the Most High God; he was raised up far above all principalities and powers; and all thrones and dominions were made subject to him; and he was given to be Head over all things to his church, which is his body,

the fullness of him that filleth all in all. In evidence of all this He sent the Spirit down, as he had told his disciples he would, which came like a rushing mighty wind, immersing all who, obedient to his command, were in the house, and recognizing them as the only body vitalized by his Spirit and Baptized with the Holy Ghost and with fire. On this occasion the church appeared in the first disclosure of her gospel organization; and was expressly recognized as the church, unto which God continued to add such as should be saved. The constituents of the church of Christ are, first, Our Lord Jesus Christ himself, as the Head, the King and only and blessed Potentate, the Prophet and Priest, the Way the Truth and the Life. In whom is vested exclusively all legislative power. Second, the Apostles of the Lamb, seated, by the special command of Christ, on twelve thrones of judgment, not of legislation, immediately inspired by the Holy Ghost to rule in Judgment, as infallible expounders of the laws, ordinances, doctrine and order of their Sovereign. Next to the apostles, are Evangelists, and pastors and teachers. These are solemnly required to recognize, and be governed by the laws of Christ the King, as laid down and expounded by the enthroned apostles; with express instructions to be governed by the laws and institutions of Christ, without presuming under any circumstance to alter, revise, add to or diminish from the decisions made and recorded by the apostles. Deacons, exhorters, helps and every gift as found in the apostolic rules, are to be recognized precisely as it has pleased God to distribute them among the members of Christ's body for the profit and benefit of all the church.

All the members which the church has power to recognize, must come in by the door; all who would climb up some other way, are thieves and robbers, who come in only to steal, to kill and to destroy.

As all the laws of the church of Christ are immutable and irrevocable, the same rule which was observed at the day of Pentecost for admitting to fellowship are in force throughout all ages in Christ's church; and any community claiming to be his church that does not recognize them is an harlot and not the church of God. This declaration may seem uncharitable; but let those who fear God beware how they controvert it.

We hold, first, that Christ has no church in earth or heaven over which he does not positively preside.

Second, There is no church existing over which Christ presides except where his apostles rule in judgment. For he himself has said, "When the Son of man shall sit on the throne of his glory; (his Mediatorial throne is the throne of his glory) then shall ye also sit upon twelve thrones judging the twelve tribes of Israel." We know that the apostles are not here now in the flesh, nor is the Savior now here in the flesh; for henceforth know we them no more in the flesh. But all their doctrine order and decisions are here in every church or branch of the church where Christ presides as the King; for Christ has farther said that whosoever rejects his apostles rejects him also. They cannot be separated in the organization of his kingdom or church.

Now then, Let the laws of Christ, embracing all the doctrine which he estab-

lished, as settled forever by the decisions of the holy apostles, as left on record in the New Testament, be regarded as the infallible standard or test by which the church of Christ is identified, and, it must follow that all who are deficient in these essential and indispensable points are weighed in the balance and found wanting. This cannot be the case with the church of Christ; for she is the Ground and Pillar of the Truth. She is the perfection of beauty. She is the workmanship of God, and All his work is perfect. It therefore follows inevitably that all who profess to be the church of Christ, and reject him, his apostles, his doctrine, his ordinances, or his government, are base imposters.

In view of these well defined principles, let us look well to the order established by the apostles, for the reception of members to church fellowship and membership. Of those who were received on and about the day of Pentecost it is written, that the Spirit was poured out in a most astonishing manner, in fulfillment of the prophecy of Joel, by virtue of which many heard the preaching of the apostles, so that they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Thus quickened by the Spirit and made to feel and know their lost and helpless condition, their minds were directed to the apostles for instruction, and when the way of life and salvation was opened to their understanding, and the word applied to them by the Holy Ghost, they gladly received the word. A wonderful change was wrought in them; inasmuch that the word which had no attraction, and of the spirit and power of which they had always been so profoundly ignorant before, now seemed to them as apples of gold, in pictures of silver: as words of life, peace and comfort to their hearts. The apostles' doctrine, which so recently they could ridicule and reject with scorn, was more to be desired than all the glories of the world. Without reluctance now, they gladly received the word. It was perfectly adapted to their renewed state; for now being born again of an incorruptible seed, by the word of God, they desired the sincere milk of the word, that they might grow thereby. Hitherto they had despised and hated the apostles and their doctrine; but now by the quickening power of the Holy Spirit which God had poured upon them, they not only received, but *gladly* received the word, and according to the word as preached to them by the apostles they were baptized, and added to the church. That is, they were brought manifestly into the fellowship of the apostles, and the apostolic church. And they continued steadfast in the apostles' doctrine; having gladly received it, they continued to be perfectly satisfied with it. The record given that they continued *steadfast* in the apostles doctrine, implies that they encountered opposition; which they certainly did, for it was a time of severe persecution. But so deeply were they rooted and grounded in the truth, that neither the bitterness of cruel persecution, nor the specious allurements of new doctrines zealously promulgated by Judaizing, or other teachers, could shake their confidence in the apostles' doctrine. The apostles' doctrine, and the apostles' fellowship are so joined together that they cannot be separ-

ated. If steadfast in the one we are equally so in both. But if we depart from the one, we cease to enjoy the other. In departing from the apostles' doctrine, we may secure the fellowship of the world, or of anti-christ; but we cannot depart from their instruction, and still retain their fellowship.

Thus, quickened by the Holy Ghost, recipients of the doctrine of the apostles, baptized on profession of faith in obedience to the command of Christ, fully recognizing Christ as the Head over all things to his church, and the apostles as divinely authorized and qualified exponents of all the laws, order, ordinances and doctrine of his kingdom, we have described the Old School, or Primitive Baptist Church, built upon the foundation of the apostles, Jesus Christ being the chief corner Stone. And being thus steadfast in the apostles' doctrine and fellowship, they will be steadfast also in prayers, and in breaking of bread; and they may confidently expect the Lord will add to them such as shall be saved. How very different in all respects is the church of the First Born, from those humanly constructed religious organizations which have become so numerous and diversified in these times. However much they may differ from each other in some characteristic peculiarities, they are all alike in adopting the spirit of the proposition of the "Seven women, who shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Isa. iv. 1. They dislike to be called anti-christian, or false churches, as that would be too humiliating: but to live on every word that proceedeth out of the mouth of God, by no means suits their taste. They have no relish for the apostles' doctrine, nor do they desire their fellowship; they desire rather to make a figure in the world, and be at liberty to believe whatever doctrine they please; conform to such rites and ceremonies as they please; get religion when they please, of whatever kind or quality they please; keep it as long as they please, and lay it aside or exchange it when they please. Such churches as they presumptuously call themselves churches, are fond of receiving such members as will find themselves, having self-righteousness enough to live upon and only desiring to have a name to live while they are dead. For them the apostles' doctrine is quite too stale; it is behind the age of progression in which we live; it is too slow, it waits for God to add to his church such as shall be saved; while their plan is to add themselves such as shall not be saved; or such as give no evidence that they shall be saved.

RELIGIOUS INTOLERANCE IN MISSOURI.

Without attempting to discuss the righteousness or iniquity of the manner in which the New Constitution of Missouri was forced upon the citizens of that down trodden state, we cannot refrain from giving a word of sympathy to our ministering brethren who are now suffering proscription, persecution and imprisonment, by its operation; not for any crime, but simply for preaching the gospel of the Son of God. By a provision of the new constitution, no minister is allowed to preach, exhort, or hold any

religious convocations, without first taking an oath which no minister of Christ can take without violating the law of Christ. Not an oath merely binding themselves to submit peaceably to the powers that be, as orderly, law-abiding citizens, but solemnly swearing as to what have been the thoughts and intents of their hearts in times past. As Old School Baptists, we have always recognized our obligation to honor and obey whatever civil government we may in the providence of God be placed under, so far as we can without disobedience to God; but we have never recognized any created power as competent to search the hearts or try the reins of the children of men. We regard it as sacrilegious to concede to men that which belongs alone to God. We are, and have always been ready and willing to render unto Cesar the things which belong to Cesar; but we deny that Cesar has any right to require of us, that which belongs to God.

If in our actions we trespass on the rights of others, or do not render to all men their dues; honor to whom honor, and tribute to whom tribute is due; then are we amenable to the laws of men for our delinquencies.

But no human power has a right to usurp the prerogatives of the Eternal Judge, and hold us responsible for what we think or what we believe; so long as our thoughts or faith does not infringe upon the rights of others.

The laws of Heaven's Eternal King require that all whom he has called, qualified and sent forth to preach his everlasting gospel, shall obey his high command, in the face of all opposing powers or authorities. That there might be no misunderstanding in this important matter, the primitive ministers were forewarned, that they should come in collision with human governments, should be arrested and arraigned before kings, governors and rulers of the earth; but they were commanded to take no thought what they should say; for it should be given them the same hour what they should say. Many examples are recorded of the interference and opposition which they encountered from the rulers; but they were instructed of God, to meekly submit to whatever might result from their obedience to God. And they were plainly told that if they sought to save their lives, by obeying men rather than God, they should lose them. But if they lay down their lives for Jesus' sake they should find them. All the power of both worlds, heaven and earth, is vested in him who sends his ministers forth. No rightful power can therefore exist on earth to forbid them; and if any dare usurp such power, they are instructed to fear not him that can kill their bodies, and can do no more; but to fear and obey God, who has power over both soul and body. The primitive disciples, counted not their own lives dear to themselves, so that they might finish their course with joy, and the ministry which they have received, to testify the gospel of the grace of God. We are glad to hear that our brethren in the ministry, refuse to disobey God, by foreswearing themselves, or by ceasing to preach Christ as the only and blessed Potentate in all spiritual things. Many of them, we learn have been arrested, and required to give bonds to appear at the courts, but still

continue to preach as opportunity occurs.

When a similar persecution prevailed, in the days of Herod, and James was killed with the sword, and Peter was arrested and cast into prison, we are told, "that prayer was made without ceasing, of the church for him." Acts xii. Let us profit by the example of the primitive church, and pray constantly to God, for our suffering brethren, that God may sustain them in their trials and deliver them from their adversaries, as he delivered Peter.

That our readers may know on what ground ministers, are arrested we copy from the "Western Recorder." (A New School Baptist paper, published in Louisville Ky.) the following,

"ARREST OF PARSON SMITH."

"State of Missouri,)
County of Pike)
To the Constable of Spencer Township,
in Pike Co. Greeting.

Whereas, Jas. S. Strother, of Pike Co., hath this day given information upon oath to me, Wm. Wilson, a Justice of the Peace, within and for the county of Pike; that on the 4th day of January, 1866, at the Rose School House, in Pike county, he heard Parson James F. Smith exhort or teach a discourse of religious services, and information having been given by several other persons that the said James F. Smith has performed the duties of a minister of the gospel. These are therefore to command you forthwith to apprehend the said James F. Smith, and bring him before me at the Elm Grove School House, on the 8th day of January, 1866, to answer the complaint, at the hour of 12 o'clock of that day, and further to be dealt with according to law.

Given under my hand, this 6th day of January, 1866.

Wm. Wilson, J. P."

"At the trial," says the same paper, "two witnesses testified that the defendant had exhorted, prayed, and sung to a public assemblage of persons: that he had also read chapters from the scriptures, but had made no comments thereon. It was also in evidence that Mr. Smith had not taken the oath required of preachers by the New Constitution," &c.

We have received numerous accounts from our Old School Baptist brethren, like the following which we copy from a letter of our esteemed brother, Elder James Duval, dated

RICHMOND, Mo., Feb. 13, 1866.

BRO. BEEBE:—I some short time ago gave you an intimation how things are working in this boasted land of liberty and freedom.

And now with shame for Mo. I will state that I have just seen two preachers of our faith and order, taken from jail and bonded to appear at Circuit court for preaching the gospel, whither they had been put the day before charged with that deed. Shame, shame, on the age in which we live. These I fear are the beginnings of sorrow. Anti-Christ is being fully established in these parts. These are fearful times; the signs of the coming of the latter days are developing themselves very plainly. May the Lord deliver us. Our folks are the only ones so far, interrupted for preaching in this county. We are looking for a decision to be had from the U. S. Court on the validity of this wonderful law of Mo.

I see your church has its troubles also. Still believing that the Lord God Omnipotent reigneth, and that he will do all his pleasure, I am yours in bonds truly.

JAMES DUVAL.

TEST OF FELLOWSHIP.

A brother writing us from Illinois speaks of our making Politics a test of fellowship. He is mistaken, and will probably discover his misapprehension of our position if he will peruse our articles with a little more care and candor. We make INFIDELITY, not politics, a test. A rejection of the divine testimony contained in the inspired scriptures on any subject whatever is with us a ground of disfellowship. We are a member of no Political organization; we belong to a kingdom which is not of this world, and therefore have no political point to gain. But we are an advocate of the scriptures, as the only divinely authorized rule of faith and practice for the christian church; and "If any man teach otherwise," (than the divine instructions of the bible) "and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," in obedience to the express command of God, by his apostle, we withdraw ourself from such. 1 Tim. vi. 3-5. What God has said of the relationship of servants and masters, parents and children, husbands and wives, rulers and ruled, with all relative duties by him enjoined, we hold to be imperatively binding on all the saints. To deny what he has said, to teach otherwise, or refuse to consent to what is plainly written in the holy scriptures is infidelity; and with infidels we are not permitted to be yoked. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. vi. 14, 15. All we ask of any brother, or ever have asked, is that just what God has said in his word, shall be accepted and complied with. This we ask as our terms of fellowship. We ask no more, and if sustained by grace, we will accept no less.

We have no disposition to establish any of these institutions where they do not exist; nor to abolish them where they do exist; but we are bound to recognize them as the bible presents them. If the bible says nothing about them, then neither should we. But if what God has said of them in his holy word be disputed; the very fact of their being disputed, is sufficient reason why God's ministers should reiterate what he has said, though men or devils should oppose.

"Rev. Dr. Demarest, one of the leading clergymen of the Dutch Church, left a very eligible charge in Newark, N. J., to settle in Chicago. One of the main reasons for leaving Newark was that he had ten years' labor, in the form of sermons, of which he was desirous of availing himself. But alas! literary wealth will take to itself wings. The car of the American Express Company, in which were his clothes and sermons, took fire, and all were consumed." EX. PAPER.

What a disaster to the Rev. Doctor! Did any of the apostles' ever experience the like? Only think ten years labor in manufacturing sermons, and only ten years salary realized from them; and that perhaps at the starvation rate of a few thousand dollars pr. annum! And just as the Doctor was moving them to a new market,

without one shillings insurance on them, either in heaven or earth, in one fearful hour, alas! they are all dissolved in smoke. We suggest to the Doctor, that he import from Holland or Germany, a few barrels of Fire Proof Dutch Reformed Sermons, which can be bought very cheap in the old country; and as there is but very little weight in them, the cost of importation will not be much. Should our plan take, the Doctor could still fill his contract with the clever people of Chicago; and in consideration of the Doctor's misfortune, we will charge him nothing for the suggestion.

Circular Letters

ADAMS COUNTY, ILL., Feb. 16, 1866.

BROTHER BEEBE: As the corresponding address of the Salem Association to the brethren of like precious faith, in California, which I sent you last September for publication, failed to reach you, I will, in behalf of our Association, and from the high regard I feel for those brethren, say to them that we highly prize their love and christian fellowship manifested to us, (the Salem Association of Regular Baptists) in their views clearly set forth of bible doctrine, tending to godliness, in principle and in practice. In ancient time, They that feared the Lord spake often one to another; so we who fear the same Lord, and contend for the same faith which was once delivered to the saints, recognize all who are born of God and taught and led by his spirit, as heirs of the same inheritance, or kingdom which was prepared for them by its founder and builder, on whom alone our hope is stayed. Like the saints of all former times, we must have our share of tribulations, for it is through much tribulation we enter the kingdom. But there are many exceeding great and precious promises to cheer and comfort the way-faring and afflicted sons and daughters of Zion. Not least among them are the words of the Captain of our Salvation, John xiv. 27. "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Although we feel that we are weak, lost, ruined and helpless in and of ourselves, these refreshing clusters are to be handed to the almost famished in spirit, by the Comforter sent by the Father in Christ's holy name. "The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." And it is also said to Zion, "No weapon that is formed against thee shall prosper, and every tongue that shall arise against thee, in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." Blessed assurance this to the desponding pilgrim who feels that he has no righteousness of his own; who freely confess that all their own righteousness is as filthy rags; and that their iniquities, like the wind, have carried them away. Yes, away from peace, from good, from hope and mercy, and who cry, as did the apostle, "In me, that is, in my flesh dwelleth no good thing. O wretched man that I am." But if my righteousness is of the Lord, then there is hope even for poor guilt stricken me. And again it

is said of our Redeemer that, "He is of God made unto us wisdom, righteousness, sanctification, and redemption. Well then may it be said, "He that glorieth, let him glory in the Lord": for in him is treasured all the poor sinner can need. But, methinks one may say, mine is an outside case; my heart is not only deceitful and desperately wicked, but there is so little contrition there: no penitential grief for my sins! Well, Christ is exalted to be a Prince and Savior, to give repentance, and remission of sins unto Israel. So Jesus can enable us to repent, and he can qualify us to pray in the spirit, "forgive us our trespasses, even as we forgive them that trespass against us; and to forgive all such from their heart." O brethren, is there so bright a spot in all your pilgrimage, as when the love of God was shed abroad in your hearts, when in contrition of spirit, at Jesus' feet, when you felt that you had not an enemy on earth that you had not from your heart forgiven, even as you hoped that God for Christ's sake had forgiven you! Then you could say, "Thy will be done on earth as it is done in heaven."

Brethren Adieu. We hope to hear from you again.

In behalf of the Association,
JACOB CASTLEBERRY, Mod.
J. G. WILLIAMS, Clerk.

CHANGE OF RESIDENCE.

Oxford, Marquette Co., Wis., March 2, 1866.

DEAR ELDER BEEBE:—If it is not asking too much, I would like to have you publish my name and address, that the brethren who may be traveling through this region might call on me, if they deem me worthy, for we have not heard an Old School Baptist preach for the last fifteen years. During that time we have children who have become men and women, some of whom give good evidence that they are born of God, and I think would like to be baptized if they had the opportunity. "Pray ye therefore the Lord of the harvest that he would send laborers into his harvest; for the harvest is plenteous, but the laborers are few."

DAVID ENGLISH.

APPOINTMENTS.

Elder J. C. Sidebottom will, Providence permitting, preach in Middle Run, on Saturday and Sunday, April 7th and 8th; in Centreville, Monday, the 9th; in Clear Creek, Tuesday, the 10th; in Lebanon, Wednesday, the 11th; in Trenton, Thursday, the 12th; in Mt. Pleasant, Friday, the 13th; in Tapscott's Meeting-house, Saturday and Sunday, the 14th and 15th; in Union, near Dayton, Tuesday, the 17th, and at Nettle Creek, Thursday the 19th.

If the brethren at Caesar's Creek make an appointment for Saturday and Sunday, the 21st and 22d, and write to me at New Lexington, Perry Co., O., I shall try to attend them at that time.

Marriages.

At the residence of John S. Leigh, Esq., near Cedar Grove, N. J., by Eld. P. Hartwell, Mr. ABRAHAM D. UPDIKE, of Montgomery township, and Miss MARGARET A. DRAKE, of Princeton township, N. J.

Dec. 21.—At the residence of the bride's father, in Andes, by E. I. Hewitt, Mr. SHERMAN S. VERMILY, of Pa., to Miss AUGUSTA J. SOUDDER, of Andes, Delaware Co., N. Y.

Dec. 26.—By the same, at his residence in Hallowville, Mr. ANDREW J. CORBEN, of Roxbury, to Miss MARY E. MYERS, of Middletown, both of Delaware Co., N. Y.

Jan. 19.—By the same, at his residence, Mr. ALBERT CRAFT, to Miss JENNIE P. BELLows, both of Griffith's Corner, Delaware Co., N. Y.

March 20.—At the house of the bride's father, near Middletown, by Eld. Gilbert Beebe, Mr. GEORGE M. SPRINGSTEEN, of Newburgh, and Miss EMILY CAREY, daughter of Mr. John B. Carey, of the former place.

Obituary Notices.

BROTHER BEEBE:—Please publish the death of my dear uncle, HENRY BELL, who died of consumption Dec. 17, 1865, aged 55 years, 9 months and 2 days. He was born and raised in Mercer county, Ky., and married my aunt, Jane Burruss, and moved into Missouri, where she was killed by lightning while preparing breakfast. In the act of setting the tea-kettle on the fire, the lightning came down the chimney instantly killing her and her oldest child. My uncle, who was out, came in immediately, and to his surprise found them both lying dead near the fireplace. The other three children being in bed were preserved. My aunt had never made a profession of religion, but it was believed by her intimate friends and relations that she possessed a bright hope in the Lord, and was a fit subject for baptism. Although her departure was so sudden, it was consoling to her bereaved friends to feel assured of her future happiness. The Lord who worketh all things after the counsel of his own will, "knoweth them that are his." After this sad event my uncle moved back to Kentucky, where he married again and lived a number of years, and died at his residence in Mercer Co., Ky. He joined the New School Baptists at Salvisa, and afterwards removed his membership to another church where he remained until he died. For some time before he died he spoke highly in favor of the Old School Baptists, and believed in their doctrine. He was a subscriber to and an ardent lover of the "Signs of the Times," and they were to him truly a welcome messenger. He delighted in reading them very much, and while slowly declining, he would get his waiter to read them to him frequently, who has since expressed his belief that he was one of the strongest predestinarians he ever saw. Before he closed his eyes in death, he was told that he could not last many minutes. He clasped his hands together and thanked the Lord that the time of his departure was so near at hand, for he desired to go, as he several times expressed. At 3 o'clock, a. m., he closed his eyes in death without a struggle, and as we trust and believe, fell asleep in Jesus, triumphing over death, hell, and the grave. He has left the militant to enter the triumphant state of the church. His body shall sleep in silent repose until the final signal shall be given, then arise and put on immortality, and enter the mansions of eternal life, where moth and rust doth not corrupt, nor thieves break through and steal. May the kind protecting hand of God sustain the surviving widow and children of my dear departed uncle, and resign them to the dispensation; and may he bestow on them all needed comforts and mercy, is my prayer for the Redeemer's sake. Yours in the bonds of love,

G. B. PAXTON.

SALVISA, Ky., Jan. 25, 1866.

DEATH OF ELDER JAMES GILMORE.

BROTHER BEEBE:—It becomes my melancholly duty to send you a brief notice of the departure of the beloved brother and faithful minister whose name is at the head of this article, but I have not the date at hand, nor the particulars in my possession to make the notice as satisfactory to friends as it might otherwise be. Elder Gilmore, I learn, was a native of Virginia, but lived a number of years in Kentucky, and moved thence to Iowa. His last place of residence was Des Moines county. He visited Kentucky last September, and remained there till some time in October, when he fell asleep in Jesus, aged over seventy-three years. Brother Gilmore had been a Baptist 54 or 55 years, and a preacher nearly that length of time. My acquaintance with him since the fall of 1856 justifies me in placing his name among the most prominent class of Old School Baptist ministers of the West. A man of more than ordinary talents, zeal and energy, he could present more gospel truth in a given time than most men in the ministry, while his faithfulness, his piety and moral worth rendered him a pattern for both the christian and citizen. The West Liberty church, to which he was attached, and to which his remains were brought for burial, will long mourn his loss and cherish his memory. Thus has fallen a faithful witness and watchman from the walls of Zion in the church militant, to be transplanted into the church triumphant. "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

The writer has just been on a visit to the above church, the members of which requested the obituary herewith sent. May the Lord of the harvest send other laborers into the field thus left vacant.

L. N. VANMETER.

MACOMB, Ill., February, 1866.

DEAR BROTHER BEEBE:—Please publish the obituary of HENRIETTA, daughter of Simeon and Julia Reynolds, who died after a short illness of three days, Feb. 1, 1866, aged 7 years, 10 months and 3 days. She was our youngest child, and a dear pet

to us all. While our anxious thoughts through those past years of strife have been following our son, who was exposed to the many dangers of the battlefield, and expecting to hear by each return of mail that he was no more, yet God in his mercy has spared him to return to us, in a sudden and unexpected moment death entered our home circle and removed our little one from our fond embrace. O how mysterious are the ways of providence! May the Lord grant us his sustaining grace in this hour of affliction. Eld. H. Alling preached on the occasion to a large congregation, from Matt. xix. 13-15, and I think it was comforting to the little ones that believe in Jesus.

Farewell, dear Etta, thou canst not come,
To gladden more our earthly home;
But may we hope, through God's rich love,
To join thee in thy home above.

Yours in affliction,

SIMEON REYNOLDS.

LEXINGTON, Feb. 14, 1866.

ELDER BEEBE:—Please publish the death of my dear friend, MR. HIRAM BRAYTON, which occurred Oct. 12, 1865, aged 42 years and 19 days. Mr. Brayton was a young and highly esteemed person of the town in which he lived, and although he was not an open professor of religion, he was a steadfast friend to the old order of Baptists, and we think he cherished a hope in the Redeemer. He was for many years a patron of the "Signs of the Times." He called for them when he laid on his death-bed, and it seemed as though he could not keep his eyes from them. He was sick 1 week and 3 days. He leaves one brother, four children, and a great many friends to mourn for him.

SARAH J. GRAHAM.

DIED:—Feb. 19, 1866, our aged brother, BENJAMIN HEARN, aged 74 years, 8 months, and 11 days. He was one of the oldest members of the Little Creek Predestinarian Baptist Church of Delaware. He was baptized by Eld. Colwel Windsor, at what date we have not the means of knowing, and remained a member of said church until his death. For years past his afflictions prevented his presence at the house of worship. The only opportunities he had of hearing the glad sound of salvation was when the servants of God visited him and preached Christ to him and his family. His wife died previously. He leaves five sons, three daughters, and numerous grand-children, and a large circle of warm friends to mourn his loss; yet they mourn not as they who have no hope. He was an unassuming, meek and peaceable old disciple. The high estimation of the public was evinced by the immense concourse at the meeting-house, where his funeral was preached by the writer on March 4, 1866, from 1 Cor. iii. 21, 22, 23. Yours, in hope of everlasting life,

J. B. BOWEN.

Associational Meetings.

BALTIMORE.—The Baltimore Old School Baptist Association will be held, providence permitting, with the Black Rock Church, in Baltimore Co., Md., to commence on Wednesday, May 16th, 1866, at 10 o'clock, a. m., and continue until the Friday evening following.

DELAWARE.—The Delaware Association will convene at Loudon Tract, Chester Co., Pa., on Wednesday, May 23d, at 11 o'clock, a. m., that being the Wednesday before the last Sunday in May, 1866, and the meeting to be continued three days.

Brethren coming from the North or South will be met in the morning trains at New Ark Station on the Philadelphia, Wilmington and Baltimore Rail Road. In behalf of the church, I affectionately invite brethren, sisters and friends to come to our houses and homes and partake of such as we have. We would like to see a goodly number of our ministering brethren with us

JOSIAH W. DANCE.

DELAWARE RIVER.—The Delaware River Association will be held with the 2d Hopewell church, at Harbertown, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1866, at 10 o'clock, a. m., and continue three days.

WARWICK.—The Warwick Association will meet with the Middletown and Walkill church, in Orange Co., N. Y., on Wednesday, June 9, 1866, at 10 o'clock, a. m., and continue three days.

Brethren and friends coming by the Erie Railway will leave the cars at Middletown, in the vicinity of the meeting.

CHEMUNG.—The Chemung Association will be held with the church at Burdett, Schuylker Co., N. Y., to begin at 10 o'clock, a. m., on Saturday before the third Sunday in June, and continue until the Monday evening following.

CONFERENCE.—The Old School Baptist Conference of Western New York will meet with the brethren at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the meeting of the Chemung Association, which will be on the 20th and 21st days of June, 1866, to commence at 10 o'clock, a. m. Those who come by Rail Road will be met on Tuesday, the 19th, at Blood's Station, on the Buffalo; Rochester and Corning branch of the Erie Railway; and conveyed about 7 miles to the meeting.

Donations and Subscription Receipts.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., APRIL 1, 1866.

NO. 7.

Correspondence of the Signs of the Times.

PRATTSBURGH, Steuben Co., N. Y.,
March 18th, 1866.

TO THE DEAR CHILDREN OF MY FATHER'S FAINTLY:—For some time I have felt a desire to redeem a promise made to some of the dear brothers and sisters, whose acquaintance I made during my visit at Middletown, to write for the "Signs," and, as I find myself seated for that purpose, I hardly know how or where to begin. A thousand thoughts, all springing from the one precious theme of salvation, rush to my mind, but do not so easily find their way to my paper. I find my feelings of christian love, embracing a large company, indeed the whole flock, however scattered; and in thought, I love to include and address them all as my "kindred in Christ." No one can feel more than I my utter incompetency to write anything that can edify or even interest any, except as my mind is guided into the truth, and yet I love to cast in my mite, if so be I may help to bear any burden, or give encouragement to any who, like myself, may sometimes be found halting upon the staff. But this I can hardly expect to do, since I am in such constant need of help myself. I am, indeed, a wayward child, needing and receiving each day the rod of correction. I love to read the dealings of God with his children, and as we judge of others by ourselves, I feel that this is the common desire of all christians to know each other's trials and joys—to rejoice with those who rejoice, and weep with those who weep, and to be able to comfort others with the precious words wherewith we ourselves have been comforted. This gives me assurance to speak of my own trials. I very well remember the words of a dear brother, "that I would not find it sunshine all the year round, that I must expect dark hours." This I have found to be true, for darkness settled on me like a pall—such darkness as I never had experienced before. I felt the power of temptation. This darkness continued about four weeks. The heavens seemed brass above me—tempest tossed, filled with fears and doubts, it seemed to me that the waves and billows would swallow me up, but, as it was with the chosen few, when struggling against the waves of Galilee—their little bark almost dashed to pieces; so it was with me. In the midst of the boisterous storm, far across the angry waters, I was permitted to discover the form of one walking upon the deep, and as he drew near, I could discern the face and voice of my Beloved. O, how sweet were the tones of that voice as they fell upon my ear, "Peace, be still." The taunting fears that had so beset my way, seemed to fly at his presence, and my soul was left in a wonderment of surprise at these words, "Where-

fore didst thou doubt, oh, thou of little faith?" then followed a great calm. It seems strange to me now that I could have been so faithless, but as then, so it will be again, only as he gives me faith to walk as "seeing him who is invisible." I have no power to keep myself, and only for his abounding mercy, I should ever be in the dark. But, thanks to his name, I have enjoyed many bright days, and I oftentimes think I enjoy most after the dark cloud has passed, and is succeeded by the "clear shining after rain." One thought gives me great comfort; it is this: that he knows what is most conducive to our spiritual health. We know that our tenderest plants cannot bear the constant sunshine. They need not only the gentle dews of morning and evening, but the plentiful rain which can descend only from the dark cloud. We often complain if the natural rain be too long withheld. The continued sunshine dries up the moisture, the earth becomes baked, the plants become dried, the fruit is blasted and we have no harvest. So the christian graces are not developed by the influence of the sunshine only; but the trials and afflictions which are allotted to us here are necessary to bring out those graces, and make them shine in our daily walk. O, how much I desire to show forth the doctrine of our Lord Jesus Christ in a well-ordered life and godly conversation.

I have just read the "Signs" for February 1st. Each number comes laden with precious truth, and I find in myself an increasing attachment to it, as the medium of sound doctrine. I am greatly interested in the editorial of the last two numbers. Truly, we have not many fathers, and I often fear that we do not appreciate the great blessing of having fathers, at whose hand we may receive counsel and admonition. I love to speak of our dearly loved father, and of his "affection, care, solicitude and untiring devotion to the spiritual welfare of all the family." I can bear testimony that as a "faithful and affectionate father," he has sacrificed his own personal ease and comfort for the benefit of and well-being of the family. How quick was he to hear the bleating of this poor wandering lamb, and with wholesome instruction, comforting words, and fatherly instructions, led me into the fold. It shall ever be my prayer, that he may be spared to stand as a watchman upon the walls of Zion, and to be a father in the church.

And the letter from Eld. Leachman, too, is full of truth. I am so glad to see the names of those dear Southern friends again. I have long felt that there is no other bible view of the subject upon which he writes; and it has been matter of great surprise that professed christians, and especially those who claim to be ministers of

the gospel, could take any other view of it. But we are told that the "eyes of some are blinded," and they are "left to believe a lie," and these may be they of whom this is written.

I am glad Brother L. has visited the North, and found that this most terrible of wars has not been sufficient to divide the members of Christ's body—the Church. The best evidence we have of the genuineness of our love to Christ is found in the fact, that nothing can separate us from those who love him, and bear his image. "If we love not those whom we have seen, how can we love him whom we have not seen." "We know that we have passed from death unto life, because we love the brethren."—1 John, iii. 14.

God's word declares that "there shall be wars and rumors of wars," but to his children comes also the sweet assurance, "Ye shall not be afraid of the sword in the day of battle;" and yet again it declares, that "he that taketh the sword, shall perish with the sword," a paradox to worldly minds, but plain enough to a mind renewed by the Spirit. When the christian can live so far above the world as to be free from mingling in its strifes, he shall do well; but when he mingles in the fray, he must reap the bitter fruit of his doings. This spirit of strife, I am persuaded, is no feature of Christ's peculiar people. And amid all the conflict under which our country has been reeling and rocking, how delightful it is to know that there are those whose love has not been lessened, and whose attachment to the one living head, remains the same. I know of no denomination, except the O. S. Baptists, who can now extend the cordial hand of fellowship as they professed to do before the war. But the tide of trouble which has swept over our land, with such terror, seems but to have deepened the love of the scattered members of our Father's family. Is this not sufficient evidence, that here is the Mount Zion which shall never be removed—no weapon formed against her shall prosper; not one of her stakes shall ever be removed or cords broken—God shall help her and that right early. Let Zion rejoice, for the set time to favor her has come.

The present is a day, when many wrest the scriptures to their own destruction. Having their opinions formed, they read the word only to establish those opinions; they believe the word just so far as it agrees with those preconceived notions, and no farther. When it comes in contact with them, away with it; yet all the time they profess to have a great reverence for the bible.

But, dear brothers and sisters, it seems to me we are all called upon to stand by the truth, this sheet-anchor of our hope. "If the foundations be removed, what shall the righteous do?"

I rejoice that God has appointed watchmen to feed and guard the flock, to warn them of danger when they see it approaching. Let us heed their warning voice, and not be carried away by the seductive voice of the great adversary of our souls; and though he array himself in a garment of light, charming never so wisely, let us give no heed to him.

March 23th 1866.

As I am permitted to welcome the pleasant light of another Sabbath, I am thinking of those who gather in the house of worship, and listen to the voice of the living preacher, O, how would I love to be with them, but all his dealings are ordered in wisdom; did he see it for my good, to be thus privileged, no doubt the way would open, so I desire to be content with my lot, knowing that the "bounds of my habitation are set." "Blessed are the people who know the joyful sound," who have ears to hear, and hearts to understand, and love the precious truth.

Allow me to mention a little circumstance that occurred a few nights since: While in a profound sleep, I was awakened suddenly, and almost before I was conscious, these words flashed into my mind, like streams of light, "Blessed are they who know the joyful sound." For a long time my eyes were held waking, and these words were constantly passing through my mind, and finding their way to my lips—"They who know," "they who know." As you may well know, a crowd of pleasant thoughts and anxious inquiries presented themselves, "What is that joyful sound? Have I ever heard it, and do I know it?" When, realizing our lost estate, we find ourselves in the depths of hopelessness, our feet fast in the miry clay, all our efforts to extricate ourselves but sinking us deeper, do we not hail as joyful tidings these precious words, "Deliver him from going down to the pit, for I have found a ransom?"

When the heart is heavy, the hands hang down, and we go wearily about seeking rest, but finding none. Do not these words come as joyful tidings to our hearts "Come unto me all ye that labor and are heavy-laden, and I will give you rest?"

And in this day, when error and infidelity assume every possible guise, can we not discern the sound of the truth? and is it not a joyful sound? The scriptures declare that we "shall know the doctrine," that the trumpet shall have a "certain sound." Christ declares himself to be the Truth—and we know his voice and follow him, and a stranger will we not follow? I feel humbled into the dust when I think that I may be among those to whom it is given to know that joyful sound.

Hoping that I have not wearied you with many words, I remain your affectionate sister in Christ.

MARY J. EDDY.

HERRICK, Pa., April 1, 1866.

"And there are three that bear witness in earth; the spirit, and the water, and the blood; and these three agree in one."—1 John v. 8.

DEAR BROTHER BEEBE:—I desire to give some thoughts concerning the above portion of scripture; and if I shall not give the true meaning of the text, still I trust that what I write will be in accordance with the truth. In beginning I will notice the difference between this apostle and the other three evangelists, in their manner of commencing their gospels. In the gospel according to Matthew, the record commences with "the book of the generation of Jesus Christ," showing that Joseph, his supposed father, was of the line of David, and the seed of Abraham, and then there is an account given of his birth, and so we follow him in his life as a man. Mark begins by referring to the prophecies concerning John, and then records the baptism of Jesus, without speaking of his birth, and enters at once upon the account of his ministry. Luke begins with a more particular account of the birth, both of John and our Savior, and of the prophecies immediately connected therewith, and then shows the lineage of Mary, tracing it through David and Abraham; the name of Joseph, however, being used instead of hers, probably according to the custom of Jewish records, he being called the son of Heli, his wife's father. These evangelists all commence and proceed as with a history. But John, differing from all of them in manner, presents the Savior, as he is presented to the faith of his children, not as one whom we have seen growing up from infancy to manhood, but in his mighty creative and ruling power as God, and in his mediatorial character as the Head and Life of his church, the Prince of Peace, whose goings forth as such have been of old, from everlasting. No mention is made of his birth, nor directly of his baptism, but the infinite mystery of "God manifest in the flesh" is at once brought before our minds. "The word was made flesh and dwelt among us." In this epistle, also, this apostle declares unto us "that which was from the beginning." It is as such that the Son of God is manifested to the heirs of glory. We do not receive him as one who has been prevailed upon by our prayers and good works to become our Savior, but as one who was in the beginning with God, and who has redeemed them whom he loved from everlasting. To the redeemed of the Lord, therefore, this epistle is peculiarly comforting and delightful. While there is presented here all the glorious fulness of the gospel of Christ, in its unsearchable depths, its unattainable heights, its infinite length and breadth, the feeblest child finds here the sweetest and most comforting assurances, the plainest views of the Savior in whom he has been made to trust, and the strongest confirmations of his hope. In this fifth chapter the apostle presents some truths, by which trembling believers may know that they have eternal life; (13th verse) fencing the doubting soul about with assurances drawn from our own experience, founded upon those feelings which are common to all the children of God, and those truths to which the doubts of the most doubting never extend. How trembled soever we may be concerning our own salvation, have we any doubt that Jesus, of whom the apostles testify, is the

Christ, the anointed One, in whom all his people are saved with an everlasting salvation? The most trembling lamb of the fold most firmly believes this. Well, the apostle begins this chapter by assuring us that "whosoever believeth that Jesus is the Christ, is born of God." He now shows that there must be love between all those who are born of God; and this love we feel toward the brethren, he has previously declared to be an assuring evidence that we have passed from death unto life. But the world is full of those professing to be the children of God, for whom we cannot feel christian love and fellowship. How shall this fact be made to appear consistent with our hope, seeing that "every one who loveth him that begat, will love him that is begotten of him?" The apostle explains: "By this we know that we love the children of God, when we love God and keep his commandments." We are not left to exercise the judgment of our natural minds, as to whom this love ought to extend. If we love God, we will love all who love him, as they are made manifest to us; and they are made manifest by keeping his commandments; for "this is the love of God, that we keep his commandments." Those who speak error against the Lord, and rest in error, and practice error, cannot receive our fellowship, for we have no evidence that they are born of God. No matter though those we can love be few, even as a handful among the professed christians, this must be the test. We can only feel heavenly union with those who have been taught to love the truth which has made us free. But now do we afflict our souls with the fear that we are not of those who truly keep his commandments? Let us consider. We have not kept that carnal commandment written on tables of stone, it is true. Carnal, because directed to a carnal mind, which is not subject to the law of God, neither indeed can be; it made nothing perfect. But the bringing in of a better hope made perfect. How? Can we discern a desire within us to obey, if it were possible, the will of God? Can we feel a longing for holiness; a wish to be free from sin; a panting after God, as the hart panteth after the water-brooks? This is that which has been written by the spirit of the living God on the fleshly tables of our hearts. The natural man never had such desires. This is that better hope, wherein we receive Christ as our Law-fulfiller. Do his commandments seem grievous, as though they required us to make this sinful, fleshly nature clean in the sight of God? They only call us to follow him whom it is our greatest desire to follow. They call for love from hearts overflowing with love. They bid us rejoice in him in whom we cannot but rejoice, in spite of all our fears. But again we are troubled, as the apostle says, "whatsoever is born of God overcometh the world." For how can we see that we have overcome the world, while we see such a continual warfare within us, and have to acknowledge that in our strength we have never turned the battle, never gained a victory, but must confess daily that we have sinned and done evil. We are comforted, however, when we are further told that faith, by which we have discerned Christ, and are kept in the truth, is itself the victory. "For who is he that overcometh the world, but he

that believeth that Jesus is the Son of God." Those who trust in their own works, or in the will of the flesh, to make them sons of God, do not believe that Jesus is the Son of God, in whom, as the only begotten, must be the sonship of all his people; neither do they overcome the world, while relying on earthly powers for salvation. Those who believe that Jesus is the Son of God, will manifest that belief by hearing his words, and receiving his testimony, and through the truth, will be made free from the world; not basing their hope upon any fancied power to change this worldly nature, and make that good which was before evil, but upon the finished work of the Redeemer, through whom they overcome and bring into captivity the fleshly powers. There is a great difference between changing and overcoming. We may overcome an enemy, but we cannot make him a fellow countryman.

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." This I do not think refers to his literal appearance in the world, but to the manifestation of himself to his own people. He was never seen but by the faith of his own elect, and by them he is seen as clearly now, as by those who were with him in the days of his flesh. How does he come to them, that they may know that they have seen him? By water and blood. I understand the water here to represent, and most fitly, that doctrine in which our Savior is presented, and which alone shows a way of salvation. The center of all our belief is, that Jesus, as the Head, was buried by baptism into death, and that all the members of his body were with him in that burial, from which he arose for our justification, we being raised up together with him. In him, as the Head, was executed the just and irrevocable sentence of death upon every member of his body. No one who has been brought to see himself a sinner, and has heard the sentence, "The soul that sinneth it shall die," can see salvation possible in any other way. In the figure of water, then, I understand this doctrine to be forcibly presented. As Jonah, a type of Christ, went down into the depths of the ocean, while its waves and billows rolled over him, so our Savior was cast into the deep, the floods of wrath compassed him about, and all the waves and billows went over his head. It was not till after he had risen from that burial, that he came to his disciples and received them to himself, on the day of Pentecost. And it is as having risen from such a burial, wherein our sins were washed away, or by water, that he now comes to us. And not by water only, but by water and blood. Not by a belief of the doctrine only, but by an experience of its power, wherein we are crucified with Christ to the world. Sin was committed in the flesh, and he must therefore "condemn sin in the flesh." He took a fleshly body capable of suffering death. Blood represents the death of the body. "Without the shedding of blood there is no remission of sins," since the wages of sin, which is death, must be fully paid. His coming by blood, then, is that he is presented as having been cut off in the flesh, and separated from the world. The blood indicates that he was once in the flesh, but that he is known after the flesh no

more; as the water indicates that he was once in the belly of hell, under all the waves of God's wrath, but that he has gone up forever into heaven. He has overcome the flesh and the world, and through death has become victorious over death. His people are one with him; his victories are theirs; where he is there they shall be also. As he is not of the world, so they are not of the world. As he is not in the flesh, so "ye are not in the flesh." By the circumcision of Christ they are cut off from the flesh, and separate from the world; and as he is alive from the dead forever more, so they now live with him in the spirit; neither can they die any more, "being the children of the resurrection."

The seventh verse, concerning the three that bear record in heaven, I understand to refer to the certainty there is with God, concerning the salvation of all his people. The foundation standeth sure, having this seal, the Lord knoweth them that are his. But while the word and record are forever settled in heaven, with us there must be testimony in order to knowledge. There must be evidence, before we can know that we have a membership in the mystical body of Christ: and our fellowship for one another must be founded upon evidence received. There are three that bear witness in earth, that is, in these earthly bodies, the spirit, and the water, and the blood. The Son of God was manifested by these three, and so shall all of his be known here. In each of these the outward appearance or sign was visible to the natural eye, but the spiritual import, or true witness, is understood only by the quickened child.

1. The Spirit. John was told that upon whom he should see the spirit descending in the form of a dove, the same he should know to be the Son of God. By this form of spirit he was distinguished in all his walk in the world; and by the same spirit are his people to be known, for, "if any man have not the spirit of Christ, he is none of his." Gentleness towards all men, and at the same time unwavering rectitude, and boldness in the truth. The dove, if taken from its home and set free, will turn thitherward, and keep its course direct till it reaches its home again. So this spirit, which comes from God, keeps always its gaze fixed upon him. Our Savior says of his little ones, "their angels do always behold the face of my Father which is in heaven." Earthly things, temptations or persecutions, cannot turn it from its course. With a boldness which could not be represented by the fierce spirit of the lion or tiger, this dove-like spirit will lead its possessor through all dangers and perils, through floods and flames, if they come in our course, if we see there our Savior's steps; and weak women and children often become an astonishment to the world, by the stern boldness and steadfastness which it causes them to show in the hour of trial. Yet it never induces to quarrel or wrangling; never leads to the battle-field where carnal weapons are used, for our Savior never was there. If one come to us professing to be a disciple of Christ, yet exhibiting the spirit of the tiger, eager to fight and destroy, or a fearing spirit, that dares not proclaim the truth which he professes to believe, he has failed in a principle and a necessary witness, and

we cannot receive his profession. And if we find ourselves willingly led by a spirit of worldliness, of selfishness, or hatred, or cruelty, well may we tremble, for the Spirit does not bear witness with our spirits that we are the sons of God.

2. The Water. Our Savior was baptized, and has commanded his disciples to follow him in this ordinance. This command they are made willing and anxious to obey, in the day of his power, when he manifests the fulness of his glorious truth to them. And why? Because he has made this baptism in water a figure, to represent that doctrine wherein they see themselves buried with him by baptism into death, and risen to newness of life. The renewed soul, the conscience sprinkled from dead words to serve the living God, asks for baptism. It is, therefore, "the answer of a good conscience towards God." The world can see the administration of this ordinance, but to the heaven-born soul alone, does the glory of the figure appear. Paul shows how this is a comfortable witness to ourselves. "Know ye not that so many as were (or are) baptized into Jesus Christ, (or into his church, which is his body, and bears his name,) were baptized into his death."—Rom. vi.

3. If we have been made to desire baptism because our Savior commanded it, and are willing to follow his example, without reference to convenience, or to the opposition of men, it is an evidence that he has taught us, and that we belong to that mystical body, which was buried with him in death, and that now we have eternal life in him. But if we see no necessity for baptism; or if we are willing to be sprinkled and call it baptism; or if we are content to receive the ordinance at the hands of one who does not preach the gospel, and who therefore is not authorized to baptize; or if in any way we turn carelessly from the strictness of the command, then we are not authorized to receive that assurance, and shall not, while in disobedience, find that comfortable joy and rest to our souls, which is promised to those who take Christ's yoke upon them.

3. The Blood. When the Spirit descended upon our Savior, John saw and bare record that this is the Son of God. When he arose from the baptism, a voice from heaven was heard, saying, "This is my beloved son." When he was crucified, the Centurian, and those that were about him, were constrained, by the wonders they saw, to bear testimony, saying, "Surely this was the Son of God." This death separated him from the world. "His life was taken from the earth." When we are brought to a knowledge of him as our Savior, that knowledge is not manifested alone in believing the truth concerning salvation, but also in feeling its power upon us, separating us from the world. We lose confidence in the flesh, the earth fails us as a source of enjoyment, and we find ourselves crucified with Christ. We can only find him through this crucifixion to the world, for "he is not here, he is risen." The road he took was through death, and we must take the same, "being made conformable unto his death," before we can "attain unto the resurrection from the dead." When we are made to count all earthly things but loss, then comes the excellency of the knowledge of Christ Jesus, our Lord.

When heart and flesh fail us, then we find him the strength of our heart, and our portion forever. This experience is represented by blood. In taking the wine, "the blood of the new testament," we show forth, in a symbol, the Lord's death till he come. In this visible emblem, only the children can see the power, for they only know the death which it represents.

These three witnesses agree in one. They testify of the same truth, and by them the same hope is manifested. The spirit refers to our walk and conversation in the world; the water to the doctrine which we believe; the blood to our own experience, in which we are crucified to the world. Each of these is necessary in order to a well founded hope, and we must receive each of them from others, in order to gospel fellowship. One may have the belief of the truth, so far as we can see, and contend earnestly for it, and yet fail to show that he has felt its power in his own soul, and been brought down by it to the dust of humiliation, and made a willing follower of the meek and lowly Savior. And a firm belief of the truth is often possessed a long time before we have a confident hope for ourselves. One may have an apparently full and clear knowledge of the truth, and also be able to tell an experience which we will regard as satisfactory, and yet fail in exhibiting the spirit of Christ, but allow himself to be led and controlled by a spirit of envy, malice or revenge. We cannot extend our fellowship except the three bear witness; for by these he "whom no man hath seen, nor can see," makes himself known to his saints. By these alone is it given them to recognize him in themselves, or in their brethren. The world receives the witness of these three with hatred; but to the saints it brings peace and joy in the Holy Ghost, testifying that they are conquerors, through our Lord Jesus Christ. Your brother in love,

SILAS H. DURAND.

NEAR LEXINGTON, Ky., March 23, 1866.

MY DEAR BROTHER BEEBE:—Reflecting on the dark and mysterious providence by which our beloved country, and the saints of the Most High, in common with our other population, have been surrounded for the past five years; the following text has occurred to my mind with peculiar force and encouragement: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The flock of the Lord Jesus has been in all ages, compared with the multitude of human beings who dwell upon the earth, a "little flock;" a "remnant according to the election of grace." And from the moment our God "puts his fear into their hearts," they have been fearful considering the holiness and majesty of the being who is made known to them by revelation, that he is "the God of the whole earth, the Governor among the nations;" and has given a perfect law to govern his creatures; how could it be otherwise? "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is to hate evil."

It seems the multitude, then, as now, were felicitating themselves with abundance of the supplies they had garnered, without once thinking of the source to which they were indebted for that abundance, nor indeed did they think, or care,

for other than earthly supplies. They were ignorant of the necessity of the "supply of the spirit," in order to their appreciation of the blessing, or understanding how properly to use it, as not abusing it. Hear them! "Soul, thou hast much goods laid up for many years, take thine ease; eat, drink, and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? so is he that layeth up treasure for himself, and is not rich towards God." Who is not "rich in faith," though "poor in this world," who trusts in uncertain riches.

"And he said unto his disciples, Therefore, I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment." I take it, the Savior did not intend to discourage industry and economy, because his words do not conflict, and he has said, "If any man will not work, neither shall he eat." But rather that they should render to Cesar only the things that are Cesar's. No more; no less. That earthly provision and preparation should at all times be held in subordination to those higher and holier duties we owe our God. That the disciples should be rich in good works, which are wrought within us by the spirit. That we should not trust our own works, or the works of others, as the means of acceptance with God, or entrance into the celestial abode of saints.

Hence, "Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls!" Not better in yourselves, nor is your condition, so far as regards anything you can do, made better in point of acceptance with God?

"And which of you with taking thought can add to his stature one cubit?" how if you cannot do the lesser, how vain is the hope that you can accomplish the greater! "If ye then be not able to do that thing which is least, why take ye thought for the rest?" as though he had said, "I give you another example: Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." Solomon's adorning was all the work of creatures; the adorning of the lilies wholly the work of the Creator, who "clothes his people with the garment of salvation, and covers them with the robe of Righteousness."

"How far the heavenly robe exceeds, That which earthly princes wear."

Look at the comparison and ponder on it.

He proceeds, "If then God so clothe the grass, which to-day is in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith." All the matters are controlled by Jehovah, therefore trust him. Let it be observed the persons addressed had "faith," though it be "little faith." And with much or little, it is the sovereign gift of God, and indispensable to please him. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." However little faith the

christian may have, he never doubts the full and ample supplies treasured up in the Lord Jesus, to meet all the requirements of his people. The doubt is whether one so poor, wretched, blind and miserable as I am, can be one of his people. Allow an apostle to settle that matter. "Whatsoever doth make manifest is light." It then has been made manifest that I am a sinner in nature, and practically that I am ten thousand talents in debt, without a cent to pay. If I can adopt, from the heart, the words:

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

there remains not a lingering doubt on my mind that such an one is interested in the heavenly glory. I remember that good old Jacob, who was one of the "little flock," said, on a certain occasion, "I am a worm, and no man;" but what said the answer of God to him? "Fear not, thou worm Jacob." And saints to this day are constrained to acknowledge, "I am little; yea, less than the least of all saints; less than nothing, and vanity." Let us not forget that this sentiment prevades the bosoms of those, and those only, who are heaven-born and heaven-bound. None others have discovered, "His mouth is most sweet; yea, he is altogether lovely." To the unregenerate he is, as he has ever been, "as a root out of dry ground, having no form or comeliness." But "unto you therefore which believe, he is precious." "He is the chief among ten thousand, and altogether lovely." Yet they delight to sing:

"Jesus is worthy to receive,
Honor and power divine,
And blessings more than we can give,
Be, Lord, forever thine."

If the Lord had intended to destroy you, dear doubting child, he never would have shown you the evils of your heart; the corruption of your nature; your helpless condition, and caused you to sing:

"Let others boast how strong they be,
Nor death, nor danger fear;
But we'll confess, O Lord, to thee,
What feeble things we are."

The great teacher in Israel first imparts to his pupils "eternal life," which is proven by their "knowing the only true God, and Jesus Christ, whom he has sent." He leads them to a realizing sense of the claims of the divine law, which is holy, just and good; to a knowledge of their own helplessness and just condemnation; their utter impotence to meet its righteous claims, and to sing:

"The law's demands I can't fulfill,
For I have nought to pay."

Whence they are led to enquire, "Is there no balm in Gilead; is there no physician nigh?" and to conclude that "the tender mercies of God are clean gone forever. But what did the poor sinner hear? "Come now, saith the Lord, and let us reason together; though your sins be as scarlet, I will make them white as snow; though red like crimson, they shall be as wool." Truly, says the dear babe, that is the character of mine; but would the Lord deign to reason with one so little, so vile, so unworthy? Hear him, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." With the spouse you could respond, "Ere I was aware, my soul made me as the chariots of Amonadab."

"My rapture seemed a pleasing dream,
The grace appeared so great."

(TO BE CONTINUED IN OUR NEXT.)

SULPHUR SPRINGS, IND., March 14, 1866.
(CONTINUED FROM PAGE 18.)

BROTHER BEEBE:—After so long a time I will resume my communication on the 'tithes.' And the tithes spoken of in the text we hold to be typical of the duties enjoined upon spiritual Israel. And this part of the subject we propose to notice under three different heads: First, our duty to God; Second, our duty to one another; and Third, the benefits resulting to the christian from his obedience to the laws of Christ.

First, *What is our duty to God?* This we understand to consist in a strict compliance with all that he has commanded in his word. To enable us to comply with our duty to him, he must, of necessity, first bestow certain and specific qualifications. These may consist of *life, light and understanding*. These are indispensably necessary to action: "I give unto them eternal life, and they shall never perish,"—"Then opened he their understanding that they might understand the scriptures,"—"I form the light,"—"That was the true light, which lighteth every man that cometh into the world." Thus we have shown that God is the author of these qualifications. God is also a spirit, and they that worship him, worship in spirit and in truth. But "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them because they are spiritually discerned." These duties then are not conditions of salvation, but an evidence of life, light and understanding. We should let our light so shine that others seeing our good works may glorify our Father which is in heaven. Being born not of blood, nor of the will of the flesh, nor of the will of man, but of God, the desire of the new born child is to walk in obedience to his holy precepts, and obey his righteous commandments. Their language is,—"Lord, what wilt thou have me to do?" The answer, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest to your soul; for my yoke is easy and my burden is light." In taking his yoke upon us we should at once attend to his ordinance. And in order that we might not mistake this part of our duty, the blessed Redeemer gave us the profound example, which was to be imitated by his people in all coming time. That holy act received at once the high sanction and hearty approbation of heaven. For the spirit descended, and abode upon him, and a voice was heard from heaven, saying, "This is my beloved Son in whom I am well pleased." Thus with pleasure should his people imitate the holy example, and signify their death to sin and resurrection to a life of holiness. Our duty now is to show forth the praises of him who hath called us out of darkness into his marvelous light; to walk circumspectly, and "live soberly, righteously and godly" in this world. The desire is to look well to the deportment, lest we should inflict a wound or bring reproach upon the cause of our dear Redeemer. We desire to manifest to the world our unshaken confidence and implicit reliance upon the God of our salvation. Wherever his gentle hand shall lead, we should be content to follow. If our way appears to be hedged

up, and dark and lowering clouds overspread the sky; if the wild surges and mountain billows toss to and fro, or floods of sorrow rise, and the wild and frenzied storm of persecution beats upon our soul, we desire to trust his guardian care and rely on his never-failing promises.

"Are darkness and distress my share?
Give me to trust thy guardian care,
Enough for me if love divine
At length through every cloud shall shine."

Again, if our road be not so thorny, and our doubts and fears less numerous, O then let us thank him for the signal display of his goodness and mercy. "For every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom there is no variableness neither the shadow of turning." But as the preacher saith, "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for *this is the whole duty of man*. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

May he who is boundless in power, infinite in wisdom, and perfect in understanding, lead us in wisdom's ways, that we may adorn the doctrine of God our Saviour in all things, and so fulfill the law of Christ; that his name be not blasphemed and the cause of truth disgraced or dishonored.

Second, *what is our duty to one another?* This should be carefully studied by every one having a name and place among the people of God. It is so very essential to the welfare of the Zion of God that the holy writers have been very explicit in pointing it out, and giving profound rules for the adjustment of all difficulties existing among the Lord's children. The first great command to which we will call the attention of the reader, upon this part of the subject, is that of the blessed Redeemer, whose heavenly instructions should always be implicitly obeyed by all his subjects. "A new commandment I give unto you, that ye love one another." In the absence of this duty there can be no real enjoyment or happiness realized by the people of God. Indeed it is a fruit of the spirit, and consequently will be manifested by all who are born of the spirit. And if we love not our brother whom we have seen, how can we love God whom we have not seen. If we love him that begat, we will also love him that is begotten of him. The presence and manifestations of this love is one of the surest evidences that we are the Lord's children. For says the apostle, "We know that we have passed from death unto life, because we love the brethren." The hallowed influence of this heaven-born principle is so powerful that it is no wonder that the sacred historians have given it such prominence in the holy scriptures. In a natural point of view, love wields the most powerful influence of any other human agency, in the perpetuity of the well-being of society. But O how conducive to comfort, happiness and enjoyment of christians where love sits at the helm, and sways the christian intellect; it overcomes animosities, hatred, strife, seditions, envyings, and all those fleshly lusts. Under its control difficulties between brethren are at once adjusted, and peace restored to the church of Christ. It is the great stepping-stone to all other christian duties; the great motive power that

prompts to action through all the dreary pilgrimage of this life. How necessary, therefore, that we nourish and cherish it. "Let brotherly love continue," "Let it be without dissimulation," and "See that ye love one another with a pure heart fervently."

In matters of difficulty or hardness with a brother, how all important that we adhere strictly to the instructions of our divine Lawgiver. "If thy brother trespass against thee, go to thy brother," &c. O how important that we go in the spirit of love, with the desire to reclaim the offender, and thus secure peace to the church of Christ. We should remember also our own frailties and weakness, and then we are capable of making excuses for our brethren. We should pray for one another, and do everything in our power to render each other happy.

We have only hinted at a few of the solemn duties enjoined upon the Lord's children; to extend the subject would, perhaps, be intruding upon the patience of the readers of the "Signs of the Times." We would however solemnly warn the Lord's people to beware how they disregard the laws of Zion's King. For "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Dear brethren, have you not felt his chastening rod? If so, will you not readily confess with me that you have forsaken his ways, and been living in willful neglect of some known duty? Remember that if we would enjoy his presence, live in his embrace, and feast upon his smiles, we must obey his holy precepts and commandments, all of which is only our *reasonable duty*. This brings us to our last proposition.

Third, *The benefits resulting to the christian from his obedience to the laws of Christ*. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The blessings bestowed upon national Israel were temporal; those bestowed upon spiritual Israel are spiritual. These spiritual blessings were given to us in Christ ere time began. "In the keeping of his commandments there is great reward." But we are to enquire after the nature of that reward. As we have before remarked, the Lord has no where promised eternal salvation upon conditions. "Salvation is of the Lord." "Neither is there salvation in any other." But "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." O what ease of conscience, joy, comfort and peace is realized, when, with hearts glowing with ardent love to God, and to one another, our feet are treading in the pathway of duty. "Behold how good and how pleasant it is for brethren to dwell together in unity." All is harmony and concord, while the liberal hand of our rich benefactor is extended wide to dispense to us the soul-comforting bounties of heaven. Then with grateful hearts and united voices we sound the high praises of the King of kings and Lords of lords. We live upon his smiles, bask in the genial sunshine of his glory,

while his rich banner is unfurled over us, with his everlasting love inscribed upon its ample folds. We hear also his cheering words of encouragement, and feast with delight upon his precious promises. The world, with all its vanities and allurements, grows less in our esteem; our trials and afflictions are borne with fortitude and christian resignation; knowing that this light affliction, which is but for a moment, shall work for us a far more exceeding and eternal weight of glory. And while we feast with delight upon the rich bounties of his grace and mercy, we exclaim "I would rather be a door-keeper in the house of God than to dwell in the tents of wickedness." So transporting is the view of our blessed Redeemer that our souls, filled with holy fire, ecstasy and sweet anticipation, long to leave this dull state of mortality, fly away, and enter with renewed vigor, and eternal and immortal powers, into the uninterrupted enjoyment of those sublime blessings at the right hand of God.

Brother Beebe, what I have written is submitted to your judgment. I see a request from sister Sarah Turner, of Mo., for me to write on Luke xiii, 6, 7. I will try to comply with her request as soon as I can. So much of my time is taken up in traveling, and trying to preach, that I cannot always comply at once with the wishes of my brethren and sisters. I have had the satisfaction of baptizing 22 in a little over a year. May the Lord continue to bless his people.

J. A. JOHNSON.

OPELIKA, March 21st, 1866.

"And I, if I be lifted up from the earth, will draw all men unto me."—John, xiii 32.

That Christ should be lifted up from the earth as mediator between God and man and make reconciliation for sin, the scriptures fully testify. He was verily foreordained before the foundation of the world, to die for the redemption and eternal salvation of the people whom God the Father gave unto him. Their sins he bore in his own body on the tree of the cross. Justice is fully satisfied, and every attribute of God fully harmonizes in the deliverance Jesus Christ gives to his chosen people. Every obstacle, therefore, is removed so as to open up the way for God to freely give all spiritual blessings promised through the Lord Jesus Christ. "His divine power hath given us all things that pertain to life and godliness."—2 Pet. i. 3. These precious gifts are the certain and sure effects of Christ's being "lifted up" and crucified, he will assuredly draw all men unto him, in the sense of the text. The term *men*, in the text, is a supplied word, and even if it were not, the general scope and tenor of scripture forbid us to think or believe that it embraces all the natural progeny of Adam, or any more of Jews or Gentiles than Christ will finally draw unto him. This drawing to him plainly signifies the certain salvation of all the elect, whether Jews or Gentiles, who, in their sins, are far from God by wicked works, far from life and peace, far from righteousness and justification, and therefore must be drawn by him who alone has the right of redemption, as well as the love, power, wisdom and grace to bring them to God in his own righteousness, and thus present a "glorious church" not having spot or wrinkle or sin or guilt or any such

thing—Eph. v. 27. Thus of every kindred and tongue, embraced in his redemption, he will loose none, but at last say with triumphant delight, "Behold, I and the children which God hath given me."—Heb. ii. 13. These are the "all men" that will be drawn to Christ in their desires and affections, by his own grace, because they have no will nor power naturally to come to him until a new heart is given them. These are the children of God's promise, and the declaration of Christ that he will draw them unto him, should be a sufficient guarantee that the promise is "sure to all the seed." The promise of him who has all power in heaven and earth, and by whom all things consist, can never be anything else but *sure*. All the wisdom, justice, righteousness, truth and power to make his promise sure are in his own hands, and he will accomplish it.

What, though all his people are gone astray and dead in sins? He seeks them out and "quickeneth whom he will."—John v. 21. He gives eternal life to all his sheep and they shall never perish. They are made alive, brought to repent and believe in him, and the whole work of their salvation from first to last is ascribed to him. Just so sure as he is lifted up from the earth by the determinate counsel and foreknowledge of God, just so sure will he draw all his chosen people of every nation to him.

The term *all*, and *all men*, but seldom in the scriptures, mean every individual of the human race. Sometimes it signifies all of a certain class in distinction from any other class, and sometimes it signifies all of a certain rank or condition of men, as kings, subjects, Jews, Gentiles, high, low, rich, poor, bond and free. When it is said he will draw all men unto him, it is hereby signified that God is no respecter of persons in the sense which the Jews were prone to think he was. Thus they claimed by virtue of their natural descent, all the blessings and privileges of the gospel kingdom. To disabuse their minds and to show that these blessings were not confined alone to them, the phrase *all men* and *all the world* is frequently introduced by Christ and his apostles. Sometimes God's elect, among the Gentile nations are called the "world" and the "whole world," even when the same elect people among the Jews are not included. See Rom. xi. 12-15, and 1 John ii. 2 and 2 Cor. v. 19. God is no respecter of persons in the bestowal of his grace. That is, he does not bestow his grace upon a king simply because he is a king over men, nor upon a poor beggar because he is poor, nor upon a Jew because he is a Jew, nor a Gentile because he is a Gentile; but he considers all his people under sin that he might have mercy upon all in the same way.

And let us now notice a few scriptures where the term "all men" occur, and see if there is anything favoring the broad application frequently given by the advocates of the general atonement system. In Luke xiii. 17, it is said "all the people rejoiced for all the glorious things done by him." Now, this included none but his friends, for in the same verse it is said that "all his adversaries were ashamed." Some of the Jews once said to John, that "all men come to Christ." John iii. 26. This is a similar expression to that in the

text at the head of this article, but yet those who used it never designed to apply it to the same extent as embracing all the elect of God throughout the world to the end of time.

"And sold their possessions and goods and parted them to all men, as every man had need."—Acts ii. 45. Who would be so foolish as to say that these primitive and warm-hearted saints parted their earthly goods to all of Adam's race, and to every man of them? Yet it might be said with as much propriety and scriptural harmony, as to say that Jesus Christ draws them all to him in a way of pardon and salvation. In the healing of the cripple by Peter and John, it is said, "All men glorified God for that which was done." Yet, in the same connection are some spoken of who charged these apostles not to teach at all, nor speak in the name of Jesus.—Acts iv. 21. Again, "Many of them also, which used curious arts, brought their books together and burned them before all men."—Acts xix. 19. This certainly refers to but a small remnant of the human family. Millions of men were dead before these wicked books were burned, and millions then living were not present, and still millions more were yet unborn. Yet it is said to be before "all men," because it was publicly done before all classes, ages and conditions of men.

"Now commandeth all men everywhere to repent"—Acts xvii. 30. If this command of God is simply a legal repentance or outward moral reformation, then it applies in the broadest sense to all intelligent human beings; but if it be the repentance which Christ is exalted a Prince and a Savior to give, then it does not extend beyond the purpose and merits of that redemption and forgiveness of sins which are in him. Precisely the same phrase is used in Acts xxi. 28: "This is the man that teacheth all men everywhere against the people and the law and this place." Did Paul teach all men or every individual of Adam's race?

I am apprised that these references may be rather dry and formal, but they are introduced to show that it will not do to be governed by the mere sound of a word without regard to the general connection of scripture. If Christ has or will draw all men unto him, in the broadest sense of that term, that is, all the human family, where is the evidence that it has, or will be done? By far the greater portion of even those professing godliness, do not claim to have come to him as the only ground of their hope and acceptance with God. They simply claim that Christ has offered salvation conditionally, and that they can accept or reject it at pleasure. Thus their ground of hope is the volition of the depraved human will. But those whom he draws to him, are drawn away from all confidence in the flesh or any human agency.

They that believe on his name are born, "not of blood, nor of the will of the flesh, but of God." They are taught of God to believe, both by his word and by experience, that it is "not of him that willeth, or him that runneth, but of God that showeth mercy." They are drawn away from sin, and the love and practice of sinful pleasures in which ungodly men so much delight. In short, they are not of the world in their views of gospel doc-

trine, even as he who has drawn them to him is not of the world. Many who profess to be disciples of Christ "turn away their ears from the truth," and are so much opposed to the proclamation of gospel truth that they have heaped to themselves teachers after their own lusts. But those who are drawn to Christ love the truth, they have no life spiritually but Christ, no righteousness but his, no comfort but from him, nor any hope of acceptance with God but in and through him. He is all and in all, the First and the Last in their salvation. But I must conclude; my mind is quite barren this morning. What is written, I fear, will not be unto edification. My love to all saints.

W. M. MITCHELL.

THE UNJUST STEWARD.

LUKE XVI. 1-12.

In the preceding chapter Jesus justifies his action towards the Publicans and sinners in two parables, and in the third parable reproves the Pharisees and Scribes for their murmurings against him under the figure of the elder brother, who wasted his superior morality and faithfulness, and who was angry because his father received forgivingly his younger brother, who returned acknowledging his sin and unworthiness, destitute and repentant. This parable of the steward seems to be a continuation of the same conversation, directed against the same parties, but addressed to his disciples for their instruction and guidance. In it he represents the Scribes by a steward who had wasted his master's goods, and who was about to be deprived of his stewardship; for we are told they sat in Moses' seat, exercising, I suppose, the authority which pertained to Moses, all which dispensation was then drawing to a close, and about to be wound up. Seeing the essential difference between their teachings and Christ's, and knowing that if his doctrine was believed by the Jews, and he accepted as the expected Messiah, their office was gone, they cast about to prevent the ruin which would overtake them by an unbroken face. Therefore they with great worldly wisdom sought to ingratiate themselves with the Jews by pandering to the natural baseness and infidelity of their hearts, calumniating Jesus, and depreciating, as far as was safe, his claims upon them; thus they in this figure cut down the bills owed to the Lord by his creditors, hoping in the worst event to be still received and supported by a party able to save them from work or beggary. And they did judge wisely, for the Jews who rejected Christ as him that was to come, still supported them although they lost the stewardship.

The Lord commended them, as I understand, for their worldly wisdom, and not for their acts. For instance: I do not doubt many a brother in the Northern States commended R. E. Lee as a General, one who handled the men and resources at his command wisely and skillfully; yet they never thought of commending secession and rebellion, or advising others to do likewise; and again, they doubtless thought Lee wiser in war than McClellan, and Jackson than Banks; yet they would not have advised their Generals to make common cause with our Southern Generals against the government, but

to emulate their strategy and skill for the benefit of their own side. This is only for illustration, which I hope will not be misunderstood or wound any one's feelings.

Jesus then exhorts his disciples to make to themselves friends in heaven, by a proper disposition and handling of the unrighteous mammon. Brethren, I believe the Lord rewards all men according to their deeds. I believe he is the rewarder of them that diligently seek him. I believe he blesses those who walk in his precepts and try to obey his will, and I believe the goods of this world may be so managed by the Christian, under the influence, promptings and teachings of the spirit of Christ, as to bring down on his head riches from heaven, even spiritual blessings; such as God's mercy, forbearance, long-suffering; that he can thereby obtain joy, peace, honor, preferment and glory.—Rom. xi. 4-10.

These things are some of the true riches of God which he bestows on his children, and I believe he bestows them as rewards for patient continuance in well doing. I do not believe that any of these rewards or spiritual gifts are obtainable by the ungodly, whose ways, whose thoughts, whose sacrifices, whose prayers are an abomination to the Lord, (Prov. xxviii. 9.) but all the rewards for faithfulness in the unrighteous mammon are for those for whom they are treasured up in Christ Jesus. Then if they be faithful in that which is least, they will be judged as faithful in much, and entrusted with more, and if faithful in that which is entrusted to them by Christ, which is not theirs, but his, to be used and laid out for his glory, and the good of his church; ("Ye are not your own, for ye are bought with a price."—1 Cor. vi. 19, 20.) then will be given that which is their own. What an inducement then, brethren, have we here in these things to walk circumspectly, to be faithful in the doctrine and ordinances of our master, to improve the talent entrusted to our keeping, since every act aright brings down blessings on our heads. Not as the reward of merit, for we are instructed that at best we are unprofitable servants; but as a father pitying his children, so he bestows them on us in answer to our prayers.—Matt. vii. 11.

These blessings are gifts, all of them gifts of his love. He sheds his love abroad to cheer our distressed hearts; he gives his grace to keep in time of need, to save us from our frailty, his faith to guide our footsteps in the way of life, his spirit to call us back from our wanderings, to teach us and instruct us in righteousness and knowledge—a word spoken behind us, saying, "This is the way, walk ye in it."—Isaiah xxx. 21. Ought we not, therefore, like Moses, to have respect unto the recompense of reward, and labor diligently to make our calling and election sure; (that is, as I understand, to obtain the assurance of our calling and election), to enter in at the strait gate, knowing by experience that "her ways are ways of pleasantness, and all her paths are peace."—Prov. iii. 17. "Let us not be weary in well doing," seeing he does not permit faithful service to be unrewarded, and has promised "in due season we shall reap if we faint not."—Gal. vi. 9. In due season we will reap; it may not be now, but the treasure is laid up for us in heaven in bags that wax not old, where

it can suffer no diminution or loss, where no moth corrupteth or thief stealeth, but is ours both now and forever, to be bestowed when our Father sees we have need. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 58.

S. R. Jr.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1866.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John xv. 6.

To the appeal for our views on this text made by sister Force, in our last number, we promised to respond in the present issue. The instructions of our divine Lord and Master, his admonitions and words of encouragement to his disciples are frequently expressed in figures and parables, selected and employed by his infinite wisdom and most graciously adapted to our finite minds and very limited capacities. Yet although the most familiar things in nature are used to illustrate spiritual things, unto none but the saints is it given to know the things of the kingdom of Christ, and to all others all the instructions of our Lord are but parables; or dark and mysterious sayings which they can by no means comprehend. Hence will-worshippers and arminians generally profess to find in the beautiful figure of the vine and its branches, only an implied threat of damnation to the children of God to be used as a scourge to lash them to vigilance from fear of falling from grace and sinking down to the perdition of the ungodly. But the child of God, taught by the Spirit to understand the true design of this cluster of figures, is thoroughly convinced that so far from sustaining the doctrine of free-will, human power or creature merit, its application tears them all up, root and branch, and that the idol of human agency in procuring the salvation which is in Christ Jesus, must fall before it as Dagon fell before the Ark of God. In the connection of our text Jesus says, "I am the true vine; my Father is the husbandman," &c. The eternal deity of Christ, his independent, self-existent Godhead, abstractly considered, is incomparable, "Unto what shall we liken him? We are forbidden to make any image, picture or comparison; but Christ in his Mediatorial glory, is the brightness of the Father's glory, and the express image of his person; and is therefore the image of the 'Invisible God, or Godhead.' God is therefore never visible to men in the flesh, only as he is revealed in the person of his Son. In the Son of God, dwelleth all the fullness of the Godhead bodily; or embodied, and in that embodiment he is revealed to the faith of the children of God. 'God who commanded the light to shine out of darkness hath shined in your (the saint's) hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. They, therefore, and they alone who have seen the Son, have seen the Father also; for He is in the Father, and the Father is in him; He and his Father are one. So also as the one Mediator between God and men,

is he One with his church, and every one that has seen his church, have seen Christ. For his church is one with him, even as he is one with the Father. 'Except a man be born again, he cannot see the kingdom of God,' That kingdom which is invisible to all who are not born again, is the body of Christ, and the fullness of Christ. And in his church dwells all the fulness of Christ bodily, or embodied, even as the fullness of the Godhead is embodied in him. Now the vine and branches are in our figure, Christ and his members, and his Father, is the Husbandman, having the full charge, care, and culture of it, And he says, Sing unto her, a vineyard of red wine, I, the Lord, do keep it; I will water it every moment lest any hurt it, I will keep it night and day." Isa. xlvii. 2, 3. It is very evident then that the vine in our figure signifies Christ in his Mediatorial identity with his church. The same figure is applied by the Holy Ghost both to Christ and his church. David and Solomon, and Isaiah and others, speaking by the Holy Ghost calls the church a vine, having tender grapes, &c. But the church cannot be found out of Christ; nor, we bless God, can Christ be found, out of the church which is his body, the fullness of him that filleth all in all. Then when Christ says I am the true vine, we understand that he is the true vine, including all his branches. The same as expressed in a figure of similar import, used by Paul: "For as the body is one, and hath many members, and these members, being many, are one body; so also is Christ." So also is the true vine. National Israel was the typical vine which God brought out of Egypt; but Christ is the true, anti-typical vine and his members are the branches of Christ, and are so identified as to bear his name.

Now, having thus far dwelt upon the figure of the vine and branches, and its application we will pass on to notice, that its introduction by our Lord, in this fifteenth chapter of John was for a practical application, principally to impress the more forcibly his admonitions on those members of himself whom he recognizes as the branches of the vine. Having premised, that the vine is Christ, in his mystical body the church; and the branches of the vine are the members of Christ, being members of his body, members of his church, and members one of another. He says to his members, the branches, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." For a branch to abide in the vine, it must be identified with it, as a part of it, deriving all its vitality and vigor from the parent vine. The figure is full of instruction. We all know that a branch cut off, or separated from the vine must wither and cease to bear fruit. What is it then to abide in Christ and bear fruit; and what is it for a branch to abide not in the vine, be cut off, wither, be gathered of men, and cast into the fire, and be burned? To abide in Christ, implies a restriction to certain limits which are not to be transcended, all beyond which is forbidden ground. As he is the vine, our vitality and fruitfulness depends upon our abiding in the him. To all the members of his

body the church her exact boundaries are immutably staked out. Not one of her stakes shall ever be removed. Not one of her cords shall ever be broken. They mark and define the curtains of our habitation in Christ, beyond which we may not go; they measure to us the fullness of the measure of the stature of Christ. To exceed these stakes which God has set, is to depart from Christ as our abiding place. These stakes, cords, or measurements, are designed to signify the laws, ordinances, doctrine, examples, precepts, admonitions and instructions which are found in the New Testament of our Lord and Savior Jesus Christ. Hence, in the connection, Jesus explains to his disciples, what it is to abide in him; thus—"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." This and other explanatory expressions of our Lord, in the same chapter very clearly show in what sense he speaks of his member's abiding in him as the true vine. We cannot be thrown out of, or cut off from our Election in him which was before the foundation of the world; for that would be to overthrow the sovereign, immutable and Eternal choice, purpose and predestination of God; for "whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." A failure in this would disarrange and indeed destroy the divine government; but a separation from his mystical body, the church, or vine may be effected by disobedience to his commands, departure from his doctrine, or by a rejection of his words; or by disorderly deportment. To keep, or abide in his commandments, is to abide in his love. So abiding we shall observe all things whatsoever he hath commanded us. Without his instruction, or authority we will turn neither to the right hand nor to the left. To abide in him, in his word, his house, his church, his laws, and ordinances, mean that we remain permanently in them. Not as visitors, or occasional guests, but, permanently settled and established in them. Ruth was admonished to abide in the field of Boaz, close by the reapers, which signified that she was to glean in no other field. It is said of antichrist that, "Her feet abide not in her house."—Prov. vii. 11. But the abiding branch or member will say, "Our feet shall stand within thy gates, O Jerusalem."—Psa. cxvii. 2. They that dwell in the secret place of the Most High, shall abide under the shadow of the Almighty.—Psa. xci. 1. To go beyond the word of the Lord, to do what he has not commanded, or to leave undone what he has commanded, is to depart from him. To embrace doctrine which he has not taught, or to repudiate doctrine which he has taught in his word, is a departure from him in the sense of our figure. If we abide in him, that is in his word, in his love, in his doctrine, then he also abideth in us. That is, his word abides permanently in us, his love abides in our hearts, as the life and sap of the vine abides in and invigorates the branches, so when his members go not out of his word, but keep within the precincts which environ his kingdom, then he, in his word, laws, love, life and healthful presence, by all the fruits of his holy spirit, dwells in us as the sap of the vine flows to all the

branches fructifying and invigorating them. As Christ and his word, his spirit, his truth and grace, are inseparable, if they abide in us it is because he abides in us. But if they abide not in us, then, neither does he, in this sense, abide in us.

The branch, whether we apply the term to a single christian, or to a branch of the kingdom of Christ (for it can apply to none other), that abides in Christ, and Christ in him, or her, the same bringeth forth much fruit. "And herein," says Christ, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The fruits of this abiding union with Christ the true vine, are the legitimate fruits of the vine, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c., against which there is no law." And these are the true clusters of the true vine, very unlike the vine of Sodom, and of the fields of Gomorrah, whose grapes are gall, and whose clusters are bitter, the wine of which is the poison of dragons and the cruel venom of asps.—Deut. xxxii. 32, 33, as we have painfully witnessed during the last four or five years. But these fruits of the true vine, borne by the branches which abide in Christ, are fruits which are unto holiness, whereby the Father, the Husbandman of the vine, is declaratively glorified. The love abounding in all the abiding branches is the love of God, shed abroad in them through Christ the vine; their faith is the faith of the Son of God who hath loved them and given himself for them. Their peace is "from God the Father, through our Lord Jesus Christ. Their joy is in the Holy Ghost. So their gentleness, goodness, meekness, and all their fruits are of God, for "Their righteousness is of me, saith the Lord." None of these grapes can be gathered from thorns or thistles, nor can the christian bear them, only so far as he abides in the vine. The people of Israel, married to Moses, brought forth fruit gendering to bondage; but being now dead to the law by the body of Christ, the true vine, they are lawfully married to him that is risen from the dead, that they may bring forth fruit unto God.

[TO BE CONTINUED.]

APPOINTMENTS.

Elder J. C. Sidebottom will, Providence permitting, preach in Middle Run, on Saturday and Sunday, April 7th and 8th; in Centerville, Monday, the 9th; in Clear Creek, Tuesday, the 10th; in Lebanon, Wednesday, the 11th; in Trenton, Thursday, the 12th; in Mt. Pleasant, Friday, the 13th; in Tapscott's Meeting-house, Saturday and Sunday, the 14th and 15th; in Union, near Dayton, Tuesday, the 17th; and at Nettie Creed, Thursday the 19th.

Brother Daniel L. Harding will preach, Providence permitting, for the Waterloo church, at Mount Salem, on the fourth Sunday in April.

CHANGE OF RESIDENCE.

Elder Doty, having removed from his late residence desires us to say he is now located fifty miles south of Fort Scott, on Spring River, six miles west of the Missouri line, in the Cherokee Purchase, and desires Baptist brethren to move into that vicinity.

ENQUIRY.

BROTHER BEEBE:—If you will publish this in the "Signs of the Times," it will be a great favor to us, as we know of no other way that we can as likely hear from our dear brother John R. Lane. He went to California in the year 1854; we have not heard from him since 1857, until by chance we heard that he was in Wisconsin last fall and has gone south. He inquired for our address, but could get no information, as we have changed residence. If any one can give us any information where he is, it will be most thankfully received, for we have mourned for him as dead. Our address is Phonicia, Ulster Co., N. Y.

ELIZA LANE.

How sweet are temporal mercies, when received by those who are under the influence of grace, when they are seen to come from a covenant God and Father, in answer to the simple prayer of faith. "Surely he that will observe these things, even he shall understand the loving kindness of the Lord."—*Huntington.*

Donations and Subscription Receipts.

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CANADA WEST:—George Gammon Jr,.....	1 00

Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....\$360 15

Marriages.

March 21.—At the residence of the bride's mother, at Stratton's Fall's, by Eld Isaac Hewitt, Mr. JAMES S. PATTERSON, and Miss SARAH E. STRATTON, all of Roxbury, Delaware Co., N. Y.

March 24.—At the house of the bride's mother, in Middletown, N. Y., on Saturday morning, March 24, 1866, by Eld Gilbert Beebe, Mr. HARRISON WILKINS, of Otisville, and MARY E. TRAVIS, of the former place.

April 4.—At the residence of the bride's father, by Eld G. Beebe, Mr. HENRY R. SWERZY, and Miss SARAH EUGENE, youngest daughter of Oliver Hulse, Esq., all of this town.

Obituary Notices.

BROTHER BEEBE:—By request of sister Anna Elston, I send you the obituary of sister LORENA SHARP, formerly Doty, who died December 21, 1865, in the 55th year of her age. Her disease was congestion of the lungs. She has lived the greater part of her life in our immediate vicinity, and her uniform walk has been that of a follower of the Lamb. She was baptized some thirty years ago; since which she has been a worthy member of the Old School Baptists, and for nearly twenty-eight years a member of the Waterloo church. May the Lord console her bereaved relatives, and the church of which she was a member, and enable them, like Job, to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." We trust that our loss is her unspeakable gain.

ASA ELSTON.

NEAR UNIONVILLE, N. Y., Feb. 12, 1866.

Mrs. CHARITY FOSTER, wife of James Foster, died May 17, 1865. They both professed faith in the Lord Jesus more than thirty years, and during all that time adorned their profession, and were always ready to give a reason of their hope; and they contended for the faith which was once delivered to the saints. He has been a reader of the "Signs of the Times," ever since the commencement of their publication, and appreciated them highly. I think the bereaved family have no reason to doubt that he sleepeth. His funeral discourse was preached by Eld A. Dillon, from Psal. lxxviii. 20.

AMOS DILLON.

BROTHER BEEBE:—Please insert the following obituary notice:

DIED:—At her late residence near Bethel, New Castle Co., Del. Mrs. CATHARINE BOOTH, aged 76 years. Her seventy-sixth birthday was on Thursday, March 1st, and she closed her pilgrimage on Saturday, the 3d. This excellent sister was baptized and received into the fellowship of the Bethel church at the age of fourteen, and had enjoyed a place in the membership and full fellowship of this church without the least interruption for the period of sixty-two years. Her seat was seldom if ever vacant if she was well. As one of those that he planted in the house of the Lord, she flourished in his courts, and still brought forth fruit in her old age. That faith that afforded support and comfort through more than ordinary trials in life, afforded a peaceful and joyful triumph in death. We have still a few names here who have come down to us with their testimony from a former generation, but since I came here, half of our number have been removed from the militant state. Such a life and death as is here noticed is not without its lessons of instruction. Through all the floods of error and prevailing isms and delusions of more than three-score years; through both adversity and prosperity in the church, a straightforward course, and an unflinching devotion to the faith of the gospel is maintained to the last. Blessed few are they who have not defiled their garments. Three surviving children, the surviving members of the church, and many others, mourn a departed mother. For her to depart was no doubt far better.

E. RITTENHOUSE.

DIED:—At the residence of her son-in-law, in Jewett, Green Co., N. Y., Feb. 15, 1866, sister EUNICE NEWTON, aged 87 years and 4 months. She was baptized by Eld Wm. Warren, and united with the church in Stamford nearly seventy years ago, and removed to Lexington and united with the Lexington church by letter, May 2, 1801, and was a firm and worthy member at the time of her death. She always filled her place in the church, when circumstances would permit, and she was able to attend the church meetings and communion until two months before her death. She was a firm believer in the doctrine of salvation by grace alone. Her counsel was always good and cheering to the saints, and she was loved by all classes, both in and out of the church. A kind mother and worthy member of society, a friend to all, and a mother in Israel. She was confined to her room only three weeks. During her sickness, at times, she would for hours talk to her grand-children and others of the love of Jesus. Her last three hours were spent mostly in repeating portions of scrip-

ture, and in prayer. At one o'clock in the morning she seemed to go into a calm repose, and fell asleep in Jesus without a struggle or groan. She has left two children, a number of grand-children, with other relatives and friends, to mourn their loss, which is her gain. After funeral on the 18th, the writer preached to a very large and attentive assembly, from 1 Cor. xv. 55-57.

Yours in love,

H. ALLING.

The following lines were composed by sister Newton's daughter, and the friends request that you would publish them:

Put your arms around me, mother.
Lean your head against my breast;
Let me feel that you are resting
Your poor weary aching head.
Once I thought you must not leave me,
Once I thought you must not die;
Now I feel that Jesus calls you
To his mansion in the sky.
Why should we be grieving, mother,
That your spirit's going home,
To join those who have gone before you,
Where pain and sickness never come.
Farewell, mother, till we meet you
On the shores of life above,
Where the angels soon will bear you,
To the realms of endless love.

DIED:—November 9th, 1865, from injury received from a fall, Mr. NIMROD KEMPER, at his residence in Marion county, Ind., in the seventy-seventh year of his age. Father Kemper united with the Old School Baptists at Bryan's Station, Ky., and was baptized by Elder Ambrose Dudley when about twenty years of age; lived an orderly and upright member up to the time of his death. A great portion of the time he served the church to which he belonged as moderator. His hospitality to the saints has endeared him to many who had the privilege of sojourning with him for a time. He calmly awaited his departure, trusting in God, who had been his solace through many an earthly conflict. In his demise, his surviving companion has lost a precious husband, his children a kind father, the community an honored and worthy citizen, and the church an upright and exemplary member.

ALSO,

DIED:—On the 16th day of December, 1865, Mr. Wm. M. KEMPER, son of Jackson A. Kemper and grandson of the subject of the above notice. His disease was congestion of the brain and lungs. He had entered only a few months in the twenty-fourth year of his age. He was from home, engaged in teaching school when taken sick. Being of a persevering disposition, he pursued his avocation much too long before he called for medical aid; he suddenly became prostrated and all the aid of friends and physicians was unavailing. Perhaps his departure is as much lamented as that of any young man in our community; for to know him was to love him. But we have reasons to believe that the Lord has taken this gem which bloomed only a short time in its loveliness to a clime more congenial. Notwithstanding his qualities that we esteem as noble, yet he realized the fact that he was of a depraved race, and a poor sinner. Led to trust in Christ alone for salvation, during his last illness he gave unmistakable evidence of a work of grace wrought upon his heart, which mitigates our sorrow much in our sad bereavement.

DIED:—At Wells, Me., Feb. 24, 1866, ELDER GEORGE BENNETT, aged 80 years. Brother Bennett was one of the members of the Old School Baptist church of North Berwick. He for the last fifteen years has not been able to get from home but a little, on account of indisposition, and of course has not been able to preach within that time but a few times, but he has now gone to rest where the wicked cease from troubling, and the weary are forever at rest. He has left his aged companion and others to mourn.

WILLIAM QUINT.

NORTH BERWICK, Me., March 12, 1866.

ELDER BEEBE:—Please publish the obituary of my husband, NATHANIAL MONROE, who died at his residence in Logan county, Ohio, September 18, 1865, of consumption. The deceased was born in Culpepper Co., Va., and emigrated to Ohio in 1833. The deceased was aged 75 years, and five months. He has been a member of the Baptist church about thirty years. He lived a consistent member, and died reconciled to the will of the Lord. May our loss be his gain.

CATHARINE MONROE.

BROTHER BEEBE:—Please publish the death of my nephew, THEODORE P. SCOTT, son of James and Eliza Scott, who died March 21, 1866, near Buffalo, Guernsey Co., Ohio, aged 13 years. His disease was spotted fever. He was taken sick on Wednesday, in the fore part of the day, and died the same night. He has left a number of friends to mourn his loss, but we hope their loss is his gain.

ANNA WHITE.

If we have remissions of sins, it is through the blood of Christ; if we have a title to an immortal inheritance, it is through his life; if we rejoice in hope of everlasting glory, it is because he has entered that glory for us. The presence, the favor of Christ, constitutes the daylight of the christian, in which he walks, and to which he works.—*Bishop Hall.*

Associational Meetings.

The Baltimore Old School Baptist Association will meet with the church at Black Rock, Baltimore county, Md., commencing on Wednesday before the third Sunday in May, 1866, and continue three days. Brethren from the South and West will take the most convenient routes to Baltimore City, Md., and on Tuesday, May 15th, take the cars at Culvert Station, at 3 o'clock, p. m., to Cockeysville, about fifteen miles from Baltimore, at which they arrive about 4 o'clock, p. m. Those coming from the North, by the Northern Central Railway, will also stop at Cockeysville, until the train arrives there from Baltimore. There will be ample provision made to convey all the friends to the vicinity of the meeting. In behalf of the church at Black Rock, a cordial invitation is extended to all brethren and friends to attend the meeting who can consistently do so, especially the ministering brethren.

WILLIAM J. PURINGTON.

DELAWARE.—The Delaware Association will convene at Loudon Tract, Chester Co., Pa., on Wednesday, May 23d, at 11 o'clock, a. m., that being the Wednesday before the last Sunday in May, 1866, and the meeting to be continued three days.

Brethren coming from the North or South will be met on Tuesday, the day before the association, in the morning trains at New Ark Station, on the Philadelphia, Wilmington and Baltimore Rail Road. In behalf of the church, I affectionately invite brethren, sisters and friends to come to our houses and homes and partake of such as we have. We would like to see a goodly number of our ministering brethren with us.

JOSIAH W. DANCE.

DELAWARE RIVER.—The Delaware River Association will be held with the 2d Hopewell church, at Harbertown, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1866, at 10 o'clock, a. m., and continue three days.

WARWICK.—The Warwick Association will meet with the Middletown and Walkill church, in Orange Co., N. Y., on Wednesday, June 9, 1866 at 10 o'clock, a. m., and continue three days.

Brethren and friends coming by the Erie Railway will leave the cars at Middletown, in the vicinity of the meeting.

CHEMUNG.—The Chemung Association will be held with the church at Burdett, Schuylers Co., N. Y., to begin at 10 o'clock, a. m., on Saturday before the third Sunday in June, and continue until the Monday evening following.

CONFERENCE.—The Old School Baptist Conference of Western New York will meet with the brethren at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the meeting of the Chemung Association, which will be on the 20th and 21st days of June, 1866, to commence at 10 o'clock, a. m. Those who come by Rail Road will be met on Tuesday, the 19th, at Blood's Station, on the Buffalo, Rochester and Corning branch of the Erie Railway, and conveyed about 7 miles to the meeting.

The Sandusky Old School Baptist Association will meet, if the Lord will, with the Van Buren church, Hancock county, Ohio, on Friday before the second Sunday in June, 1866, where we wish to see a goodly number of brethren and sisters, especially brethren in the ministry. Come brethren from the East and the West, from the North and the South, for we are all one in Christ our Lord. Those that will come by cars can come from Fremont to Findly, and from Corey, on the Sandusky, Dayton and Cincinnati Railway, to the same place, on Thursday before, and call on Samuel Spitzer, in town.

LEWIS SEITZ.

ERIE RAILWAY

GREAT BROAD GAUGE DOUBLE TRACK ROUTE

BETWEEN THE ATLANTIC CITIES AND THE

West, Northwest, South And Southwest.

FOUR EXPRESS TRAINS DAILY

400 MILES WITHOUT CHANGE OF COACHES

BETWEEN

NEW YORK & DUNKIRK, BUFFALO,
SALAMANCA AND ROCHESTER.

Abstract of Time Table Adopted November 20, 1865.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT
FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.00 A. M. DAY EXPRESS, Daily (except Sun-
days,) through without change of Coaches,
arriving in Buffalo 11.58 P. M., Rochester 10.42
P. M., Salamanca 11.33 P. M., and Dunkirk 1.48
A. M., connecting at Buffalo with the Lake Shore
and Grand Trunk Railways, and at Salamanca
with the Atlantic and Great Western Railway
for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for
Oisville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sun-
days excepted,) through without change, stop-
ping at all principal Stations, and reaching Buf-
falo at 6.12 A. M., Salamanca 6.00 A. M., and Dun-
kirk 8.14 A. M., making direct connection with
Trains on Lake Shore and Atlantic and Great
Western Railways for points West and South.

4.00 P. M. WAY TRAIN, Daily (Sundays except-
ed,) for Newburgh, Warwick, Port Jervis, and
intermediate Stations.

5.00 P. M. NIGHT EXPRESS, Daily (except
Saturdays and Sundays,) for Salamanca, Dun-
kirk and Buffalo, through without change of
Coaches, reaching Salamanca at 1.25 P. M.,
Buffalo 1.45 P. M., and Dunkirk 3.20 P. M., making
direct connections with Atlantic and Great West-
ern, Lake Shore and Grand Trunk Railways for
all points West and South-West.

5.30 P. M. WAY TRAIN, Daily (Sundays except-
ed,) for Suffern, and intermediate Stations.

6.00 P. M. LIGHTNING EXPRESS, to Buffalo
and Rochester, Daily, and to Dunkirk and Sala-
manca, Daily (except Saturdays,) through with-
out change of Coaches, arriving in Rochester
12.15 P. M., Buffalo 1.45 P. M., Salamanca 1.25
P. M., and Dunkirk 3.20 P. M., making direct con-
nections with Atlantic and Great Western, Lake
Shore and Grand Trunk Railways, for all points
West and South.

8.00 P. M. Through EMIGRANT TRAIN, Daily,
without change of cars to Buffalo, Salamanca
and Dunkirk, connecting with all Western
Lines, and forming by far the most comfort-
able and desirable Route for the Western Emi-
grant.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York
Time from Depot Cor. Exchange and Michigan
Streets:

5.00 A. M. NEW YORK DAY EXPRESS, from
Buffalo (Sundays excepted.) Arrives in New
York at 10.20 P. M. Connects at Great Bend
with Delaware, Lackawanna and Western Rail-
road for Philadelphia, Baltimore, Washington,
and points South.

8.35 A. M. EXPRESS MAIL, via Avon and Hor-
nellsville Daily (except Sundays.) Arrives in
New York at 7.00 A. M. Connects at Elmira
with Williamsport and Elmira Railroad for Har-
risburg, Philadelphia, Baltimore, Washington
and points South.

6.05 P. M. NEW YORK NIGHT EXPRESS, from
Buffalo daily. Arrives in New York at 11.50
A. M.

10.45 P. M. CINCINNATI EXPRESS, from Buffalo
Daily (except Sundays.) Arrives in New York
at 4.15 P. M. Connects at Elmira with Williams-
port and Elmira Railroad; at Great Bend with
Delaware, Lackawanna and Western Railroad,
and at New York with Afternoon Trains and
Steamers for Boston and New England Cities.

Only One Train East on Sunday, leaving Buffalo
at 6.05 P. M., and reaching New York at 11.50
A. M., in advance of all other routes.

FROM DUNKIRK AND SALAMANCA—Trains
will leave by New York Time from Union De-
pots:

5.31 A. M. NEW YORK DAY EXPRESS, from
Salamanca, Daily (except Sundays.) Intersects
at Hornellsville with the 5.00 A. M. Day Express
from Buffalo, and arrives in New York at 10.30
P. M.

7.00 A. M. EXPRESS MAIL, from Dunkirk
Daily (except Sundays.) Stops at Salamanca
9.25 A. M., and connects at Hornellsville and
Corning with the 8.35 A. M. Express Mail from
Buffalo, and arrives in New York at 7.00 A. M.

4.20 P. M. NEW YORK NIGHT EXPRESS, from
Dunkirk, Daily (except Sundays.) Stops at
Salamanca 7.00 P. M., and arrives in New York
at 12.50 P. M., connecting with Afternoon Trains
and Steamers for Boston and New England
Cities.

6.10 P. M. ACCOMMODATION TRAIN, from
Dunkirk, Daily (except Sundays.) Stops at
Salamanca 9.25 P. M., and intersects at Hornell-
sville with 10.45 P. M. Cincinnati Express from
Buffalo, and arrives in New York at 4.15 P. M.

FROM ROCHESTER—Will leave by New York
Time from Genesee Valley Depot.

6.15 A. M. NEW YORK DAY EXPRESS, Daily
[except Sundays.] Intersects at Corning with
the 5.00 A. M. Day Express from Buffalo, and
arrives in New York at 10.20 P. M.

10.25 A. M. EXPRESS MAIL, Daily [except Sun-
days.] Intersects at Corning with 8.35 A. M.
Express Mail from Buffalo, and arrives in New
York at 7.00 A. M.

6.45 P. M. NEW YORK NIGHT EXPRESS, Daily.
Intersects at Corning with the 6.05 P. M. Night
Express from Buffalo, and arrives in New York
at 11.50 A. M.

THE BEST VENTILATED AND MOST LUXURIOUS
SLEEPING COACHES IN THE WORLD—
accompany all night trains on this Railway.

BAGGAGE CHECKED THROUGH.
And fare always as low as by any other Route.

ASK FOR TICKETS VIA ERIE RAILWAY.

To be obtained at all Principal Ticket Offices.
H. RIDDLE, WM. R. BARR,
Gen'l Sup't. Gen'l Pass. Ag't.

AGENTS.—We have formerly occupied a column
of our last page with a published list of agents for
our paper, which publication we have thought
best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in
making up lists of subscribers, forwarding pay-
ments, &c., because their names were not on the
published list. Whereas, all who will make up
orders and remit payments are requested to do so.
2. Because our list unavoidably becomes con-
fused by death, removals, and other causes.
3. We wish to fill up our sheet with that which
will be of more general interest to all our readers.
4. It is not necessary. We hope all our breth-
ren will interest themselves in increasing our cir-
culation, collecting and remitting payments, &c.

[Ed.]

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND
CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a
strict observance of the following rules:

1. All new subscribers will please write their
names, and the name of their Post Office, County,
and State, as plainly as possible.
2. Old subscribers, who wish their subscription
discontinued, will state distinctly the Post Office,
County, and State, at which they have received
their paper formerly, and see that their subscrip-
tion is all paid up.
3. Those who wish to have their address changed
from one Post Office to another, will be care-
ful to tell us the name of the office from which,
as well as that to which, they desire it changed.
4. Those who send payments for their subscrip-
tion, should, in all cases, give their Post Office
address.
5. Agents, and all others, who forward pay-
ments for others, should state distinctly the name,
and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and
the Western State Banks, are uncurren here, our
friends will oblige us by sending United States
"Greenbacks," or Canada notes, if they can not
send gold.

A strict compliance with the above rules, will
greatly oblige us, and enable us, with the greater
accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice
to the contrary, are considered as wishing to con-
tinue their subscriptions.
2. If subscribers order the discontinuance of
their papers, publishers may continue to send
them until all sums due are paid.
3. If subscribers neglect or refuse to take their
papers from the office to which they are directed,
they are held responsible until they have paid
what is due, and order their papers discontinued.
4. If subscribers remove to other places with-
out informing the publisher, and the paper is sent
to the former direction, they are held responsible.
5. The law declares that any person to whom a
periodical is sent, is responsible for payment if he
receives the paper, or makes any use of it; even
if he has never subscribed for it, or has ordered it
stopped. His duty in such a case is, not to take
the paper from the office, and to notify the pub-
lisher that he does not wish it.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed
and directed, Middletown, Orange County, N. Y.

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amount, on making their case known to us, will
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Pharisaic Puritans to America—an account of their
persecutions of Baptists, Quakers, Catholics and
other Dissenters in New England, the Blue Laws
and Witchcraft—Persecutions of Dissenters from
the State Religion in Virginia prior to the Revolu-
tion of 1776—the severance of Church and State
at the formation of the United States Government
opposed by the popular clergy of that day—their
efforts, and those of their progeny, to restore
political power to the clergy, by an attempted
union of Church and State—the Constitution of
the United States and of most of the States, in the
way, and the consequent conspiracy of the clergy
to overthrow our former happy system of free
government—the various means employed from the
first perversion of Sunday Schools, and the
Anti-Sunday Mail movement, down to the seizure
and subversion of the common schools, academies
and colleges, from institutions of learning to en-
gines of ignorance for the enslavement of the
minds of the rising generations to the degrading
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hingism, Abolitionism, and the various other fanat-
icisms of Priestcraft.

All should subscribe who wish to acquaint
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with arguments to oppose Puritanic Priestcraft,
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the most terrible sectional war, and threatens to
follow it with a sectarian crusade far more awful,
unless arrested by the dissemination of documents
exposing its character and objects, such as the
author has sought to make this history useful in
accomplishing. Priestcraft is therein proved to
be alike antagonistic to the true Christian religion,
popular liberty, and the public peace and pros-
perity; and the political clergy are also proven
to be the servants of Satan, instead of ministers
of the Prince of Peace, and their influence
"evil, and only evil continually." Patriots will
find a perusal of its pages of great advantage
in enabling them to fight the hydra-headed mon-
ster that must be slain before we can hope for
peace and a restoration of civil and religious lib-
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This history will also soon be published in book
form, with paper covers, at \$1, and in good cloth
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have a copy, and after reading lead to his friends
and neighbors.

All Editors publishing this advertisement, inclu-
ding this paragraph, will receive a copy of the
Banner of Liberty containing the entire History,
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THE BAPTIST HYMN BOOK.—We are
now ready to supply all orders for our new
selection of Hymns. We have already disposed
of more than 9,000 copies; and we intend to keep
a constant supply on hand, in all the variety of
binding, on the following Cash Terms: In sub-
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Turkey morocco, elegant style, single copies,
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Best quality of morocco, single copies, Two Dol-
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M. B.—The above prices will still be received,
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But in the depreciated currency of the United
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to the foregoing prices in gold. As in the
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The undersigned, having purchased of his widow
the sole right to make and vend Dr. H. A. Horton's
Celebrated Miasma Antidote, will keep a supply
of it on hand, and be ready to supply all orders
promptly.

Price.—Per single bottle \$2.00. Single bottle,
put up in tin case and forward by mail, \$2.50—the
extra fifty cents being required to pre-pay post-
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by express, for \$20.00—exclusive of expressage.
A liberal discount to those who purchase by the
quantity to sell again. Printed directions for
using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know
how much good your Miasma Antidote does me,
and two others, last summer, by preventing the
ague. I worked, all the summer, at a saw mill in
the Missouri River bottom. All the hands were
sick with the ague, and so was every body around.
I got some of your medicine, and myself and two
others took it, according to the directions, and felt
nothing like the ague all the while we were there
—on the contrary, we enjoyed better health than
was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all
the fall, with the ague. A druggist was owing me,
and I took my pay out in fever and ague medicine.
I got almost all kinds, and none seemed to do me
any good. At last I got a bottle of your medicine
and it helped me very much. I have used up, now,
almost two bottles, and I am satisfied that I am as
well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. F. A. HORTON—Dear Sir:—Myself and three
children had the fever and ague for over two
months, and one bottle of your medicine cured us
all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled
with what the doctors call a liver complaint for
several years. At times I have had so much dis-
tress that I thought I could not live. Doctoring
did not seem to do me any good, so I gave up in
despair; but, last summer, I got a bottle of your
medicine, because you had been recommended as
so good a physician. It did me so much good that
I tried another bottle, and now I am on the third,
and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma
Antidote as high as you please, for it will bear it.
I am satisfied that it broke up the bilious fever on
me, and I have used it for breaking up the same
fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical ed-
ucation in the best schools in the land, and has had
a great deal of experience in the practice of his
profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study
or a long time, and his remedy can be implicitly
relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most re-
liable and skillful physicians in the west; but his
reputation as a surgeon is unsurpassed. Anything
that he may recommend, may be used with confi-
dence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., APRIL 15, 1866.

NO. 8.

Correspondence of the Signs of the Times.

BERLIN, Worcester Co., Md., March, 1866.

DEAR BROTHER BEEBE:—I have frequently thought of trying to write out something of the Lord's dealings with me, in bringing me, I humbly trust, out of darkness into the glorious light and liberty of his dear children; and something near two years ago I undertook to do so, but feeling it would not be edifying to any one, I have never shown it. I have read a great many of the experiences of the Lord's people, in the "Signs of the Times," a large majority of whom can name the very day and hour of their deliverance, and can speak of the heavenly, transporting joy, by which they were carried above this earth, and all its surroundings, and of what a glorious view they had of Christ, as an all-sufficient Savior. In reading these, how my soul has longed for such an experience. How dark, gloomy and uncertain mine has always appeared, compared with others; so much so, that I have shrank from giving it to the public. And I should, perhaps, have adhered to this determination but for a circumstance I will now relate. On the last day of the Delaware River Association at Kingwood, after the meeting had closed, and I was slowly leaving the house, where for three days I had been so edified and comforted, a lady, an entire stranger to me, whether a member of the church or not I cannot say, with tears in her eyes, took my hand, and asked me if I ever wrote for the "Signs of the Times." I told her I had some times tried to do so. Said she, "I wish you would write your experience." Since then I have not been able to get rid of the desire to comply with her request. I have no idea that anything I have to say may prove edifying or comforting to God's people, but as the brethren have given me their confidence and fellowship, it is perhaps due to them, that I should tell them something of the reason for the hope that is within me, so that they may judge whether I have any claim to the fellowship which they have extended to me, who, if I am one of the Lord's people, am the least of all.

I was born on the 19th day of March, 1819, in Worcester county, Md. My father and mother were poor, but honest and industrious; I was the oldest of seven children, all now living. The first event of a religious character I can remember, was the conversion and baptism of my father and mother, Elder Warner Staton. I think I was then about five years old. I remember on meeting my father one morning, he was in great distress, which continued, I think, for several days, during which time Elder Henry Johnson preached at our house. Shortly after this, on rising from my bed one morning, and coming out of my room, I

met my father, who seemed to be very happy, while tears of joy were rolling down his cheeks. He caught me in his arms, and said something about a home in heaven, and his dear boy, and that we should live up in the bright skies with Christ. Young as I was, this made an impression on my mind which has never been erased. Shortly after this, on a Sunday, my father and mother both went away and left me at home with a colored boy, and were absent pretty much all day, and the colored boy told me they were gone to be baptized. I remember a great change in my father after this, in the company he had to visit him at his house. On Sunday, instead of remaining at home as formerly, he went to meeting. I grew up believing my father and mother were christians, that I was a sinner, and if I should ever be a christian I must undergo some great change like that of my father's; that I must be for a while in great distress about my sins, and then the Lord would have mercy upon me, and I should all at once behold a great light, and should know my sins to be forgiven, as well as I should know the bright sunshine from the darkest night. Up to my nineteenth year I remained at home with my father, and was in the habit of hearing baptist preaching, he having been ordained to the work of the ministry some years after he united with the church. I professed to believe in predestination and election, and baptism by immersion, but I can see now that I did not believe all I professed, for I believed I could be a christian whenever I set about it in earnest. All I had to do was to pray to the Lord, and he would convert my soul. And I thought when I should be grown and married, and settled down in the world, I would then set about the work, and soon accomplish it. When I was nineteen years of age I left my father's house in the country, and went to reside in the county town, where I formed new habits and associations. There was no Baptist church near the place, and I attended the Episcopal, Presbyterian, and Methodist meetings, as my fancy led me. I grew more hardened and more careless about religion. After about two years I came to reside in another village, in the same county where I now live, when I was drawn into idle and dissolute company, and a careless indifference about my soul. I finally married and went into the business of keeping a hotel, which business I followed for about eleven years, all the time, if possible, growing more hardened in sin. True, the thoughts of hell would sometimes intrude upon my mind, and when one after another of my companions would die, I would resolve to leave off some of my most glaring sins; and that some time, if the Lord would spare me, I would set about the salvation of my

soul, and had no doubt I could accomplish it whenever I should set about it; but I could not leave my worldly pleasures, and my worldly companions to do so then. So time wore on. During this time I lost a step-daughter, very dear to me, and also my father died, after a lingering illness of over a year. My grief was very sincere, and many were the resolves I made to go about the work of my soul's salvation; but I failed to carry out my resolutions. I resolved to give up the hotel business and remove to the City of Baltimore, which I did, and entered into a commercial house as clerk, where I remained for four years. During this period, death again entered my dwelling, and took from me my wife. It then seemed to me that all my earthly prospects were blasted. I was in utter despair. I thought the Lord was sending his judgments upon me for my wickedness. I determined to leave the city, and at the end of that year returned to the place where I now reside, where I had spent five years of my early manhood, and where I married my wife. Gradually all serious thoughts of religion seemed to leave me. After living a widower about two and a half years, I married my present wife, who, together with her mother, were members of the Old School Presbyterian church. I attended their meetings with my wife, but without feeling any particular interest. I seemed to have a careless indifference about my soul, or what was to become of it. One night, after supper was over, my wife handed me a book, and said she had met with it at a neighbors and had borrowed it, thinking I might like to read it. I found it to be a volume of Spurgeon's sermons. Having read a few years before, what a sensation he was making in London, and always having a passion for reading eloquent speeches, on any subject, I commenced reading and found my mind carried away very much with his style, and in some passages he seemed to put the doctrine of salvation by grace in a light I had never viewed it before. I found myself growing more interested in the subject of religion, and particularly in the doctrine of sovereign grace. One evening my wife's mother was spending the evening with us, and I had been reading one of Spurgeon's sermons. I accompanied her home. On the way she introduced the subject of religion, and I think asked me some questions about my father. I told her of his death, and of the last words he spoke, which were, "Give God all the glory." When I parted with her at the gate, she said, "I hope his son may be like he was." Had a dagger been thrust into my heart by an assassin, it seemed to me I could not have been more astounded. I could barely say, Good-night, and started for home. Something seemed to say, your father was a christian and is

gone to heaven, but you must be damned, you are such a sinner, and have lived so long in sin God's grace cannot reach your case; there is nothing left for you but eternal death; where God and Christ is you never can come. O what horrors seemed to seize my soul. Turn which way I would I seemed to meet the face of an angry God, saying, "Depart from me into everlasting fire, prepared for the devil and his angels." My wife, as we were about to retire, asked me what was the matter. I told her nothing. But she insisted something dreadful had happened to me, for she never saw me look so before. I tried to put her off, but she insisted on knowing what was the matter, when I was reluctantly compelled to tell her I was a sinner against God, and I was doomed to suffer the pains of an eternal hell, or some such words. She burst into tears; she told me to pray. I told her I could not. I knelt down with her, however, and tried to pray, but the very air seemed black with the wrath of God. I thought God could have mercy on every one else, but not on me; that I was too great a sinner. I sought among all my acquaintances, to try to find one as old in sin as I was, who had ever obtained mercy. I searched all the books I could lay my hands on for a case such as mine, but the search was fruitless. This state of mind continued for several weeks, during which time I was hardly competent to attend to any worldly business. During this time the Presbyterians held a protracted meeting. I attended regularly, hoping and praying that I might hear something that would relieve my troubled mind. Their preachers talked with me, and exhorted me to believe in Christ; but I could as soon have raised a mountain; I wanted to believe, but I could not. I would have given the world, had I possessed it, for faith to believe. I read the scriptures, but they contained no comfort for me. I tried to pray, but it seemed my prayers did not reach so high as my head. After several weeks, I know not how long, and when I had well-nigh given up all hope and settled down into the prison-house of despair, and had come to the conclusion that I must be lost, and it was no use for me to pray, that my prayers were sinful and an abomination in the sight of God, for I acknowledged God was just, that he could not be just unless my soul was sent to hell; yet my prayer was, if there was any way that I could be saved that he would save me, for I was not willing to go to hell, yet I could see no way of escape. I thought I would go into company and try to shake off all thoughts of religion; but the world had lost all its charms. I neither belonged to the world nor the church; I was an outcast. The thought occurred to me if I gave up all hope of salvation through Christ, where should I

go? I thought of Queen Esther; I could but perish, and if I must perish, I would perish at the feet of Jesus; I would perish crying for mercy; when, I can hardly tell how, I found I was entertaining some small hope that God had pardoned my sins, for what Christ had done for one, I began to see, that God could vindicate his justice and save a sinner, vile as he might be, through the perfect obedience of Christ. I then began to think of the sufferings of our blessed Savior, his bloody sweat, his crucifixion on Calvary; the whole plan of salvation through Christ seemed to be gradually unfolding itself to my astonished vision. I thought I could see the dear Redeemer, bearing all the penalty due to my sins in his own body on the cross. I felt a love unutterable spring up in my heart for him who had done all this for me, while I had been such a wretched, miserable sinner against him. Yet I had my doubts about whether I had been pardoned, but I saw it was not impossible. Yet I did not feel that terrible weight of guilt on my soul that I had felt for weeks before, nor can I tell the day nor the hour when these pleasant views of salvation by sovereign grace first entered my heart. I did not believe I had been born again, but I began to entertain a hope that I should be. I did not feel such distress as I had felt, nor yet such happiness as I desired to feel, and thought I should feel when I was born again. I had not felt that joy and happiness which I thought my father felt on that memorable morning which I named above. If this was conversion, it was very different from what I had pictured out in my mind, and yet the fear of hell had passed away from me; I loved the Lord and loved his people. I found myself more cheerful, went about my work with a lighter heart, yet I longed for some brighter evidence of my acceptance. I thought this could not be conversion, and yet, when I asked myself the question, what would you take for the hope that is in you? I was forced to acknowledge ten thousand worlds like this could not purchase it from me. Shortly after this I went to the city of Baltimore to purchase goods. I was for two or three days immersed in business, and thought but little on the subject of my salvation. After I had finished my business, and taken my ticket on the cars for home, I began to think of how thoughtlessly I had been spending the last few days; how the business of this present world had entirely engrossed my thoughts, to the exclusion of my eternal interests. The thought like a thunder-bolt darted into my mind, that I was self-deceived, that no change of heart had ever taken place in me, and I was doomed to eternal destruction. O, how miserable I felt. I was not willing to be doomed, but I saw no help for it. I did not want to recognize or speak to any one. I arrived at Wilmington, Del., where I spent a miserable night, and next morning took the cars for home, feeling, I think, very much like a criminal going to the gallows. All hope of pardon seemed to have left me, when I remembered to have purchased, in Baltimore, among a lot of school-books, a volume of Spurgeon's Sermons, and that I had it in my traveling-bag at my feet. I wanted something to divert my mind and took it out, opened the book and found a sermon

headed "The new Heart." I read the sermon through till I came to the closing paragraph. He asks the question, "Who of you, my hearers, have this new heart?" He then said, "who of you desire, with all your soul, that God would give you this new heart? If this is the desire of your soul, let me tell you, you already have it. You never had this desire by nature. If you have this desire, God has given it to you, and it is proof that you already have what you desire." O, how my heart leaped for joy. If this is true I am happy, for I know I would give worlds, if I possessed them, to know I had been born again. I knew I did desire it above all other things. O how anxious I was to find out the truth of this doctrine, yet my heart told me this must be so, for I well remembered the time when I had no such desire. I felt my hope in Christ spring up anew, and from that day to this I have never been entirely without hope. Sometimes, indeed, it has been very small, but I have never seen the time I would have parted with it for ten thousand worlds like this. Soon after this I began to feel it my duty to follow my blessed Savior in the ordinance of baptism. There were two Old School Baptist Churches within ten miles of me, but neither of them had a pastor, and very seldom any preaching. There was no Old School Baptist within many miles of me, yet I thought they were the people I wanted to unite with, if they would have me. There was then only three preachers belonging to the Salisbury Association, two of whom died soon after. For several months I went on in this way, hoping, but often doubting. The corruptions of my wicked heart would be showing themselves in my daily life and conversation to such an extent, that I would often wonder whether I had really been born again. The 1033d hymn of Beebe's collection will describe my feelings during this time, and up to the present, better than I can. I had lost sight of the meeting of the Salisbury Association until on Friday night before it was to meet on Saturday, October, 1862, my brother returned from Baltimore, and told me he saw several of the preachers on the cars, coming down to attend the association at Little Creek. I felt a great desire to go a distance of some thirty miles. I wanted to hear them preach, and hoped some opportunity might offer for me to come before the church for baptism, but doubted whether I should be recognized; but I felt I could go nowhere else. I arrived at the meeting on Sunday. The preaching exactly suited my case; it was all of salvation by grace. I longed for an opportunity to talk with some of the preachers. I had known Elder Barton when I was a boy, and I ventured to ask him if he was going to Laurel that night. He told me he was. I told him I wanted to have some talk with him. I went, but it came on to rain very hard, and Elder Barton did not get there; I, however, met with Elders Beebe and Harding. On the next day it rained so we did not get to meeting. I thought I could not name my wishes to Elders Beebe and Harding, but as they were going to Salisbury, it seemed to me I could not leave them without telling them my feelings, so I went on with them to Salisbury, and that night broke my mind to Elder Hard-

ing, who, together with Elder Beebe, Sister Parsons and some others, heard my story and appointed a meeting with the Salisbury church, to hear my experience, and I was baptized by Elder Harding in October, 1862; and I can say to-day, by the grace of God I am what I am. I have passed through many trials and sore temptations, through all of which I have been sustained, and the worst enemy, and one that gives me more trouble than all the others, is my own wicked, deceitful, corrupt heart. I sometimes seem to have a short respite from Satan and the world, and think I will have a few hours of religious meditation and heavenly comfort; but this old man of sin will go with me into my most silent retreat, and what a sad time I have with him. And now, my dear brother, I have tried, in a weak and blundering way, to tell something of my experience. Was there ever a child of God who had such a poor one? Should this ever meet the eye of the one who made the request, I feel sure she will be disappointed, and you, my brethren and sisters, I fear will come to the conclusion that I have never been born again, and do not deserve a place or a name among you. All I can say is, I have often thought so myself; but with Ruth I must say, "Entreat me not to leave thee, nor to return from following after thee, for thy people shall be my people, and thy God my God."

G. W. STATON.

HARDINSBURGH, Ind., April 3d, 1866.

DEAR BROTHER BEEBE:—I have always read the "Signs of the Times" with the greatest pleasure. As the gentle refreshing dew falls upon the drooping flower, so have sweet words fallen from the pens of dear brethren and sisters upon my weary, careworn heart, reviving and purifying it, and enabling me to bear the burdens and trials of life with less murmuring and repining, feeling that mine is not an isolated case, that others have drank deeply of life's bitter cup. I have shed tears of joy and sorrow while reading communications from sister Bessie Durand, Mary J. Eddy and others of the dear sisters, whose little barks have been driven by adverse winds in dark and turbulent waters, but the disappointments of life, have only caused them to lean with more confidence on the strong arm of him who will never forsake those who put their trust in him. Human life is checkered at best, joy and grief alternately presides, but those who can see the hand of God employed in all events, are happy. My little bark has not glided over the sea of life without contending with some heavy billows, and plunging in seas of troubled waters, and, I have often thought, came well-nigh being stranded, but a kind Providence has ever been mindful of me when I have been ready to give up all for lost; then would he light up my pathway with his genial smiles, causing me to feel that all of earth will fade away while he endureth forever.

Life is full of oppositions and trials. Job never exhibited such sublime qualities as when in the height of his suffering, in the crucible of trial he said "Though he slay me, yet will I trust in him." Paul never gave such relief to the proportions and symmetry of his character as when, over a record of hunger, thirst, nakedness, imprisonment, perils by land and sea, and among false brethren, he exclaimed, "We suffer all things lest we hinder the gospel

of Christ." Affliction tries many of the dear saints in various forms. Sometimes it assumes the garb of poverty, as in the case of Lazarus, who sat at the rich man's gate. Poverty severely tests the strength of the good man's religious character, but as in the case of the pure gold in the crucible, it but reveals its intrinsic purity and beauty. Some of our best lessons are learned in the vale of poverty. Affliction not unfrequently assumes the form of bodily suffering. Some of the dear saints have known but little else than long years of suffering and pain. Why is this? Surely not because our beloved master has pleasure in such severe physical dispensations. Oh, no; his very nature, for God is love, forbids the idea. In such apparently harsh discipline he seeks their spiritual good; in fact, this is an evidence of his love, for whom the Lord loveth he chasteneth. Then, cheer up dear brothers and sisters, for our beloved master in heaven, who was himself made perfect through suffering, knows what is best for his children, hence in his providence he allows them to be afflicted. David acquired strength and purity from his affliction, for he says, "It is good for me that I have been afflicted, that I might learn thy statutes." Paul, when he thrice prayed that the thorn in the flesh might be removed, he heard the voice of infinite love whisper in his ear, "My grace is sufficient," and that was enough. If it, then, should be our lot to spend long nights and wearisome day's on beds of affliction, let us remember that such is the ordering of our heavenly Father to discipline our virtues and train our affections for that better world, where sorrow, pain and death never come. If, in the hour of pain, when the tempter would have us murmur and wish our sufferings less, let us remember the sufferings of our master in Gethsemane's garden, sweating great drops of blood for the sins of his people. Afflictions often come to us in sore bereavements, in the loss of near and dear friends. All other forms of afflictions seem less to our hearts than that which consigns our loved ones to the grave; it is in this department of affliction that I have been most sorely tried, having buried a fond and devoted husband, around whom my earliest and best affections clung with tenacity, and a precious little boy, with the flowers of three summers blooming o'er his head; but I have been enabled to kiss the rod that smote me, and say, not my will but thine be done. O, it is sweet thus to feel in dark hours of sore trial, and lean with confidence on the strong arm of him who says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." None save those watchers who have thrown thick clothing over the feet of some precious one, after they have become cold in the river Jordan, wiping the death sweat from the pale brow, bathing the parched lips, and watching the life breath come and go, until at last the words, *all is over* falls upon the ear, can tell with what bitterness it falls upon the heart. Alas, how many with me can respond, to bury one of our loved ones beneath the clouds of the valley is one of earth's severest trials.

Yet affliction, in some form, must needs come; so our kind Father above orders, and orders for our good, and dear Brother Beebe, I feel that if I can only be counted

worthy to suffer for *Christ's sake*, then all will be well; for if I know my own heart, I love my Master, I love his cause and I love his people, and greatly unworthy though I feel to be, yet there is nothing on this earth I so highly appreciate as a name and a place among the dear Old School Baptists, for I believe them to be the people of God.

Freely do I admit, dear Brother Beebe, that I am a poor sinner, and too far from being like my blessed master; yet I do feel that Christ is very *near* and *dear* to me, and I would that I could love him more fervently, and serve him more zealously; but with deep contrition of heart I must confess,

"That what I desire, I can't attain,
From what I hate, I can't refrain."

On this account, I often feel weary and faint by the way, and am made to sigh for sweet peaceful rest. With me there are times, Brother Beebe, when all this world looks chilly and drear, and like wintry winds, moaning fitfully among the forest trees, my heart is stirred as by a melancholy discordant dirge. Time when my spirit longs to be freed from its cold, dark, uncongenial cell, and yearns with upheaving sighs for the joyous light of home; for the blessed sunshine and genial warmth of the city of God, where the inhabitants shall no more say I am sick, and the nations that dwell therein shall be forgiven their iniquities. Ah, it is a lamentable truth, that few, very few seem to have their faces turned Zionward, but many, I do believe, of God's own elect are fanatized with the glitters of that city, whose shining pinnacles, and burnished parapets are sparkling and beckoning ever, before the rapt gaze of those who pant to reach its portals.

The city of Gold. Do they dream that its bright turrets and massive arches are all unmixed with the dross of folly, the dust of grief? Do they think those gorgeous walls conceal no sackcloth and ashes, for those who covet their imagined treasures? Ah, there is no mansion on this broad earth, where the reaper does not come; no palace where jewels can be stored, the hand of time cannot demolish. And some, indeed, have forgotten their first love, and turned from the worship of the true and living God, to seek for worldly wisdom, are toiling up the steep of knowledge, and turning their eyes, when the body faints, to the gorgeous temple far up above the rugged crags of doubt and difficulty, whose walls are scarred with tokens of old wars, and flaming with names carved through earnest determination by what the world calls great of all ages; and, what if they reach this goal, what if earth's millions should bow at the shrine of their genius, and vainly grope for the keys to mysteries which they have solved. Many of the massive stones which once formed the coveted summit of that temple have, little by little, crumbled away, and the names inscribed upon them have sunk in the sea of oblivion. Alas, that the *christian* should be allured by the gaudy glittering flowers of pomp and pride, for the cypress of disappointment lurks beneath the most gorgeous flowers; the bubbles, as they grasp them, will dissolve in vapid air; the draught they quaff, intoxicating at first, is tainted with the dregs of remorse from the bottom of the deceitful fountain of

pleasure. Alas, that christians should seek the applause of men rather than God. O, I pray that I may be kept in the footsteps of my master, even though my proud heart be humbled by afflictions chastening rod. O, it sometimes gives me encouragement and consolation to think, that ere long, notwithstanding the moaning winds, chilling storms, and conflicting elements of this uncongenial world, that I will reach the world so bright and joyous; that so soon as I enter I will be enraptured with the holy peace, sweet concord, complete harmony, and perfect love, which there reigns universal. O, to think that I shall ere long escape from all the abominations of proud and wicked Babylon, from the horrors of war, plague of sin, terrors of death, and from my own *corrupt nature*, and be admitted in HEAVEN, where God our Savior is, and where none but loving, happy kindred spirits dwell, *all the dear kindred of Christ.*

When I commenced this communication I thought I would give you a reason for the hope I entertain in the blood of a dear Savior, but my thoughts come faster than I could pen them on another subject. At some future time I will try, in my feeble way, to do so, submitting it with this at your disposal, earnestly soliciting an interest in your prayers with all the dear saints in the Lord; and may the close of your life glide smoothly on as doth the waters of the mighty deep when in a calm, is the fond prayer of your unworthy sister, in hope of a better world beyond the grave.

ENDEMIAL J. BURCH.

MACOMB McDONOUGH CO., III, April 5, 1866.

ELDER G. BEEBE.—*Dear Brother:*—The *Signs of the Times* for March 15th, (No. 6,) has just been received, and I see, on page 2d, a communication from brother J. B. Durand addressed to me, in which he alludes to some of my language found on page 35, No. 5. Brother Durand requests me to explain what I meant by the expressions alluded to, for the satisfaction of himself and other brethren and sisters. The language alluded to is as follows, viz: "I saw the Father and the Son descending gently from the East, sitting, as it were, on a seat of pure gold, and clothed with gold, and having golden crowns. The moment I beheld them I knew Jesus to be on the right hand of the Father, and both smiled with a heavenly smile; and when about down to the tops of the trees, they both spake and said to me, 'Come and live, believe and you shall be saved,' and then ascended up to heaven." The brother wants to know whether I saw these things with my *natural* eyes, and heard them with the *outward* ears? No, my brother, no! I did not wish to be so understood; and although similar language is used in holy writ, without explanation, yet, I thank the dear brother for calling my attention to it, that we, as the professed children of God, and the patrons of the *Signs of the Times*, may understand each other, and come to see eye to eye. When I wrote the communication alluded to, I was in the room where my family and other company were in conversation, and it did not occur to me that, in the use of the language quoted above, a misconception of its meaning might arise. I acknowledge that I often feel such a sense

of nothingness, such utter unworthiness, such a want of understanding in the things of God, and such poverty of speech, I should never attempt to speak or write for the instruction of God's children, still, such as I have I give them. By this time, I hope, brother Durand and others have read my communication in No. 6, where the language is more fully expressive of my intention in the preceding number; that it was by faith, I hope, I viewed the Savior. As it respects the reality of the revelation, the vision, the manifestation or the sight, that I saw on that memorable morning; whether it was fancy, imagination, a deception of the wicked one, or whether it was a living and gospel faith that beheld and laid hold of a reconciled and smiling Savior, I have often doubted, in my dark seasons and when my corruptions were made manifest. But one thing I know, that, in some sense, or some way, I beheld what I described—the Father and the Son—and in some sense heard them both speak, not in thunder tones, but in whispers of heavenly love that reached my inmost soul and at once made me free from my guilt. I was under no mental excitement at the time, other than a deep and feeling sense of my utter unfitness to live or to die, and that if I should be forever lost it were but just. I sometimes, my brother, hope that it was genuine, saving faith—the faith of God's elect, the gift of God, the operation of God, the fruit of the spirit—that saw these things which are invisible to natural eyes and natural men; hence I endure as "seeing him who is invisible," and look on things which are not seen.

I am led to believe, from both the scriptures and my own experience, that true religion is a revelation from God to the helpless sinner; that none can arrive at a true knowledge of themselves as sinners, or of God and his word, but through the quickening, teaching and revelation of his spirit. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "I thank thee, O Father, Lord of heaven and earth, that thou hast hid those things from the wise and prudent, and hast revealed them unto babes." "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit." "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." See Matt. xi. 27; xvi. 17; Luke x. 21; 1 Cor. ii. 10, 14; also i. 18, 23, 24; and ii. 11, 12; Luke xxiv. 25; Acts xvi. 14. Thus the scriptures teach clearly that no man can either know or appreciate the great truths of the gospel, or come savingly to the Lord Jesus, but through the teachings of the Spirit. "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3.

But it is not necessary that the sinner, in order to his enjoying a sense of forgiveness of sins and peace with God, should see such visions, and receive such revelations as Moses at the Mount, Ezekiel by the river Chebar, or John in the isle of Patmos; yet it is the same spirit that speaks to both prophets and apostles, and to all the body of Christ, from the least

to the greatest. "There is one body and one spirit, even as ye are called in one hope of your calling."—Eph. iv. 4. "The spirit of Christ was in the prophets."—1 Peter i. 11. And Paul says, "If any man have not the spirit of Christ, he is none of his."—Rom. viii. 9. As to the work of the spirit in the entire body of Christ, I refer the reader particularly to 1 Cor. 12th chapter.

But there is another question proposed by brother Durand, in reference to the language I used. "I saw the FATHER and the Son." The difficulty appears to be in reference to seeing the Father. I will relate the matter just as I saw it with the eyes of my understanding, or by the eye of faith. I saw two personages, sitting and descending as described, and they were precisely alike in appearance in all respects, and yet I recognized the exalted Savior as sitting on the right hand of the Father, and I understood, at the same instant, that it was through the mediation of Christ my sins were pardoned and God remained just. If my faith was at fault in seeing two personages, and recognizing one as the Father, I cannot help it nor alter it now; and on that soul-ravishing view hang all my hopes of a better world—all in the hands of a triune God. As to seeing the Father, who is a spirit, and whose presence fills immensity, whose centre is everywhere, and his circumference nowhere, I acknowledge that the very thought of describing the *modus* of his being and attributes, or of attempting to explain his character, causes me to shrink into nothingness and vanity. I shall only make a few remarks in reference to the matter of seeing him, and leave the subject to some of the brethren who have more light.

God has revealed himself to us through the holy scriptures, I understand, figuratively, as having a form with various members and parts; and in many places, it appears to me, in a sense distinct from the Son, who is the image of the invisible God. He is represented as having a head and hair, a face, a mouth, nostrils, eyes, lips, an arm, a heart, a bosom, hands, and feet, &c. Moses saw his back parts. John says, "No man hath seen God at any time," (John i. 18,) and it was said to Moses, "Thou canst not see my face; for there shall no man see me and live."—Exodus xxxiii. 20, 24. And yet old Jacob says, "I have seen God face to face, and my life is preserved."—Gen. xxxii. 30. In Exodus xxiv. 10, 11, it is said, "They saw the God of Israel; they saw God, and did eat and drink." In Judges xiii. 22; it is said, "Manoah said unto his wife, We shall surely die, because we have seen God." The prophet says, "I saw also the Lord sitting upon a throne, high and fitted up; mine eyes have seen the King, the Lord of hosts."—Isa. vi. 1, 5. See also, Dan. vii. 9, 13; John xii. 45, and xiv. 9.

I quote and cite these places for two reasons. First, to justify my own language, as to seeing God, with the eyes of my understanding; and second, to elicit an article from our beloved editor, or some other one, upon this subject, especially on John i. 18; and Gen. xxxii. 30. As for myself, a poor short-sighted creature, I feel to leave the space in our little paper to other brethren and sisters more capable of instructing. To you, brother Beebe, and all the readers of the *Signs*, I remain, in christian love, your brother,

I. N. VANMETER.

Concluded from page 51, Vol. 34.

What has so elated you, dear child? O sir, say you, "The Lord hath done great things for helpless sinners, and I trust, for me, whereof I am glad." "He brought me up also out of an horrible pit, and out of the miry clay, and set my feet upon a rock; and he hath put a new song in my mouth, even praise unto our God." But what is the cause of your joy? Why sir, I have, in the midst of my extremity, when my heart was cast down within me; and all hope of salvation seemed to have fled; I have been led to discover that "Christ is the end of the law for righteousness, to every one that believeth." I was crying awhile ago,

"O, could I but believe,
Then all would easy be;
I would, but cannot, Lord, relieve,
My help must come from thee."

And now my heart is filled with peace and joy in hearing Jesus say, "I am the way, and the truth, and the life; no man cometh to the Father but by me." And I am sure there is salvation in none other, "for there is none other name under heaven; given among men, whereby we must be saved." And now,

"Should worlds conspire to drive me thence,
Moveless and firm this heart should lie;
Resolved, for that's my last defence,
If I must perish, here to die."

But to return to the subject more immediately before me. "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after; and your Father, (O, the heavenly relation!) knoweth that ye have need of these things." "If ye then, being evil, know how to give good things unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "But rather seek ye the kingdom of God and his righteousness, and all these things shall be added unto you."

Here is something worthy of seeking after. The kingdom of God. The advancement of the interests of the kingdom of God, of which you are chosen, redeemed and regenerated subjects—that kingdom which shall be given to them for whom it is prepared. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Strive to enter in at the straight gate, for I say unto you, that many shall seek to enter in, and shall not be able." Why? Because they sought it not by faith. The "living in Jerusalem" are the subjects of this exhortation. They have to fight, to wrestle, and to "run the race that is set before them, with patience, looking unto Jesus, who is the author and the finisher of their faith." The subjects thus exhorted never thought of advancing themselves to a higher seat in heaven by paying twenty dollars, or any other sum, to the missionary, bible, tract, or any other society. "I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness."

In the time of greatest straits, when surrounded by enemies on every hand, too powerful to be resisted by mortals so feeble as we realize ourselves to be; our estimate of security is proportioned to the confidence we repose in the one making the promise. First, as to his ability to afford us the relief sought; and secondly, his willingness to afford relief. So far as relates to the first of these propositions,

christians, unless they are bewitched, have unshaken confidence in the power of the Lord Jesus to deliver. They remember that "all power in heaven, and earth, is committed unto him;" and that he has said, "I will work, and who shall let it; I open, and no man shutteth; I shut, and no man openeth." In a word, he is emphatically God Almighty.

With regard to the second proposition—the will—hear him: "Father, I will that they also whom thou hast given me be where I am, that they may behold my glory." Again, "Thou hast loved them as thou hast loved me, and thou lovedst me before the foundation of the world." They adopt the language of the Poet:

"All things on earth, and all in heaven,
On thy eternal will depend;
And all for greater good were given,
And all shall in thy glory end."

"Because I live ye shall live also." "I will never leave thee, nor forsake thee." "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins." "Behold I have created the smith that bloweth the coals in the fire; and that bringeth forth an instrument for his work, and I have created the waster to destroy. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." This is the heritage of the servants of the Lord, and "their righteousness is of me," saith the Lord. "For as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Then may you sing:

"Though hell may rage, and vent her spite,
Yet Christ will save his heart's delight."

"Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." "He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, and his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."—Isa. xxxiii. 16, 17.

"The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them."—Deut. xxxiii. 27.

"The name of the Lord is a strong tower; the righteous runneth into it and is safe."—Prov. xviii. 10.

I have said that Christ's flock, although numerous as the stars of the sky, or as the sands on the sea shore, are yet a little flock, compared to the universality of the first Adam's family. "Lord, are there few to be saved? Strive to enter in at the strait gate, for I say unto you, many shall seek to enter in and shall not be able." "Wide is the gate, and broad is the way that leadeth to death, and many there be that go in thereat: while strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

But the great difficulty with the tempted child of God is, If I were what I profess to be, would I not be more conformed to the image of Christ? Would I be so

cold, so lifeless, and so indifferent in speaking of the glory of his kingdom, and talking of his power?—so blind and so stupid with regard to the teachings of his holy word? Let the poet answer.

"He takes the fool, and makes him know,
The mysteries of his grace;
To bring aspiring wisdom low,
And all its pride abase."

Remember "Christ died for us while sinners;" while "we were enemies to God." And our acceptance is not conditioned upon our good works; for, "It is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ, our Savior, that being justified by his blood, we should be saved from wrath through him."

How then? say you. I answer, "He hath made us accepted in the beloved." Again, "And ye are complete in him who is the head of all principality and power." Then let us sing:

"My filthy rags are laid aside,
He clothes me as becomes his bride;
Himself bestows my wedding dress,
The robe of perfect righteousness."

Then, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And he will give it with delight.

"Weak as you are, you shall not faint,
Or fainting, shall not die;
Jesus, the strength of every saint,
Will aid you from on high."

What a mercy it is that our acceptance with God does not depend either in whole, or in part, on ourselves; for sure I am, if it did, I am lost. My convictions have been for more than forty six-years, and still abide with me; that,

"None but Jesus, none but Jesus,
Can do helpless sinners good."

Remember, "little flock," your conflicts and trials will soon be over. Soon will it be said to you, "Child, your Father calls you home."

"O sweet abode of peace and love,
Where pilgrims, freed from toil, are blessed;
Had I the pinions of a dove,
I'd fly to thee, and be at rest."

Brother Beebe, the day has been so inclement as to keep me in the house, and I did not feel disposed to be idle. I send the result of my employment. God bless you and all the saints.

THOMAS P. DUDLEY.

Howell's Orange Co., N.Y., April 14, 1866.

BELOVED PASTOR:—It is with some hesitation I attempt to address you, knowing that my pen is feeble, but as I have been requested, I will submit these few lines, with the warmest regard to the cause of our blessed Redeemer. If I know my heart, I love the followers of the meek and lowly Lamb of God, and I humbly hope I have been made to prefer Jerusalem above my chief joy. I must say to my dear kindred in Christ, as Ruth said to Naomi, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

Amidst the turmoil and confusion of the present, when some are departing from the faith, this admonition comes forcibly to me, "As ye have received Christ Jesus the Lord, so walk ye in him." It leads me to look back to the time when I first saw

myself a guilty, wretched and condemned sinner, summoned before the tribunal of the just and holy God, and then pleading for mercy. My petition, I hope, was granted, and I was enabled to look to the cross on Calvary, and there behold the agonizing Savior, bleeding and dying for such a sinful and unworthy one as I. Then I joyfully received him as a perfectly complete atoning Savior, and as my Lord, my all in all. And when it was my happy privilege to be led by you, brother Beebe, down into the baptismal waters, I could sing.

"Jesus, my all, to heaven has gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way, till him I view."

He brought me in a way I knew not, and, as I trust, received me into his banqueting house, and his banner over me was love. My soul was filled with gratitude and praise, that I was permitted to enjoy the sacred privilege. I claim no praise or merit, for alas! how vain to think that any can by searching find out God. But the poet has beautifully expressed it,

"'Twas the same love that spread the feast,
That sweetly forced me in;
Or I, if left to my own choice,
Had perished in my sin."

The theme of redeeming love is very precious to me; but I do not always have the sweet assurance that I am one of the happy number, whose names are written in the Lamb's book of life. Sometimes clouds veil my mind, and the smiles of my Redeemer are withdrawn, then there is nothing that can fill my mourning soul. Then my prayers seem but a chattering noise, and I fear the Lord has cast me off, that he has forgotten to be gracious, and his mercies are clean gone forever. Still, in my darkest hours, my hope is staid on him, and I am led to say,

"Dear refuge of my weary soul,
On thee, when sorrows rise,
On thee, when waves of trouble roll,
My fainting hope relies."

Then the promises which have at times appeared so comforting, I fear, are not for me, and like Peter when on the waves, I cry, Lord, save, I perish! Then he again extends his arm of mercy and gives me renewed evidence of his love, and pours the oil of joy into my soul, which brings the peaceful assurance, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee;" "Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." These are blessed, glorious promises to the tempest tossed pilgrim. If I have ever had a foretaste of the joys of the world to come, I shall, when done with the weary trials of earth, participate in the pleasures of God's right hand, in boundless eternity.

"There sweeps no desolating wind,
Across that calm serene abode;
The wanderer there a home shall find,
Within the paradise of God."

Brother Beebe, may you be long permitted, as a father in Israel, to proclaim the glorious truth of Zion; and, in comforting others, may your own soul be comforted also, and when you shall have done with trials here, may you enter the peaceful haven where the wicked cease from troubling, and the time-worn soldier of the cross will be at rest, is the prayer, I hope,

of a child and heir of that inheritance which is incorruptible, undefiled, and that fadeth not away.

Yours, in christian love.

MARY E. DERBY.

HERRICK, Bradford Co. Pa., March 22, 1866.

Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see;—1 Timothy vi. 16.

Who hath abolished death, and brought life and immortality to light thro' the gospel;—2 Tim. i. 10.

DEAR BROTHER:—An esteemed Sister has expressed a desire to see my views on the immortality of the soul. I propose, therefore, briefly to state such views as I have upon this subject, and submit them to you for publication in the "Signs," if you think proper.

The word immortality is used among men, and in all the literary world, in connection with the human Soul, as properly expressing its interminable existence. It is so defined by Lexicographers. We cannot take objection to the use made of words in worldly literature. Their meaning is established by common usage. But when we come to scriptural words and terms, we must look alone to the scripture to ascertain their meaning and proper use. In all discussion of doctrine, and consideration of spiritual things, the Bible must be our only guide in regard to the signification of words.

The word immortality, as used in the scriptures, is not applied to man, but to our Lord Jesus Christ alone. In the proper meaning of that term, the human soul is not immortal. The word mortal means, "subject to death," (see Webster.) If Adam had not been created subject to death, he could not have fallen, or died; death could not have obtained dominion over him. Man did not, therefore, possess immortality in his first estate of innocence. A great part of the difficulty on this subject may arise from an incorrect idea being attached, in our minds, to the word death. We are apt to think of death as annihilation. A more correct idea would seem to be that of a separation, or a change of state. When man fell from his state of innocence, and was separated therefrom by sin, and became alienated and an enemy to God by wicked works, he is said to be dead in sin. Eph. ii. 1. Col. i. 21. In this sense Adam died in the day he eat of the forbidden fruit. But an immortal being cannot die. When we are separated from sin, by the circumcision of Christ, (Col. ii. 11th,) we are dead to sin. Rom. vi. 2. By the same circumcision, or separation from the flesh, we are dead to the world. When we are separated from under the law, having been raised up from under it with our glorious Head, we are said to be dead to the law. Rom. vii. 4. Gal. ii. 19. Natural death is but a separation of the soul, or principle of life from the body. The never ending state of the lost, is called death; and this alone is sufficient to show that they could never have been immortal.

But there is little need for argument upon this subject, further than a simple presentation of scripture. When the apostle, as in the first text quoted at the head of this article, says that Christ only hath immortality, it is not for us to say that it is possessed by any man; and especially when it is plainly declared that no man can approach unto the light in which he dwells, and that no man hath seen him

or can see him. The glorious mystery of the gospel is presented to the saints in the second text. Our Savior came under the law, took upon him, as our Head and Captain, a body subject to death, submitted to death, then, by the glory and power of the Father, he burst forth from its stronghold, having "broken the gates of brass, and cut the bands of iron in sunder," and so abolishing death, he brought that life and immortality which he, as the mighty God, the everlasting Father, only hath, to light; making a revelation thereof to the saints, not as to beings separate from himself, but as to members of his own body, each receiving in measure of the life of the body; so that it still remains true that Christ only hath immortality, we having it only in him as children of the resurrection, dwelling with him in the light.

This word immortality is evidently of the same meaning as eternal life, differing only in the direct reference which it makes to the glorious truth, that he who possesses this life "dieth no more; death hath no more dominion over him."—Rom. vi. 9. It is, therefore, a most delightful word to the children of God. Immortality belongs to that inheritance which they look forward to, seeking and hoping for. Rom. ii. 7. It is the spirit of immortality which we now have as an earnest, by which we are sealed unto the day of redemption, when this body, having gone down to the grave in mortality, shall be raised in immortality. Much more might be said on this delightful theme, but I have written enough to indicate my view.

How full of consolation and unspeakable joy is the thought, that while we see death reigning in all the world, the saints have this hope of immortality, and through the gospel can look up along the glorious highway which has been opened, and behold an unfading inheritance kept for them far above the region or power of death, where no care or sorrow can ever be, but where there shall be abundance of peace and joy, enduring as the days of heaven. Your brother in hope of immortality,

SILAS H. DURAND.

CASSVILLE, PA., March 28, 1866.

ELDER G. BEEBE:—Dear and ever esteemed friend and brother in tribulation. It has been impressed on my mind for some time to write a few lines to you in my advanced age, to serve as a memorial in your records when I shall have gone hence to be here no more. I have been a reader of your very worthy paper, many years, and my soul has been comforted in reading your Editorials. They have often come to me as good news from a far country; and as cold water to a thirsty soul. They have often come to me like sweet refreshing showers of rain; or as the droppings of the holy sanctuary of the Lord; and as delicious crumbs falling from my master's table, while I, like the poor dog under the table, though very unworthy, have been permitted to feast upon them. The communications of the dear brethren and sisters, in speaking of the goodness of the Lord, and in talking of his power, have brought joy and gladness to my heart. I have often been encouraged and built up, and strengthened in the inner man, while they have spoken of his power in the salvation and comfort of

their own souls. So much so, that I have been constrained to say in the words of the psalmist, "Bless the Lord, O my soul, and all within me bless his holy name." And again, "Bless the Lord, O my soul, and forget not all his benefits. And, dear brother, when I turn my eyes and retrospect my pathway through life, now at the far advanced age of almost fourscore and four years; with joy and gratitude I see that God's goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever.

Now I will renew my subscription, and I herewith send you a gold dollar for that purpose, although my eyes are growing quite dim, my bodily strength much abated, and my glass far run. I soon must take my leave of all that is near and dear to me on earth; desiring to be absent from the flesh and present with the Lord. While my faint vision holds out I wish to read the "Signs." I often think I shall not see the closing up of the present volume. The will of the Lord be done. If I am so happy as to be admitted among the bright retinue to embrace my blessed Redeemer, no more to take the parting hand, I can only say, "A sinner, saved by grace; for I have long since learned, if I am saved, it is not for, or by works of righteousness which I have done. But of his mercy he has saved me: for it is, by grace, through faith, and that not of myself; it is the gift of God; not of works lest any man should boast.

Now, in conclusion, my prayer in your behalf is, that you may be long spared to blow the silver trumpet of the gospel. And may the Lord stand by and sustain you in your arduous task, of editing the paper, and may your life and labours rebound through grace to the glory of God, that many thousands by the Holy Ghost, through your labors, may as sheep and lambs of Christ, be fed and built up in their most holy faith.

I hope to meet you and all the ransomed sons and daughters of the Lord Almighty in a better world where we shall know no imperfections any more forever. And while I remain in this earthly house, may I have the prayers of all of God's dear children. May heaven's blessings rest on you and yours, is the prayer of your unworthy brother in Christ, Farewell.

CALEB GREENLAND.

LEON COUNTY, Florida, April 5th, 1866.

BELoved ELDER:—Feeling such a desire to-night to communicate with some of the dear saints of God, and having been requested by several to write again for the "Signs of the Times," I beg leave to have a little talk with you as a beloved father in Israel (for so I look upon you). Perhaps you may notice that a great many speak and write of the "rest that remaineth to the people of God." What is that rest? It is generally looked upon as going to heaven after you die. But do you only enter into heaven after death? "Know ye not that the kingdom of heaven is within you?" Do you not think with me that the rest spoken of is that rest which all God's people enter into when they "cease from all their own works as God did from his?" We have entered into that glorious christian rest (if so be that we have Christ in us) or Sabbath-day, anti-type of the Jewish

Sabbath. Some are still looking forward to what they call the "millenium," when swords shall be beat into ploughshares, and spears into pruning-hooks; but I think that time has already come. I think the prophet alluded to the time when Christ's kingdom should be set up on earth. The Savior taught his disciples to pray for his kingdom to come. Did it not come as soon as he arose from the dead? I think his spiritual kingdom was set up upon this earth as soon as he arose, and his saints do now, in this life, enter into that rest, that glorious christian Sabbath spoken of in the scriptures. Can a christian break the Sabbath-day? He is the only being in the world that keeps it holy. He is not only a hearer of the law, but a doer. He is only too glad to "cease from all his own works;" he has worked so much and so long that he is glad to lay down his tools never again to take them up, never again to be entangled in that yoke of bondage that most people are so willing, nay, anxious to take upon themselves. Everybody cannot realize that the law has been made spiritual, that everything concerning the kingdom of Christ is spiritual. If you can find time to write me even a few lines, beloved father, through the "Signs of the Times," concerning these things, I should be more than pleased. And now, will you permit me, through the medium of your paper, to thank my dear sister and cousin in the flesh, Mrs. Virginia Walden, for her kindness and thoughtful consideration in sending me the "Signs of the Times" for this present year. I cannot close without adding a few lines in regard to your own family, although we are perfect strangers in the flesh, I feel a great desire to meet with you all, and above all to hear you preach. Your daughter Virginia's letter was very interesting to me, and I hope she will write again for the "Signs of the Times," dear, tender lamb! How I should like to meet and talk with her! But I live "away down south in Dixie," and shall never be well enough off, I am afraid, to travel so far North as you live. If you should ever come as far South as Florida, I shall see you and hear you preach, I hope; if not, may you long be spared to write your excellent editorials which I love dearly to read. With the warmest love towards yourself and your household, and all the beloved saints of God, I am, I trust, affectionately your sister in the hope of eternal life,

MARY S. DUVAL.

INFORMATION DESIRED BY
ELD. THOMAS NORRIS.

Dear Brethren scattered abroad through the State of Iowa, and the North West generally. The God of all grace has been pleased to lay his afflicting hand heavily upon me, during the fall of last year, so that my life was despaired of. I was consequently necessitated to sell my farm and implements for farming. But now being favored with returning health, and desirous of rendering some humble service in the blessed cause of our adorable Master, subject to his sacred will who keepeth the feet of his own, and without whose all-pervading care the humble sparrow cannot fall to the ground, I have been induced, the more boldly, in some sort, to ask you to inform me in reference to your several localities, in regard to society, schools, soil, climate, price of land, and of farms to let on shares, and if any, the terms; and last, but of greatest importance, whether the cause of the ever-blessed God and his truth is sustained among you. These, with any items of general interest, you, dear brethren, or any of you who feel disposed to communicate, will be thankfully appreciated. Please address your kind response to

THOMAS NORRIS.

DeKalb Centre,
DeKalb Co., Illinois.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1866.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John xv. 6.

(Continued from page 54.)

The very same acts performed by any others than the children of God, would neither develop fruits of the true vine nor could they glorify God. Who hath required these things at the hands of those who are not branches of the true vine? It is not keeping the commandments of Christ for unbelievers to be baptized; for those who know not God to profess religion; for those whom he has not authorized to preach, even if they should preach the truth. Nor are any of the laws of the kingdom of Christ enjoined on the ungodly. The obedience of the saints is the obedience of faith, and without faith it is impossible to please God. And all men have not faith. The son of the bond-woman was but a slave, although begotten by Abraham, nor could he ever be an heir with the son of the free-woman. Fruits produced by christians are not fruits of the Spirit, unless they are fruits of vital union with the living vine. They are but the fruits of the flesh, if produced independently of the true vine. And against all the fruits of the flesh there is law. The law is as weak through the flesh, to produce fruits unto God, as Abraham was weak through Hagar to fulfill the promise of God that Sarah should have a son.

Christians sometimes make powerful efforts to do something for the Lord. But if they do what he has not commanded, their doings cannot be accepted of God, or if they do even what he has commanded, and do it from any other spirit or influence than that which comes to them through the vine, it is unavailing. For instance, Christ has commanded his children to pray; but how often do they ask and receive not, because they ask amiss? This they are sure to do if they breathe forth any other than the aspirations of the Spirit in their prayer; they ask only for things that they may consume them on their carnal lusts, and God, in great mercy to them, refuses to grant them their desires. But when the healing virtues of the vine inspires them, they ask only for such things as God has in store for them. The Spirit, through the vine, maketh intercession for them according to the will of God, and then their prayers ascend like holy incense before the Lord. To abide in Christ the true vine, is, then:

First, To abide in his Spirit; and this requires that they be born of the spirit, "Because the natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." The saints in abiding in that spirit, must crucify the old man with his deeds, and be governed by, and walk in the spirit, and not fulfill the lusts of the flesh.

Second, They must abide in his love; for no other than that love which God has shed abroad in them will do. To abide in his love requires that they shall put from them the affections as well as the lusts of the flesh, and if they walk in the love of God they will love God supremely,

and his people, his word, his service, and all that is approved of God himself, and lovely in his estimation.

Third, To abide in Christ as the true vine is to abide in his word. He said, when lifting up his eyes to heaven, and addressing the Father, "I have given them thy word, and they have received it, and the world has hated them," &c. "Sanctify them through thy truth; thy word is truth."

Fourth, They in abiding in his word abide in his truth, because the word is truth. All who depart from his word depart also from the truth, and abide not in the vine.

Fifth, They must abide in his law: that law which he hath written in their hearts. Cheerfully obeying his precepts, and submitting to its authority in all things.

Sixth, They must abide in his doctrine, as stated and expounded by the holy apostles. For the primitive disciples continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. They must abide in fellowship with the vine, strictly conforming to the rule which he has given for their doctrine and practice in all things.

Now, "If any man abide not in me, he is cast forth as a branch." A nominal membership, or connection with the vine, is not sufficient to secure a permanent abode in the church of Christ the true vine. In that typical vine which the Lord brought out of Egypt, and planted, and made a hedge around it, and built a wine press for it, &c., a fleshly qualification conforming to the law of a carnal commandment, and a strict performance of the ordinances in a worldly sanctuary, would secure an abode. But in the true vine, the order and discipline which Christ has established, will detect, not only those who are only foxes who seek to spoil the vine; but it will also exclude from fellowship and membership, all such as depart from the laws and institutions of Christ, and abide not in him. Those foxes are cast forth, or "taken" as foxes that spoil the vine; but those who are cast forth as branches, must mean those who have stood identified with the vine itself. And is not this clearly the case, that those branches or churches, or members who have had the confidence and fellowship of the saints, when they depart from the faith, giving heed to seducing spirits, and doctrines of devils; who refuse to be governed by the laws of the kingdom, or oppose the doctrine of Christ, or walk after the flesh, and not after the spirit, abiding not in the vine, but going astray from the footsteps of Christ's flock, are in the due order of the house of God cast forth as branches? And do they not wither? That verdure and beauty which they once exhibited, consumes away like a moth, and all that seemed lovely in them, fades out, and they being no more in harmony and fellowship with the people of God, are expelled from communion and fellowship, and from membership in the organized church.

"And men gather them," &c. As men gather and burn the withered off-casts of a vine, so there are those in the world who watch for the halting of the professed followers of Christ, that they may gather them to feed the flame of

their carnal passions, and if possible, use them as fuel to increase the fire of persecution against the church of God. The dry and withered trimmings of a vine will make a sudden blaze, a glaring light, and produce a momentary heat, but all soon dies out, leaving the withered, charred branches blacker, and more unlike the verdant parent vine than ever. So we have often seen the backsliding members of the church, when lured from the pathway of holiness, departing from the faith, giving heed to seducing spirits and doctrines of devils, when by the faithful application of the discipline of the church excluded from the fellowship of orderly christians, and separated from the vine, cast forth and withered. And men do gather them, for they look for the sympathy of the world, and there are those who will join them in their bitterness against the church of God, and for a time the lurid flame burns fiercely against the church and people of God, and like the crackling noise of burning thorns utter their malicious but incoherent maledictions against the faithful defenders of the truth of God.

Those who have been cut off from the fellowship of the saints for their transgressions of the laws of Christ, have frequently, for a season, manifested more bitterness against the vine from which they have been cut off, than those have been wont to show, into whose hands they have fallen, and by the accession which they make to the ever-burning fire of persecution, the furnace is, for a moment, made perhaps one seven times hotter than it is wont to be heated.

But there is another sense in which those who abide not in Christ, in the sense explained in this figure, who by departing from his instructions, his laws, institutions, doctrine, examples, and from the communion and fellowship of his saints, are gathered and cast into the fire. God's children are not allowed to go into transgression unrebuked. When cast forth and withered, as excluded branches from the parent vine, they suffer the burning fire of divine disapprobation. They are cast into a place of discomfort and unrest; where their worm dieth not, and their fire is not quenched, in which their beauty is consumed as a moth, and their comeliness becomes as ashes to them. How indelibly distressing must be the condition of a branch of the true vine, a child of God who has tasted of the heavenly gift, and of the joys of the world to come, who has enjoyed the companionship of dear loving brethren and sisters, who has shared with them all the privileges of the house of God, to be cut off from the vine, cast forth from fellowship, gathered up like a withered branch, joined to a citizen of a foreign country, far from his father's house, in wretchedness and famine of soul, reduced to such extreme want that he fain would fill himself with that which only the swine can eat.

Practical illustrations of this part of our Lord's parable are not unfrequent. When those who have enjoyed the privileges of the church of God, have become disaffected, have grown cold in their appreciation of the society of the saints, cease to prefer Jerusalem above their chief joy, and allured by some sensual bait from the doctrine, practice or order of the house of God; become indifferent

to the confidence and fellowship of their brethren, reject their counsel, spurn their admonitions and shun their company. In their wanderings from the footsteps of the flock, they become charmed with some gilded illusion which seems to promise them present gratification they are taken in the fowler's snare, and soon become wedded to some idol. They follow the leadings of their carnal mind, until alienated in their feelings and affections from their fellow-branches of the vine, bid defiance to the authority of Christ in his church, and madly throw off all restraint, assume to be independent of the church or vine, in which they had once seemed verdant and fruitful. The commands of Christ are disobeyed, and his authority disregarded until the discipline of the church demands their expulsion from the vine or church. Now withered, barren of those fruits of the spirit in which they once seemed to abound. Like the salt which has lost its savory qualities by becoming filthy, thenceforth good for nothing but to be cast forth, and trodden under foot of men. In this condition men gather them. Men of the world of anti-christ, who feel malevolent towards the vine, hail with fiendish gusto their apostasy from the faith and order of the gospel, and give them a warm reception. The powers of darkness exult in the momentary seeming triumph. But how soon the stolen waters grow bitter, the allurements fade, the promised gratification is not realized. The truant child begins to be in trouble. The easy down-hill road from Jerusalem to Jericho is infested with thieves, and cruel merciless robbers are on the alert; the way of the transgressor is hard, the robbers strip him and wound him, and leave him half dead. The cup of promised pleasure is dashed. A famine has overtaken him, a storm has arisen, and his soul now vainly yearns within him for the tender sympathy of loving brethren; and, like Esau, he seeks repentance, and a restoration of birthright blessings before despised and unappreciated.

"I die with hunger here, he cries,
I starve in foreign lands."

The society, and the element into which the prodigal has fallen is a burning furnace, and a devouring flame to every true branch of the vine, when separated from the fellowship and communion of the saints of God.

We know that the heirs of immortality cannot be so separated from Christ, or from the love of God which is in Christ Jesus our Lord, as to cease to be children of God and joint heirs with Christ; all that being secured in Christ, independently of their good or bad works. Our abiding in Christ as our Savior, our Surety, our Everlasting Father, and as our Advocate with the Father, is secured beyond the possibility of a failure. But to abide in him as the "True Vine," of which his Father is the Husbandman, is to abide in him as the embodiment of the true gospel church, in his laws, ordinances, order and communion. "He that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit that he hath given."—1 John iii. 24. "If ye keep my commandments, ye shall abide in my love."—John xv. 10. "For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body ye shall live." For the child of God to abide in the flesh, is to abide in death; "for the body is dead, because of sin; but the spirit is life, because of righteousness."

SIGNS OF THE TIMES.

Marriages.

Feb. 21—At the house of the bride's father, by Eld. D. L. Harding, Mr. JOSIAH G. ALBERTSON, of Trenton, N. J., and Miss JANE S. YEARKES, daughter of Wm. Yearkes, of Montgomery county, Pa.

March 17—At the house of the bride's parents, by Eld. E. Bittenhouse, Mr. WILLIAM B. TAWRESEY, of New London, Chester county, Pa., and Miss MARY ANN, daughter of Thomas E. Frazier, of Cow Marsh, Kent county, Del.

Obituary Notices.

Dear Brother Beebe:—It becomes my painful duty to announce the death of my dear step-son, Henry T. Smith, who died of pneumonia, in Green county, Iowa, Feb. 11, 1866. He was born Aug. 30, 1841; and received a hope in Christ in 1858. A sense of his unworthiness kept him from uniting with the visible church, but we have reason to believe he is now enjoying that rest that remains for the people of God. He went to Iowa last fall to look at the country, but had declined buying land there, and wrote back that he expected to return on the 10th of February. But God, in his wisdom, ordered it otherwise. Under date Feb. 12th, we received the following from the gentleman at whose house he died.

"Mr. David Smith—Dear Sir:—With regret we have to convey to you the sad intelligence of the death of your beloved son Henry. He bid adieu to the sorrows of earth 33 minutes past six o'clock last evening, the 11th, with a full prospect of going to a better home, in the world of light. To our great satisfaction he appeared to be prepared for the great change wholly relying on the promises of his God. He told us, a few moments before he died, that he was dying, but dreaded not the hand of death.

BENJAMIN WINKLEMAN.

ALSO,

Died—At his residence in Edgar county, Ill., March 2, 1866, of pneumonia, William Trogon, in the 55th year of his age. He was born in North Carolina, and came to Indiana at about the year 1832 or 1833, where he remained until 1849, and then moved to Iowa, and remained there some three years, and then came back as far as Illinois, where he remained ever since. Although he was never attached to the visible church, from an intimate acquaintance of thirteen years I have a good assurance that he was a subject of saving grace. His last illness, of but five days, was very severe, which he bore with Christian fortitude. He was sensible of approaching dissolution, gave directions about his worldly affairs, and requested my husband to enter as guardian for his daughter, &c. He told me, a few moments before he died, there were some duties he would like to perform, having reference to baptism, but said he was not able. Several times on the day he died, he said, "O that I could just pass away." He repeatedly raised hands, in apparent ecstasy, and exclaimed, "My God, my heaven, my all." His lungs were so much affected that he could speak but few words at a time. He called me, a few minutes before he died, and seemed to have something to say, which he was not able to express. He passed away without a struggle or groan, leaving an affectionate wife, one daughter, and three step-children, besides other friends and relatives to mourn.

ALSO,

Departed this life, August 29, 1861, Lovicia Trogon, wife of the above, in the 47th year of her age. She was born in Washington Co., East Tennessee, Jan. 1, 1815. She was the daughter of Turner and Mary Smith, and a sister of my hus-

band. She came to Illinois in 1842, and was married to William Trogon in 1845. It was not my privilege to be with her in her last sickness, which lasted only six days. My husband and myself were absent, attending the Eel River Association, but she expressed to those around her that she was willing to die; that she was going to her Savior, and thus left an assurance that our loss is our gain.

SARAH W. SMITH.

Near Dudley, Ill., April 8, 1866.

Dear Brother Beebe:—By request, I send you the obituary of John W. Hull, son of Harvey H., and Clarinda Hull. He was born Nov. 16, 1844, and departed this life Jan. 29, 1866, after several weeks severe suffering with neuralgia of the stomach, which he bore with a great deal of fortitude, and we trust he is now where the wicked cease from troubling, and the weary are at rest. He left behind him, for consolation of surviving friends and relatives, an evidence that he has a home in heaven. On the morning of the day in which he died, he sent for me, to sing the song,

"Jesus, my All, to heaven is gone," &c.

after which I asked him if he could realize the sentiment of that hymn? He answered in the affirmative, and in a few hours breathed his last. May the Lord sanctify the affliction to the good of the bereaved family.

P. J. BURRUSS.

Near Weston, Mo., March 22, 1866.

BROTHER BEEBE:—Please insert the following lines on the death of our little grand-son, HOWARD TATOR, only son of Hiram and Malinda Tator, who was born Nov. 23, 1865, and died Feb. 2, 1866.

Sweet be thy rest, our precious boy.
Our arms enfold thee now no more;
Thy bright eyes dimmed, thy little hands
Are folded now; thy sufferings o'er.

Thou wast bright and fair, our darling boy,
The rose of health was on thy face;
But days, alas! of suffering came,
And death pressed thee in his embrace.

Our home is lonely, darling child,
When darkness falls on earth around;
Oh then we miss thy fond caress,
We look, but oh, no Howard's found.

We miss thee in thy cradle bed,
We miss thee, too, when morn has come;
Those little arms entwined our neck,
Oh how we miss thee, precious one.

In behalf of Hiram and Melinda Tator,
PETER MOWERS.
BARNESVILLE, N. Y., April, 1866.

ELDER BEEBE:—It has become my painful duty to send to you the obituary notice of my father, ZENAS GOODRICH, who died March 8, 1866, in the town of Candor, Tioga Co. N. Y., in the 87th year of his age. He has been a member of the old order of Baptists for full fifty years, and was always ready to defend the doctrine of election by grace, as set forth by the church of that order of Christians. The Bible was his book of reference, and, by the help of a retentive memory, could readily refer to a large portion of the sacred volume. He was a devoted reader of the "Signs of the Times" from the first advent of that paper down to within a few days previous to his death. In the early part of his life he was the subject of much sickness, and several times was brought down apparently to the brink of the grave, though possessed of a strong constitution. He has left two sons, one daughter, and several grand-children to mourn his loss, but not as those who have no hope, for we believe that our loss is his eternal gain. Thus hath passed away our father, venerable in years, and ripe for immortality.

Dear father, departed, we see thee no more;
Thou art gone to thy birthplace, a happier shore;
May our heavenly Father, the spirit of love,
Lead and guide us to join thee, our father, above.

CYRUS T. GOODRICH.

OWEGO, N. Y., March 31, 1866.

DIED—At his residence in Cass Co., Ill., Oct. 13, 1865, Mr. ROBERT FRIZUGH, in the 69th year of his age. His disease was a spinal affection of the kidneys, and paralysis of the lower limbs, from which he suffered very intensely for about four weeks. He retained his senses unto the last, and said he felt glad that the time had come for him to go hence and be with Jesus. He was born in Bedford county, Va., and removed with his parents to Logan county, Ky., when about seven years old. In 1826 he professed religion, and moved to Illinois,

where he and his wife, united with the Regular Baptists, and were baptized by Eld. Wm. Crow. They both filled their places honorably until death. He survived his wife nearly seventeen years.

DIED:—SILAS, PINKIE, and PERCY JONES, all of meningeitis, or spotted fever, as sometimes called. Silas, a sprightly youth of fourteen years of age, died December 24, 1865. Pinkie, a sweet little girl aged 7 years, died January 30, 1866, and Percy, the baby boy, aged four and a half years, died January 24, 1866. In quick succession, one after the other, cold grim death, by that dreadful disease, laid them low, and we followed them in sorrow and sadness to the graveyard. They are gone! gone! Oh how hard to bear so sad a bereavement! The family circle is broken. It is drawn to a smaller compass. We miss the lively faces and sprightly conversation of the dear departed ones. There are vacant chairs, vacant places at our table; and oh, how sad when we bow at evening around the family altar for worship. When the shades of night add solemnity to the occasion, we miss those dear ones, and know that their bodies lie lonely in the graveyard. They are gone from time, and we are left on the shores sad and sorrowful, mourning their departure to that other country, for their society was pleasant to us. But oh! the happy relief, the strengthening aid and comfort God gives us—Christian hope. We shall soon be there with them. We look across the waters, and by the keen eye of faith view the beautiful outlines of Canaan's border, where "we have a house not made with hands, eternal in the heavens."

WILLIAM M. JONES.

MIDDLETOWN, Montgomery Co., Mo.

DEAR BROTHER BEEBE:—The Particular Baptist church at Georgetown have recently had occasion to mourn the loss of three most estimable members, within the short space of four or five weeks.

Our dear sister, SUSAN SPURR, wife of Doct. R. J. Spurr, of this county, was born May 5, 1812; was married to Doct. Spurr January 30, 1830; was received joyfully into the fellowship of the church by experience, and I baptized her in the year 1842. Notwithstanding her health was delicate for very many years, and she lived some eight or ten miles from Georgetown, yet she was a very regular attendant at our meetings. Many times when others not so much afflicted, but who had less fortitude and zeal in the good cause, would have been in bed, she met the assembly of the saints, and engaged in devotional exercises. We feel most sensibly the loss of this devoted disciple, beloved by all who knew her. She was the mother of fourteen children, six of whom survive. She died, rather suddenly, on January 14, 1866, in the 54th year of her age. "Blessed are the dead that die in the Lord." She leaves a disconsolate husband, six children, and very many warm friends, who, with the church, mourn her loss. May our God administer to the survivors those consolations which it is his province alone to impart, and may the members of her immediate family be prepared to meet her in another and better world.

ALSO,

Our dear sister, NANCY ATKINS, was born in Culpepper county, Va., in 1788; was baptized by the late Eld. William Mason of Virginia, in the 15th year of her age. She was married in 1809, moved to Kentucky, and joined the church at Stony Point, Bourbon county, Ky. Removing to Scott county, she joined the church at Georgetown some years since. She delighted to hear of the "glory of his kingdom, and to talk of his power." She emphatically talked religion, not simply about it. Sister Atkins was of the poor of the earth, but rich in faith, and I have not a remaining doubt an heir of the kingdom. She, too, leaves a large number of children, grand-children, and friends, with the church at Georgetown, who appreciate her worth and mourn her loss. "She rests from her labors, and her works do follow her."

ALSO,

Our dear sister, POLLY WITHERS, of Scott Co., died very suddenly on the 4th Sunday in January, 1866. She was with the church on Saturday in excellent health, and seemed to enjoy the occasion much, engaging in divine worship. On Sunday morning she woke up a servant, who slept in the room, to make a fire. After a very short space of time a servant went to her bed to announce that breakfast was nearly ready. After calling once or twice, and receiving no answer, she uncovered her face, and found she was dead. The doctors supposed she died from apoplexy. How true is the saying, "In the midst of life we are in death." Sister Withers had been a member many years, and was modest and retiring in disposition, but firm and unyielding in her advocacy of the doctrine of sovereign grace. She was much beloved by those who knew her. She has left three children, many relations, with the church, to mourn her loss, who will not soon forget her worth. But she has gone, as it is confidently believed, where "The wicked cease from troubling, and the weary are at rest." God bless you, my dear brother.

THOMAS P. DUDLEY.

NEAR LEXINGTON, Ky., March 31, 1866.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

SUBSCRIPTION RECEIPTS, &C.

NEW YORK:—Melancthon Smith 2, Mrs R. Smith 2, David Mulock 2, Peter Mowers 11, Halcott Centre, [no name] 2, Mrs A. Canfield 2, E. L. Uptegrove 1.50, Eld Tho Hill 2, \$ 24 50
MAINE:—Mrs Nathan Hall, 2 00
PENNSYLVANIA:—Mrs Julia A. Curtis 2, M. C. Penney 2, 4 00
MARYLAND:—Robert Sellman, 2 00
VIRGINIA:—Catharine E. Wine 1, John Jemison 4, 5 00
GEORGIA:—Daniel Scott, 2 00
OREGON:—Eld A. Gregg, 6 50
OHIO:—George Clark 2, Mrs C. Melick 1, 3 00
INDIANA:—Smith Smelser 1, Eld William H. Darnall 2, Nancy McCullough 2, C. C. Heath 5, Aaron Black 4, Eld J. A. Johnson 2.50, ... 16 50
ILLINOIS:—Wm L. Campbell 5, R. F. Hamilton 2, John Bloomfield 2, Robert Lock 2, ... 12 00
MISSOURI:—John Burch 2, E. Y. Berry 2, ... 4 00
IOWA:—Jas T. Coons 2, D. C. Byram 15, Eld J. H. Flint 6, A. Delamarter 2, 25 00
KENTUCKY:—John Knight 8, J. E. Settle 2, Eld T. P. Dudley 2, Eld J. H. Wallingford 4, Eld Samuel Jones 20, 36 00
CANADA WEST:—Bradley Johnson, 2 00

Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes, \$144 50

Associational Meetings.

The Baltimore Old School Baptist Association.

will meet with the church at Black Rock, Baltimore county, Md., commencing on Wednesday before the third Sunday in May, 1866, and continue three days. Brethren from the South and West will take the most convenient routes to Baltimore City, Md., and on Tuesday, May 15th, take the cars at Culvert Station, at 3 o'clock, P. M., to Cockeysville, about fifteen miles from Baltimore, at which they arrive about 4 o'clock, P. M. Those coming from the North, by the Northern Central Railway, will also stop at Cockeysville, until the train arrives there from Baltimore. There will be ample provision made to convey all the friends to the vicinity of the meeting. In behalf of the church at Black Rock, a cordial invitation is extended to all brethren and friends to attend the meeting who can consistently do so, especially the ministering brethren.

WILLIAM J. PURINGTON.

DELAWARE.—The Delaware Association

will convene at London Tract, Chester Co., Pa., on Wednesday, May 23d, at 11 o'clock, A. M., that being the Wednesday before the last Sunday in May, 1866, and the meeting to be continued three days.

Brethren coming from the North or South will be met on Tuesday, the day before the association, in the morning trains at New Ark Station, on the Philadelphia, Wilmington and Baltimore Rail Road. In behalf of the church, affectionately invite brethren, sisters and friends to come to our houses and homes and partake of such as we have. We would like to see a goodly number of our ministering brethren with us.

JOSIAH W. DANCE.

DELAWARE RIVER.—The Delaware River

Association will be held with the 2d Hopewell church, at Harbertown, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1866, at 10 o'clock, A. M., and continue three days.

SIGNS OF THE TIMES.

THE "SIGNS OF THE TIMES," DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, IS PUBLISHED ON THE FIRST AND FIFTEENTH OF EACH MONTH, BY GILBERT BEEBE,

to whom all communications must be addressed
and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

In the form of Supplements of the *Banner of Liberty*, will be mailed to order, [postage paid,] for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a sett of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of setts of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct.

This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Cromwell and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and progress of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanaticalisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, at length involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the *Banner of Liberty* containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, enclosing payment, G. J. BEEBE,

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Abstract of Time Table adopted November 20, 1865.

TRAINS GOING WEST.

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.00 A. M. DAY EXPRESS, Daily (except Sun, days) through without change of Coaches, arriving in Buffalo 11.58 P. M., Rochester 10.42 P. M., Salamanca 11.33 P. M., and Dunkirk 1.43 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for Otisville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted) through without change, stopping at all principal Stations, and reaching Buffalo at 6.12 A. M., Salamanca 6.00 A. M., and Dunkirk 8.14 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

4.00 P. M. WAY TRAIN, Daily (Sundays excepted) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5.00 P. M. NIGHT EXPRESS, Daily (except Saturdays and Sundays) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 1.25 P. M., Buffalo 1.45 P. M., and Dunkirk 3.20 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.

5.30 P. M. WAY TRAIN, Daily (Sundays excepted) for Saftner, and intermediate Stations.

6.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays) through without change of Coaches, arriving in Rochester 12.15 P. M., Buffalo 1.45 P. M., Salamanca 1.25 P. M., and Dunkirk 3.20 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.00 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.20 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.

8.35 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Arrives in New York at 7.00 A. M. Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South.

6.05 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 11.50 A. M.

10.45 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 4.15 P. M. Connects at Elmira with Williamsport and Elmira Railroad; at Great Bend with Delaware, Lackawanna and Western Railroad, and at New York with Afternoon Trains and Steamers for Boston and New England Cities.

Only One Train East on Sunday, leaving Buffalo at 6.05 P. M., and reaching New York at 11.50 A. M., in advance of all other routes.

FROM DUNKIRK AND SALAMANCA—Trains will leave by New York Time from Union Depots:

5.31 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.00 A. M. Day Express from Buffalo, and arrives in New York at 10.20 P. M.

7.00 A. M. EXPRESS MAIL, from Dunkirk Daily (except Sundays.) Stops at Salamanca 9.25 A. M., and connects at Hornellsville and Corning with the 8.35 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

4.20 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 7.00 P. M., and arrives in New York at 12.50 P. M., connecting with Afternoon Trains and Steamers for Boston and New England Cities.

6.10 P. M. ACCOMMODATION TRAIN, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9.12 P. M., and intersects at Hornellsville with 10.45 P. M. Cincinnati Express from Buffalo, and arrives in New York at 4.15 P. M.

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AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Prices.—Per single bottle \$2.00. Single bottle, put up in tin case and forward by mail, \$2.50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE, Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please; for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant, JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y. Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

20th and 21st days of June, 1866, to commence at 10 o'clock, a. m. Those who come by Rail Road will be met on Tuesday, the 19th, at Blood's Station, on the Buffalo, Rochester and Corning branch of the Erie Railway, and conveyed about 7 miles to the meeting.

The Sandusky Old School Baptist Association will meet, if the Lord will, with the Van Buren church, Hancock county, Ohio, on Friday before the second Sunday in June, 1866, where we wish to see a goodly number of brethren and sisters, especially brethren in the ministry. Come brethren from the East and the West, from the North and the South, for we are all one in Christ our Lord. Those that will come by cars can come from Fremont to Findly, and from Corey, on the Sandusky, Dayton and Cincinnati Railway, to the same place, on Thursday before, and call on Samuel Spitzer, in town.

LEWIS SEITZ.

THE BAPTIST HYMN BOOK.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., MAY 1, 1866.

NO. 9.

Correspondence of the Signs of the Times.

BLANCHESTER, Ohio, March 1, 1866.

BROTHER BEEBE:—I have just received a letter from sister Miller of Goshen, Indiana, stating that she has heard no preaching that she can receive for near three years, except that which is found in the columns of your paper, and requests me to write a discourse on the 8th verse of the 3d chapter of John, for publication in the "Signs of the Times," by your permission.

Sister Miller, I have been much more accustomed to thinking and talking on the scriptures than sermonising on paper, but considering your local situation, I will try for once to examine your text:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit." This solemn and instructing discourse of the Saviour to Nicodemus, though plain in its general bearings on the minds of the children of the kingdom, yet on a particular examination, we find many things hard to illustrate; and sometimes, like Nicodemus, our carnal minds are ready to exclaim, "How can these things be?" And should it be thought strange that the mysteries of regeneration should be too deep for the limited capacities of finite mortals, "for this is the Lord's doing, and marvelous in our eyes." In the third verse, Jesus answered and said, "Verily, verily, I say unto you, Except a man be born again he cannot see the kingdom of God." Why? because God is a Spirit, his kingdom is also spiritual; and the apostle informs us that the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned. I will here state, that I consider the kingdom of God, spoken of in this chapter, to mean the church of God, which is composed of believing men and women, beloved of God, redeemed by the blood of Christ, quickened by the Spirit that raised up Jesus from the dead, who are baptized in his name, who walk in obedience to his commandments, and have no confidence in the flesh. But cannot an unbeliever see such a company of persons as described? they can, in a common or literal sense; but are incapable of discerning the difference between *this* and worldly organizations. No sacred awe rests on their minds. And when we proclaim, "Look upon Zion the city of our solemnities, thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes removed or the cords thereof be broken." They see not that this is God's building, and that it is founded on a rock, the gates of hell shall not prevail against it. But suppose it to be like the buildings of men,

founded upon the sand and liable to stand or fall as the circumstances may favor or impede its progress. But all who are born from above, whose eyes are opened to see this glorious building of God, can sing with the Psalmist. "Let Mount Zion rejoice. Let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following. For this God is our God, forever and ever; he will be our guide even unto death. And the revelator says, Blessed are they that do his commandments, that they may have right to the tree of life, and to enter in through the gates into the city; for without are dogs and sorcerers and whoremongers, and idolaters, and whosoever loveth and maketh a lie." Strange that an heir of God should be permitted to see this beautiful kingdom, and still keep such bad company, rather than to confess Jesus, be baptized and enter into the enjoyments of rights and privileges of Christ's church, or God's militant kingdom. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Notwithstanding the dignity of human nature, that vain men boast of, and all the improvements and reformation that ancient Phrisees, or modern religionists have invented, with all the assistance and aid of the arts and sciences combined, cannot make that which is born of the flesh anything but flesh, and all flesh is as grass; the whole soul, body, and spirit of the natural man is but of the earth, is corrupt, carnal and natural, and with all the helps of men and angels, can never rise higher than its natural fountain; all of the wisdom possessed by the men of this world, which is not from above, but is earthly, sensual, and devilish. I find it to be the common teaching of the world, that all people indiscriminately are the children of God; if so, they are spiritual. But Jesus says, ye must be born again. Flesh and blood cannot inherit the kingdom of heaven, and Paul informs us that the children of the flesh are not the children of God. Thus we see, that in order to illustrate the mysteries of regeneration, the Savior uses the text under consideration. The wind bloweth where it listeth, in the margin. The word spirit is used in the room of wind; but no word in our language can so fully illustrate the spirit as wind. Wind is only air put in motion; the air we breathe is so fine and elastic that we neither see, hear, taste or smell it. Yet when put in motion it is a most powerful element. I do not intend to enter into a philosophical illustration of all of its causes, properties or to analyze its component parts, but simply to speak of some of its peculiar properties, one of which is that it presses equally in every

direction, so, although its weight is about 14 lbs. to every square inch, yet we feel that it has no weight until it is put in motion, and like the spirit, it pervades and surrounds all things, and is to the creatures of the natural world, in a certain sense, what the spirit of God is to the spiritual world. The wind bloweth where it listeth, that is where it pleases. Neither you nor I, men nor angels, have any power to set it in motion, to increase or modify its force or give it any definite direction, for it is bound in the fists of Omnipotence. The cold blasts of autumn and winter, or the whirling blasts of spring and the mild zephyrs of summer are not according to our will or wants; but directed by the unerring hand of the God of providence, so the spirit of grace, in its operations, is sovereign in all its actions. Thus said Gabriel to the Virgin, "The power of the highest shall come upon thee, and the Holy Ghost shall overshadow thee, therefore that holy thing that shall be born of thee shall be called the Son of God." Hail that great sovereign act of God, let men and angels adore and wonder." Another display of the same sovereign grace, much of the same nature, is recorded in the first chapter of John, in speaking of the sons of God, "Which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God." And Peter, in his letter to the scattered strangers, says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever." Thus we have the testimony of Jesus, born of the spirit; John says born of God, and Peter, born of the word of God. All are equivalents, Father, Son and Holy Spirit, these three are one. As Jesus is declared to be the Son of God, so are these who are born of God the Spirit; the incorruptible seed and the word of God are the children of God. If children, then heirs, heirs of God and join heirs with Christ, for Jesus says to his disciples, "Ye are not of the world, even as I am not of the world." When God formed man of the dust of the ground, the man had, no doubt, all the component parts of man, eyes, ears, nose, mouth, hands and feet, but no life, he was passive, no sensation and without feeling; but God breathed into his nostrils the breath of life, and he became a living soul. I understand it to mean a living man, instead of a dead one. That God inflated his lungs with pure air or wind, which, by the command of Almighty power, inspired or quickened all of the faculties of the man with life, and forced the vital current from the heart through the arteries, and caused the same to return by the veins back to its first position, and thus to impart vitality, but not spirituality, to the whole natural man. And God saw that

his work was good; but we find by subsequent experience that it was corruptible, otherwise it could not have been corrupted. How glorious, but oh! how frail a being! How easily captivated, how soon fallen; how slight the temptation, how dreadful the fall; dying thou shalt die; dead in sins, the frown of the holy Deity rests upon the apostate man and all of his apostate unborn progeny, whose sons and daughters, thus corrupted in their natures, when developed by ordinary generation, are born of the flesh, of corruptible seed, and of man possessing all of the faculties of their earthly parents, breathing the breath of natural life, while dead in sin, walking according to the course of this world. Sad condition, although Jesus died and arose from the dead, they see not, hear not, feel not and understand not, but for the things of this world, like the Jews and Romans, while all nature was mourning and dressed in sackcloth, they could wag their heads and mock the sufferings of the Savior. But

"The appointed time rolls on apace,
Not to propose, but call by grace;
To change the heart, renew the will,
And turn their feet to Zion's hill."

For as Adam lay insensible to all of the beauties of ancient Eden, enjoying none of the spontaneous blessing, that lay in boundless profusion around him, until God saw fit to breathe into him the breath of life, not offering it to him on conditions of his receiving it. So it was with you and I, sister Miller, and all who are called by his grace, although salvation was complete in Jesus when he rose from the dead. We knew nothing of his favors in reserve, for we, by nature, were the children of wrath even as others; dead to all of the beauties of the kingdom, as was Adam in Eden to its beauty, before quickened by God; but the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. The spirit that raised up Christ from the dead, like wind or air put in motion moves upon the dead, life from God enters into us, Jesus gives us eternal life. With wonder and astonishment we hear the law of God threatening to destroy us saying, Pay what thou owest.

With opened eyes we see our nakedness and shame, and like the first guilty rebels, begin to work to please God, but what miserable botches of tailors we find ourselves to be, with filthy, tattered, figleaf aprons; in vain we weave the spiders web, but trembling, unable to fly, we wait to hear our righteous doom, Depart. When in an unlooked for moment, the south wind blows on his garden, the spices flow out, the dreadful clouds disperse, the sun arises in all of its beauty, dispels our fears, revives our hopes, and with wonder and joy we say, how can this be? Am I indeed born again? I have the witness within, but the mystery I cannot under-

stand. Well, here it is, "The wind bloweth where it listeth, we hear the sound thereof, but cannot tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

J. C. BEEMAN.

EASTERN SHORE, MD., March 13, 1866.

DEAR BROTHER BEEBE:—From various causes I have felt a difficulty which was hard to overcome, in giving an expression of my views and feelings in regard to passing events. But in looking over the "Signs of the Times" Feb. 1, 1866. I saw a communication from our beloved bro. R. C. Leachman, and in the following number one from our highly esteemed bro. Joseph L. Purington, and still later a communication from our venerable bro. T. P. Dudley, which from the bold and scriptural stand, taken by yourself and them in regard to the flood of Anti-Christian religion, cast forth out of the mouth of the "Serpent" to carry away the "Woman" from the doctrine of Christ and his Apostles, caused me for a time at least to raise my drooping head and rejoice; feeling that another evidence was given that the time of our redemption draweth nigh. My mind in reading these articles was forcibly struck with the words of the Prophet, "Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. lii. 8. Bro. Leachman remarks in his letter that "The religious heavens are stormy, and the political atmosphere, seems pregnant with fearful, and astounding results. It is the opinion of many that important scriptures are to be fulfilled during the present year which will materially, and beneficially effect the Church of God. Therefore it becomes her members to watch, and be sober. The Lord seems to be driving his church back to primitive simplicity." I think I have the evidence that many important scriptures have been fulfilled in this country, within the last five years, which must lead to the rapid fulfillment of others. Bro. Purington writes thus, "The spirit that opposeth, and exalteth itself, above all that is called God, or that is worshiped, has abolitionized the government of the United States, and opened the way for the introduction of the man of sin; that wicked, in all his ramifying power, and so controls the civil government of the land, as to establish principles in open opposition to the cause of God and truth. The mystery of iniquity is working with all deceivableness of unrighteousness, in them that perish." And after pointing to the Papal Beast, the time he was to continue, and the power he was to, or, has exercised. He brings to view the Protestant Beast, together with the Image he was to make to the first Beast, exercising all the power of the Papal Beast, and then says, "This power as I understand it, is now exercised by those who rule and have dominion." The evidence of these things being upon us, is not simply because it is the year 1866, which is 1260 years from 606, the generally conceded time that the woman fled from the face of the Serpent, into the wilderness. While I feel solemnly impressed with the views given by our venerable Brother Trott years ago, in reference to the formation and the giving of life to the Image of the beast, in this country; which he thought

would take place in the year 1866, or a little previous, yet, if we had no other testimony, our faith would be very wavering. "But when we see the Fig Tree put forth her leaves we know that summer is nigh." "So likewise when ye see all these things, know that it is nigh, even at the doors." Our God has graciously condescended, to make known to us, by the holy Prophets and Apostles, things that were to take place immediately preceding the coming of our Lord Jesus Christ, in delivering his church from the Wilderness. The last of these scriptures which relate to Anti-Christian power, was to be developed through the Image, An Image must bear a striking resemblance to that which it is designed to represent. That, which constituted the Papal Beast, and enabled the mother of harlots to mount the scarlet colored Beast, was the conferring upon the head of the church of Rome three distinct powers; viz., civil, military, and ecclesiastic, and by these the Pope was enabled to go forth in the establishing of his religion upon the earth by the sword, and in consequence of this persecuting power exercised by him, the woman (or the church) fled into the Wilderness where she was "to be nourished for a time, times, and a half of time." So what constituted, or rather gave life to the Image, was the giving over all these same powers into the hands of him who was the acknowledged head and representative of the New England Puritan religion, for its establishment here in this country. The first beast in his triumphant reign exclaimed, "Who is like unto the beast! who is able to make war with him!! It is said of the Image," That he should have "power to both speak and cause that as many as would not worship the Image of the beast, should be killed." And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand or forehead. And that no man might buy or sell, save he that had the mark of the beast, or the number of his name," see Rev. xiii. This seems to present the conclusion of the whole matter of his reign. The great and important question with us, is, have these scriptures been in the whole, or in part fulfilled? If so, can we witness the fact? Has not the Image had power to speak through that government, instituted over us the last five years? Has there been any constitutional government, any state rights, or inalienable right of citizenship, either, civil or religious, however sacred they might have been held heretofore, that could be brought to bear, to shield those that were not disposed to fall down and worship this Image. Let those who have felt its power testify. But let us look a little further at those scriptures which we conceive to have been fulfilled in the reign of this Image. The Prophet Daniel says, "At the time of the end shall the king of the south push at him, and the king of the north shall come against him like a whirlwind, with chariots, and horsemen, and many ships, and he shall enter into many countries, and shall overflow, and pass over, xii. 40, "And he shall plant the tabernacle of his palace between the seas, in the glorious holy mountain, yet he shall come to his end and none shall help him," 45th verse, Whether this planting of the tabernacle of his palace between the seas in the glorious holy mountain, refers to his triumph over this republican government which was conceived to present bulwarks of too

formidable a character for a union of Church and state to be formed for the accomplishment of any object, even for the shortest period of time, causing the scriptures to be fulfilled, in which it is said, "that the inhabitants of the earth have been made drunk with the wine of her fornication;" or whether it refers to the slaying of the witnesses as recorded in the 11th chapter of Rev. by suppressing all that portion of divine truth that lies directly in the way of this wickedness I will not decide; but to me, it looks like both; If we were left without any further revelation upon the subject, the future would be gloomy to the children of God without parallel. But our "God has spoken glorious things of thee, O Zion city of God." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as there never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii. 1. Although the strength of the beast is such, that no human power, or government by the wisdom of men can be made sufficiently strong to withstand the devices of satan, yet we are informed that, "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." Whenever satan has attempted to introduce his doctrine into the church, by removing those landmarks, which has distinguished the Bride of Christ from the Mother of harlots, or her daughters, The spirit of the Lord has lifted a standard against it. Many who have a standing in the church have been swept away by the many floods of delusion, cast forth out of the mouth of the serpent. The prophet says, "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." This seems to be necessary, for the purging of the visible church from nominal professors; for the church is often lumbered down with dead weights that have not the independence to leave, unless they have some one who is recognized as a man of understanding, to fall from the truth, to lead them out; yet the Lord has in every age reserved a sufficient number to bear a full testimony to his truth. I understand satan now to be waging war with the Lamb, by introducing abolitionism into the church. The church has withstood all the floods of Anti-Christian delusion whether it were Sunday schools, tract or missionary societies, or theological schools, for the supplying the church with ministers, the Bible has been so strenuously contended for by the Church, as a perfect rule of faith and practice, it would hardly seem possible for any one, who is familiar with the scriptures, they being so very plain in their teaching both to master and servant, and the duty of ministers of the gospel to teach these things, that any should be moved by it. But the scriptures must be fulfilled. "In the latter time some shall depart from the faith, giving heed to seducing spirit and doctrines of devil's, having their conscience seared with a hot iron." This last effort of satan looks like this master piece to deceive the church; and drive her from the foundation of the prophets and apostles. The doc-

trine of the apostles is ever to be a test of fellowship in the church of Christ. The apostle after presenting the rule upon this point in his 1st epistle to Timothy, and commanding a withdrawal from all who teach otherwise, follows it with one of the most solemn, and fearful changes that can be found in the New Testament, given to ministers of the gospel, "I give the charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable until the appearing of our Lord Jesus Christ, Which in his times he shall shew who is the blessed and only Potentate the King of kings, and Lord of lords, who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, to whom be honor and power ever-lasting. Amen." Thus we learn thro' one of the Judges of spiritual Israel, that this rule is not to be laid aside in the churches, until Christ shall come to take his Church home. It appears to me to be a time, when the enemies of truth should be met with our bibles in our hand, confronting every ism, and every departure from the truth, whether it be in doctrine or discipline. I can say with brother Leachman, "It appears that the church is being driven back to Apostolic simplicity." May it be even so, "For who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Your brother and companion in tribulation,

D. L. HARDING.

CHIPPewa, Del., Jan. 16, 1866.

BROTHER BEEBE:—Having to write on business, as I have written but little for the "Signs of the Times" of late, I will try my hands in copying off a few thoughts for the consideration of the brethren. Both prophets and apostles were given a measuring line with which to measure the temple of God. It was to be measured in every particular. Not only was the measure and dimensions of every court and chamber to be given, but the worship that was admissible; and also the worshipers who were permitted or privileged to worship therein. A few years ago this measuring line was applied more strictly than it had been before, probably since the apostles' days, and the result was that our works were not found perfect before God. We were found to have more of a name and fame as being living and flourishing than perhaps ever before, and but a few names were found who had not defiled their garments. (See Sandis church state, Rev. iii.)

With regard to all the prominent points of the apostles' doctrine, the faith once delivered to the saints, this measure has been applied, and many points of order have also been brought to this test; and the consequence has been the ruling out, as belonging to the Gentiles and foreign to the temple worship, many things that were considered admissible before. That the application of the word of the Lord, which is said to be like a fire, should burn up and consume much rubbish and combustible matter that had accumulated in his temple, was to have been expected. Whether this work has been thorough, and whether our works are now found perfect before God, is the subject of my

present inquiry. For some cause (or else without any cause) there is in many of our churches and congregations, division and alienation of feeling. Those who once walked together in love, and whose fellowship was in the truth now are found divided; and either scattered or gathered in two or more distinct organizations. Ought this so to be? So far as I know of these cases, questions both of order and discipline are involved. Suppose we all agree to try and work in these respects by the measure. The question will always arise first, Whether, where there is division, the parties are both or all christians? If so, will not the ministration of the gospel, faithfully ministered in its own spirit, bring saints together and restore peace? In many cases with which I have some acquaintance, it is fully believed, not only by the brethren generally but by the several parties themselves, that both or all parties are subjects of grace and lovers of the truth. While we have abounded in difficulties and disorders of this character, it must be confessed, I think, that we have been singularly unsuccessful in restoring harmony. Where are the peace-makers? Are there no gifts of healing among us? Are these wounds all incurable? Or is it that the proper remedy has not been applied? I would inquire among other things whether the ministry has been altogether without blame in this matter? Touching this point I will say that the work of the ministry was evidently designed for the feeding of the flock of Christ, and building them up in peace and the fellowship of the gospel. And it seems to me when a man sees that his labors do not tend to these results, that it is time for his removal to another field. When parties begin to form, unless a man is able to exercise such discretion as to speedily restore good feeling, it would undoubtedly be better for him to resign at once; especially if he is himself the obstacle. I cannot conceive in such a case how a minister can desire to remain. A minister's element should correspond with his calling, that of serving or ministering to the comfort and well-being of the church. Instead of this, if he takes his position as a leader of one party, and assumes a hostile attitude toward the other party, his aid will undoubtedly widen the breach. There is always danger where difficulties occur of an indulgence in a party or fleshly spirit. Unkind feelings should never be harbored by a christian toward a brother or sister. Hard words should never be spoken. If I speak harshly or unbrotherly to my brother, he will feel wounded toward me, and the chances are that he will err by replying in the same manner. This fleshly spirit is contagious. If my brother has erred and I censure him in a domineering, dogmatical spirit, instead of being benefitted he will be hardened against me, and will feel that I too have erred. I shall now be in duty bound to go to him, acknowledge my fault and ask his forgiveness.

Carrying out this party spirit one party can of course exclude the other. I mean they can vote so. I have been pained to hear sometimes of wholesale exclusions of those with whom we have heretofore mingled in sweet fellowship, and who still are and must be regarded as brethren. Such is not real exclusion, and such an act is unquestionably wrong. I shall insist that

gospel rules, properly administered, will bring saints together. Exclusion is the end of fellowship—the withdrawal of confidence.

I know very well that those who have been entangled in difficulties will have a host of supposed cases and problems for me to solve; but never mind them now. Observe, if you please, that some brethren never get into any snarls with their brethren and sisters. However unpleasant feelings may exist toward some, there will be others towards whom there are no unkind feelings from any party. If these are observed, they will be found manifesting patience and meekness, showing much of the spirit of their Master. You can any of you think of brethren and sisters with whom there never is any trouble, and against whose conduct among the brethren and in the church there is no law. I feel to examine my own course and admonish myself in regard to these things, that at least so far as I am concerned, "the ministry be not blamed." A root of bitterness nourished in the conversation and communications of the ministers would naturally diffuse itself rapidly.

Is it not possible for even discipline to be tempered by love? Ought it not to be administered without exciting any personal feeling? Let me go further. Should we not manifest that meekness, that honesty and conscientiousness, that regard for those with whom we labor, that they will afterward love and esteem us more than before? If I love my brethren, and love as a brother, love worketh no ill to the brethren. If I have grieved or offended a brother, is it not evidence that I have been wrong?

There is such a thing as being somewhat radical or extravagant in our positions, or at least in our language, on points of doctrine or order. Those who would be radical in taking any position, would probably be quite tenacious of it afterwards, and radical in maintaining it. Such a course may become a fruitful source of difficulty and division among brethren, among whom there is no real difference in sentiment. Brethren in the ministry, though most of you are older and wiser than I am, will you allow me to say, Let us look to ourselves. There are many thorns and briers undoubtedly in the wide world, but let us work diligently in our own fruitful hill. Go work, says the Master, to-day in my vineyard. Brethren in the churches, know that we are your servants. See to it that we serve you to your profit. Have we been at fault in promoting discord in any instance? Be it yours to repair the breach. Perhaps yourselves have erred also. Have you remembered that your ministers are subject to your discipline as yourselves. That, worst of all mischiefs, the carving out of parties in a church, may not have always been the work of the ministry. Members may have countenanced it or have been promoters of it.

Look up your faults brethren, and retrace your steps. Have you not all the same Savior? Do not you all love the same gospel? How then can you harbor prejudices against your brethren? Go to your brethren and try to confess and forgive. Have compassion one of another. Respect each other's judgment, and be courteous in your communications. If we are brethren why should we not dwell

together in love? If a departure from gospel rule in any respect has brought difficulty among us, let us see whether a return to it and an application of it will not restore fellowship. I assume nothing in this to myself, without it be infirmities and follies. But I could not help seeing, without I were blind, that where some of our brethren labor, or wheresoever they labor, there always is fellowship and peace. Whatever motives may be attributed to me in this article, He who knows the hearts of men knows that my prayer is for the peace of Jerusalem. I do not hate any of my brethren, and having no feelings to restrain, I do feel to hope that in my intercourse with them I have not betrayed an appearance of anger, or spoken unadvisedly with my lips.

E. RITTENHOUSE.

EVANSVILLE, Indiana, April, 1866.

MUCH ESTEEMED ELDER BEEBE:—With your permission, through the "Signs of the Times," I would let the dear people of God know that I am now living at Evansville, Ind., where I desire my brethren and sisters to address me, instead of Madison, Ind. I have been on a visiting tour some four weeks, traveling some 300 miles by boat, on foot, horseback and cars, seeing a great many precious brethren throughout this part of Indiana. It is probably not very interesting to the readers of the "Signs of the Times," to enter into a minute description of my journey; yet I would mention a few names who have become very dear to me. Elder Keith, of Hardinsburg, I found after a walk of twenty miles. His company was very edifying to me indeed. Father Keith accompanied me to the several churches in his vicinity, and after a week's stay, I left for Patoka, arriving at a late hour in the evening. Brother Hargrove and others being at the depot, at the arrival of that train, according to my request. For years I had perused brother Hargrove's communications in the "Signs of the Times" with deep interest, and now to see that man whom I had loved long before I ever knew him, face to face, and grasp him by the hand, and enjoy his hospitalities, and converse with him as with a brother. Oh, I confess I was unworthy of this feast. Brother Hargrove and his wife, and several of his married children made me truly feel that the cause of the dear Redeemer is precious with them. The brethren and sisters at Patoka are sound in doctrine, faith and practice. If any of the ministering brethren from a distance ever should travel this way, please call on me, and I will accompany you to Patoka, where you will find a small but lovely band of brethren. At Hon. John Hargrove's I saw the photograph of Eld. Gilbert Beebe, the very picture of the man I had seen in a dream some five or six years ago. I could have picked it out of a thousand, though I never have seen you in the flesh, brother Beebe, nor ever had any one give me a description of your physiognomy. The dear Lord who forgets not the labor of love of his dear children, will also not forget the liberalities of my brethren and sisters and friends at Patoka, towards me, their unworthy servant. I also visited a church called Little Zion, and got acquainted with Elders Strickland, Hume, and Arnold. Thence I went to Evansville, and found a very lovely and dear

little church. I tried to preach to them six times. The brethren and sisters here became so attached to me that at their earnest solicitations I concluded to come and live with them, and have acted accordingly. I had also an appointment at Portland, Ky., and arrived in time to fill it. On Thursday night I stayed with brother Newton Gaar, when in the evening I imagined what a satisfaction it would be, were I to meet with one of the ministering brethren whom I had not seen in the flesh, when a little girl announced the coming of a strange gentleman. The thought struck me; he is an Old Baptist preacher. I ran to see who he could be, when, oh wonder! I was introduced to a brother and father in Israel whom I had revered for many years, and have often prayed the Lord to grant to me once in this world the sight of that faithful servant of Jesus. Yes, I say, I grasped by the hand my dear brother J. F. Johnson. His coming was to me like the coming of Titus. We now talked and rejoiced together on the unsearchable riches of God's grace. I have the promise of a letter from this distinguished soldier of the cross, and more than that, he is to visit this part of the country sometime this summer. The Lord bless him and grant that he may come to us in the fulness of the gospel. After meeting we parted, and I got home and found my family well. Next day I packed up for Evansville, at which place I now desire the prayers of the household of faith. Yours truly,

B. GREENWOOD.

PATOCQUES, (L. I.) N. Y., March 23, 1866.

BROTHER BEEBE:—The "Signs of the Times," have come regularly, and are filled with such truth as I like to read, and I do hope they may be sustained. There are many who have no other preaching, to whom they are undoubtedly a very welcome messenger. How many there are who are living far from us, and who are strangers to us in the flesh, whose letters when we read them in the "Signs of the Times" give evidence that they have been taught and know the true and joyful sound, and are heirs of that inheritance that fadeth not away.

It has been the pleasure of the Lord to scatter his children through the land: many of whom have no one to speak a comforting word to cheer them on their way. But the Lord has kindly promised that he will never leave nor forsake them. I rejoice that the way is again open for our southern brothers and sisters to communicate with us individually, and by correspondence through the "Signs." For four years past the faith of God's children has been severely tried; and I believe that those who have been enabled to endure the past troubles are supported by that faith which is as an anchor to the soul, both sure and steadfast, undisturbed by all the winds and threatening storms of earth. Paul writes to the church at Rome, "For I am persuaded that neither death nor life, nor angels, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." But, brother Beebe, I have many doubts and fears. I often think if I could express my mind, and had a gift to converse like many of the brothers and sisters, I would rejoice. But I am a poor depend

ent creature. I can do nothing to supply my spiritual wants, but have to ask of God who is ever able and ready to supply all I need. Surely if I am saved it is through his mercy, and not by any good that I have or can do.

Eld. P. Hartwell preached for us on the last Thursday evening in February; there were but few out; but I do believe the spirit and love of God was felt in every heart: for our Lord has said, "Where two or three are gathered together in my name, there am I in the midst." Brother Hartwell's text was Matt. viii. 13, 14; and the preaching was such as inclined me to sing.

"My willing soul would stay,
In such a frame as this,
Would sit and sing herself away
To everlasting bliss."

Many things were said which reminded me of days when I was proud of my self-righteous robe. But when He was pleased to turn my feet from these wicked ways, and to open my blind eyes, that robe appeared as but filthy rags. How important to realize that there is a strait and narrow way which leadeth to life everlasting; and none can enter that way but those who are stripped of their own self-righteousness, and clothed in a new robe which is put on them—a robe washed and made white in the blood of the Lamb. Brother Beebe, weak and fallible as I am, I love the Old School Baptists and their doctrine, and the ordinances of the gospel, and with them I do feel at home. But I will stop. I hope it will not weary you to read this letter from one who loves to hear the truth.

JANE E. HAIT.

SHELBY COUNTY, Ky., March 18, 1866.

DEAR BROTHER BEEBE:—I now, for the first time, will attempt to write you a few lines, for I feel constrained to let you know how I was changed from death to life, if indeed I was so changed. The scriptures say, "We know that we have passed from death unto life, because we love the brethren." I know I love the brethren. I love to hear them talk, and I love to be with them and hear them tell what the Lord has done for them. When I was about seventeen years of age, I heard a Methodist preach from the text, "Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else." In closing his discourse he said, "Come and join the church and get religion." Well, I thought if joining the church was all that was necessary to get religion, I would have it: so I joined the Methodists, but, alas! I found no religion there. I felt that I had done wrong, and thought I had deceived them and myself also. As I was going home I began to think on what I had done, and when I got home it bore so heavily on me, that I went up stairs and hid myself to try to pray: but my prayer did not seem to rise higher than my head. I continued in this condition about two years, and thought of all sinners I was the worst. At length I gave myself up for lost, and thought

"If my soul were sent to hell,
His righteous law approves it well."

At that moment the Lord spake peace to my soul, and I was filled with joy. A light shone upon me that seemed brighter than that of the sun, and I thought I never should doubt or have any more trouble. But, alas! doubts soon began

to arise like a thick cloud, and I sought, but could not get back my old burden. I desired to know which way was right for me, and these words came to me while lying down at night: "He that believeth and is baptized shall be saved." I got up and opened the bible, and the first place I opened to was that scripture. I went to bed again, and seemed to be led along by a shining one by a stream; and I said, See, here is water! what doth hinder me to be baptized? And he said, If thou believest with all thy heart thou mayest. I said I believe that Jesus Christ is the Son of God. So I united with the Old School Baptists and am still with them. My husband was two years and six months in the army, during which time the Lord called my youngest son and took him to himself. Then these lines came to my mind:

"Afflictions, though they seem severe,
In mercy oft are sent;
They stopped the prodigal's career,
And forced him to repent."

Dispose of this as you think best. Your sister in Christ, if a sister.

NANCY A. ABRAMS.

HERRICK, Pa., April 27, 1866.

DEAR BROTHER IN THE LORD:—You will perhaps be surprised that I am able to address you thus, when you recollect the situation in which you left me day before yesterday, and certainly you cannot be more so than I am. But I know you will rejoice with me and give thanks with us all to the God and Father of our Lord Jesus Christ, that his mercies endure forever, and that he hath helped me and delivered me.

"With joy we meditate the grace
Of our High Priest above,
His heart is made of tenderness,
His bowels melt with love."

I am too weak at present to tell you of my peculiar exercises during these few wonderful days, nor indeed is it necessary. I know from your fatherly sympathy and cheering words that you understand it all in your own experience of the power of that word which is a fire and a hammer that breaketh the rock to pieces, and of all the opposition of that carnal nature which we bear about with us, together with the sly and sometimes envenomed shafts of the enemy. Truly our God has had mercy on me, and it is by the grace of God, through our Lord Jesus Christ, I am what I am—a trembling sinner saved by grace—weak in body and mind, but strong in hope. "Tribulation worketh patience," and I hope I am enjoying some of this peaceable fruit of righteousness, and weak and feeble as I feel myself to be, sitting here in my chair with my book on my knee, I desire to let patience have her perfect work.

My strength has improved so much that I went down to breakfast again this morning, and am in hopes to be around again as usual in a few days. My cough seems better even than before I was taken down, and I sleep refreshingly, though not as long as heretofore. When I awake my mind is so uncommonly active, and I have such an inflowing of wonderful thoughts that I can only sleep when I am utterly tired out. No pain of body keeps me from sleeping now, for I have indeed very little. I am glad for the sake of our tried family, that the Lord has dealt thus bountifully with me, and that my fears were unfounded, and that he has proved his faithfulness. One source of my agitation I desire to state to you, and though

I would "forget the things that are behind, and reach forward to the things that are before," yet I love to remember past mercies to me, and cannot forget his word unto his servant, "for I am as a wonder unto many."

APRIL 29th, 1866.

I got thus far when my strength failed me. But we had the doctor, who left me some medicine. I slept last night, and I trust that by faith I am made to endure as seeing him who is invisible. I will close this, for I am still too weak to write much. Silas and Rosina have gone to Vaughn's. My love I would send to all who love Christ's appearing.

WARREN DURAND.

Sago, Perry Co., Ohio, April 10, 1866.

BROTHER BEEBE:—I never saw you in the flesh, but have heard of you for thirty-three years past. I have taken your paper six months, and want to take it for six months more. Enclosed you will find one dollar.

I am wandering through this howling wilderness, and tiresome it is. Yet now and then a cluster of pleasant grapes I find. I am a daughter of Asa and Phebe Oatley. I live on the Maysville pike, 15 miles west of Zanesville, Ohio, in Perry Co. My friends will now know where to find me, and if they choose to write to me they can. I am sorry to hear that some of our ministering brethren have been cast into prison, and if they need help I can send them some. I remain your unworthy sister,

CATHARINE MELICK.

P. S.—You can publish these few lines that if my friends are traveling through the country they will know where to find me.

Extracts from Business Letters.

GRANT COUNTY, Ia., March 27, 1866.

DEAR BROTHER BEEBE:—We are well pleased with your excellent paper, the "Signs of the Times." I don't see how we could do without it. I have been a reader of it nineteen years, and often my poor heart has been made glad when I have read the editorials and the communications from the brethren and sisters scattered throughout this great Republic. May God spare your life and enable you long to wield "The Sword of the Lord, and of Gideon."

Yours in hope of eternal life,

J. E. ARMSTRONG.

BENTONS FORT, Iowa, March 14, 1866.

DEAR FRIEND BEEBE:—My mother having written on business, I will try in my imperfect manner to fill the blank part of the sheet with an account of what I hope is the Lord's dealing with little me. I will pass my first exodus from darkness to light, and give you some of the second. After, as I hope, the Lord had spoken peace to my sin-sick soul, I joined the Methodists, and thought that I could live and die a Methodist. But I soon began to hunger for gospel food; but there was no comfort for me in their preaching. At about this time the Free Will Baptist's held a meeting in our neighborhood: I heard them and liked them so well that I joined their church, and thought I had found the true church of Christ, and that now all my troubles were over. But, alas! I was doomed to disappointment again, for I soon found they preached the same

do and live doctrines that the Methodists did. What to do next I did not know. My mother has been an Old School Baptist as long as I can recollect, and my father a bitter opposer of them. Although I believed my mother was a christian, my father had so prejudiced me against them that I never got to hear them preach. I did not think I ever could be an Old School Baptist. At about this time I began to read the "Signs of the Times." I would read a line here and there, and throw them down, and then pick them up and read again; after reading I began to understand, and O, what joy to my hungry soul; they contained just the doctrine that I loved, for they proclaimed liberty to the captives and set forth a whole Savior. The Lord at that time was pleased to bless me, and O, the happiness I then experienced I could not express. The Lord has led me in ways that I knew not, and instructed me. He is my shield, and my great reward. I have nothing; all my own righteousness is as filthy rags. My sheet is full, and I will close by saying it is my prayer that you may be spared long to stand on the walls of Zion. If you think this scribble worthy of a place in the "Signs," it is at your disposal. Please give your views on Lam. i. 12, also on 1st Sam. vi. 10 and 11, and oblige an inquirer after truth.

S. G. PARKER.

LEBANON, O., Jan. 18, 1866.

MR. BEEBE:—Wish I could say Brother as Mrs. McFarland for whom I am now writing can. Her age is fourscore, and she is still in full possession of her faculties, can converse as well on the subject of religion as in her younger days. She has been a member of the Baptist church sixty years. Was baptized by Eld. James Ireland, in 1805. She has lived to see, as she believes, the two witnessess spoken of in Rev. xi, slain and unburied in the streets. She will be thankful for your views on that subject. I often hear her bidding you and Eld. Wilson Thompson, God's speed, for she cannot endure any thing but sound doctrine.

As it regards myself, I know but little about doctrine, I seem to be as one in dreamland, nothing certain, nothing real. Am wanting to get back to former times when I thought the candle of the Lord shone around about me. Your preaching in Franklin, Ohio, still abides with me, and may I not hope you will come again? Now do not tell me, Nay. Perhaps some time would be more satisfactory. We should also like that Wm. Rupert, of Kentucky, would visit us again. Why do ministers wait to be invited? They are bidden to go. Formerly I could hear any kind of preaching, but now only a peculiar kind can interest me. I used to feel compassed about with God's everywhere; but now he seems afar off; and what seems strange, yet true, when my hope is well nigh gone, and my vision so dimmed that I cannot discern the object of my pursuit, except in the far-blue distance, I will be singing, as if by impulse, or because I cannot help it,

"Strong Deliverer,
Be Thou still my Strength and Shield."

So I have hope that I have hope. I know that the Redeemer lives, and that he is the God of Jeshurun, God of righteousness, and that is why I fear him. Mrs.

Mary L. Keever is quite disconsolate,—refusing to be comforted, because Mary is not. From the abundant and satisfactory evidence Mary left, I should think her mother would be singing all the time of heaven.

"We speak of its freedom from sin,
From sorrow, temptation and care,
From trials without and within,
But what must it be to be there?"

We speak of its service of love,
Of the robes which the glorified wear,
And the church of the First-Born above,—
But what must it be to be there?"

Yours very respectfully, kindly and truly,

SALLIE HART.

OAK POINT, Mo., Feb. 25, 1866.

Nehemiah, ix. 33, reads, "Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly." In Nehemiah's day, Israel lived under the law which God gave to them by Moses, and upon their faithful performance of what that law enjoined on them depended their continuance in a state of terrestrial blessings, which was all that was promised except the promise of the coming Savior, or Seed, in which the nations of the earth should be blessed. Nehemiah, looking forward to his advent, acknowledged the wickedness of Israel, and the justice of God. "For thou hast done right, but we have done wickedly." So it is with the enlightened sinner when quickened and made alive by the spirit: he sees his vileness, his depraved, wicked heart, and desires that he may never commit another sin, and if it is possible for God to remain just in pardoning him, he desires it, and thinks he would never sin any more. He tries to pray but all his efforts seem unavailing. At last he comes to the conclusion, Oh, if I must go down to endless woe, may I never sin against God any more; but if it be possible may I honor him even there, but may I never blaspheme his holy name any more. About this time his filthy garments are lost sight of, and he is heard to exclaim,

I'm glad that I am born to die
From grief and woe my soul shall fly.

He feels that his troubles are all over. But the flesh is still the same flesh, and here begins his warfare. As his flesh is born of the earthly Adam, and his spirit is born of the second Adam, which is the Lord from heaven, and these are contrary one from the other there is a conflict. But as the scripture says, "The elder shall serve the younger," and the promises of God in Christ Jesus are all Yea and Amen in him, to the glory of God by us, we believe we shall be preserved through grace to everlasting glory. Not by righteousness performed by us, but through Christ our righteousness. But shall we sin that grace may abound? God forbid! How can we who are dead to sin live any longer therein? Being born, not of blood nor of the will of the flesh, nor of the will of man, but of God, we desire to give the more earnest heed to our walk; that all our deportment should be as becometh the children of the spiritual and heavenly kingdom, into which we are translated. Not casting our pearl before swine, nor giving that which is holy to dogs. We would be always ready to give the reason of the hope that is in us, to them who ask it, with meekness and fear.

We are now in a bad condition, as the Jews were in the time of Nehemiah. But God will do right. No weapon formed

against Zion can prosper. Then let God's righteous will be done. Let us preach Christ and him crucified, and be content with our lot, for "we know that all things work together for good to them that love God." Christ says, "Be ye not called Rabbi, for one is your Master, even God; and all ye are brethren." Yours in christian bonds, and in brotherly love,

CHARLES HUNSAKER.

GIBSON COUNTY, Ia., March 6, 1866.

DEAR BROTHER BEEBE:—Since I last wrote for you to send me your paper, I have been very sick, and, in my own estimation, nigh unto death; but the Lord suffers me to remain a little longer in these low grounds of sorrow, for a purpose only known to himself. In my sickness the Lord hid from me his sensible presence, and I have been much distressed, and still I have much dejection of mind, for fear the Lord did not love me. I felt as if I loved the Lord, but felt many doubts whether he loved me. Nothing would give me so much happiness as for the Lord to shine once more upon my poor soul. I am sometimes afraid that he will be favorable to me no more. Yet, if I am not mistaken, the Lord has shined in love upon my soul. Dear brother, pray for me that the Lord would deliver me from this bondage state, and shed abroad his love in my soul. Dear brother, send me word whether a soul so much beclouded as mine, if I should die in that situation would ever reach the climes of eternal day.* I love to read your paper, and sometimes when I am reading it, the tears will flow. When you have read this letter please burn it, as I am so unworthy and dejected. May the Lord bless you abundantly.

ELIZABETH HULL.

* Dear, trembling, tempest-tossed child, your God and Savior has a bottle for all your tears, and they are all recorded in his book.—Psa. lvi. 8. The depression, darkness and anxiety which you express, was never known nor felt by any other than, redeemed, quickened heirs of immortal glory. None ever loved God, only as a consequence of his having first loved them; nor did a soul ever truly desire to love God until he had felt the love of God shed abroad in his heart. The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be. If, then, you love God, or sincerely desire to love him, you have been quickened by his spirit. You would not say and feel that the highest happiness you desire is that the Lord should once more shine in your heart. Unquickened sinners dread above all things the presence of God. Only those who are born of God and led by his Spirit can adopt the language of the psalmist, "As the heart panteth for the water-brooks, so panteth my soul for the Living God."

In reply to your direct enquiry, in which you appeal to us for a reply. Be assured, dear daughter of Zion, your darkness, depression, doubts and fears, can only annoy and trouble you while in the body of flesh; for it is only from your fleshly nature they proceed, and they cannot in the least degree affect your standing with God, or the certain ultimate enjoyment of that glory which your covenant God holds in reserve for you. As long as Christians are in the flesh, so long

will they be exposed to the doubts and fears of their unbelieving fleshly nature, which resists their faith and confidence in God; but faith cannot fail to overcome the flesh and the world at last, for God giveth us the victory, through our Lord Jesus Christ. That victory may not be realized by us until the conflict is over, and the fleshly powers are prostrated in death; but the victory is none the less certain on that account. Some like Simeon and Anna, may triumph over their last doubts before they leave the flesh; but none of the saints can leave the world under a darker cloud than did the blessed Savior, who, reviled by his enemies, forsaken by his friends, and in the absence of his God, yielded up the ghost.

"His way was much rougher and darker than mine,
Did Christ my Lord suffer, and shall I repine."

The Savior has ordained that his members shall live by faith on him; he has not promised to give us that amount of strength to live by now, that we may require in the hour of our departure. "As thy days, so shall thy strength be." Is not that enough? "Sufficient for the day, is the evil thereof."

"Enough, my gracious God,
Let faith triumphant cry;
My soul can on this promise live,
Can on this promise die."

Neither death nor life can separate us from the love of God which is in Christ. Why should we seek the living among the dead, or expect to find anything in our nature or walk, to rest our hope of heaven upon? When faith looks to Jesus, it looks away from self. Relying on his presence, let us forget ourselves, and trust to him who alone can roll back the swelling waters of Death, and safely conduct us up to his bright courts above.—Ed.

SHARPSBURGH, Ky., March 31, 1866.

BROTHER BEEBE. Enclosed, I send you twenty dollars for ten subscribers, and will try to collect more from those who have not sent for themselves. My dear brother, we have past through a great deal of trouble in this country for the last four or five years. The abolitionists have taken thirty blacks from me, and fifty from my children; besides much other property, but we are still blest with plenty, for which I hope I feel thankful. We hope to see you at our "Licking Association," at Bald Eagle, in September next. I have a great desire to see you, and to hear you preach once more. I hope the Lord will stand by you in all your afflictions, and give you strength equal and according to your day, and that you may be enabled to bear with patience the fiery trials which you have to pass through. Surely the Lord will deliver you out of them all. You have always contended for the true bible doctrine, and no false doctrine which is raised against you shall prosper. It is a cold time in our churches; but, as far as I know, we are at peace and love with each other. We hope the winter is nearly over, and that the time is approaching when we shall see believers in our Lord Jesus Christ coming to the church to tell of their hope of salvation, and to follow their Lord in his ordinances.

Go on, my brother, fight the good fight of faith. Your weapons are not carnal; but they are mighty through grace, to the pulling down of strong holds. My love to you and your family. We are all in

tolerably good health, and I hope you are all well.

I remain your brother, in hope of eternal life.

SAMUEL JONES.

ADAMS Co. ILL., April 17, 1866.

BROTHER BEEBE:—I would like to say a word or two to our brethren and sisters who read the "Signs of the Times," for, in looking over the last number, I find much to interest me, and I think to edify and comfort Zion's children. Yet when I come to read the corresponding letters of the Salem Association, to our brethren of like precious faith in Cal. which I, as Clerk of the Association, wrote, I am sorry to say I misquoted the latter part of Acts v. 31. and represented Peter as saying *Christ is exalted to give repentance and remission of sins unto Israel*. The text reads, "For to give repentance to Israel, and forgiveness of sins." In my understanding, there is quite a difference between the correct reading and the way it is in the letter. *Remission and forgiveness*, as found in Acts v. 31.—When Jesus taught his disciples to pray, he instructed us to say, "And forgive us our debts, as we forgive our debtors." Matt. vi. 12.

O how often does the child of grace, in trying to offer up this petition find that his heart is hard, and cold towards those whom he looks upon as indebted to him, and, of course, his devotion is but formal, and he feels in his heart that his devotion is but solemn mockery, and possibly, he feels to refrain from prayer, fearing that he sins against Jesus who has instructed him how to pray, and he says, Oh, how far short I fall in performing this duty and high privilege! But O, when the exalted Jesus gives repentance to this son or daughter of Abraham with contrition of heart, he lays at Jesus' feet, who gives him, or her, that forgiveness of sins by which he is enabled to forgive from the heart all those who have trespassed against him. Then I think, in his affections and understanding, Jesus is truly exalted as a Prince and a Savior. For he gave to him repentance towards God, when he was brought to confess, with the poet,

"And if my soul were sent to hell,
The righteous law approves it well."

And he has also forgiven his sins, and now, as a subject of forgiveness himself, he feels that he has not an enemy on earth that he does not feel from his heart to forgive. And from day to day we are dependent on Jesus to bestow on us the spirit of forgiveness, and to enable us in spirit and in truth to say, "Thy will be done in, (not on) earth, (in this earthly vessel) as it is in heaven. Amen."

J. G. WILLIAMS.

CAROLINE, N. Y. Feb. 10, 1866.

And now, dear brother, you have our sympathy in this hour of deep trial.—May it be the pleasure of the Lord to uphold and comfort you in wielding "The sword of the Lord and of Gideon." Although the company that are with you may be reduced as Gideon's was, my prayer is that the Lord may enable his children to put on the whole armor of God, and stand firmly in the defence of the truth; and may they see eye to eye in the things of the kingdom. And may the God of love dwell with you and the whole Israel of God, is the desire of

Your sister in Christ
KEZIA COOPER.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1866.

CONFLICTS IN CHURCHES, AND MINISTERIAL RESPONSIBILITIES.

On reading the admonitions contained in the communication published in this number, from the pen of our esteemed brother, E. Rittenhouse, a train of reflections have occupied our mind. Of the expediency of giving them wings, or sending them forth for the consideration of our brethren, we are not perfectly certain. But as we profess to hold no secrets on the things which pertain to, or concern the church of the living God, we venture to expose some of them. And perhaps now, while the communication of brother Rittenhouse, whose equanimity is not so easily discomposed as that of some of us, will be under the consideration of our readers may be the most appropriate time for us to vent our views on the same subject. Although we wish not to detract from his views or to controvert them, we nevertheless feel disposed to present our own.

There may be divisions, disorders and offences in some of our churches; of which we are not advised, notwithstanding our very wide spread correspondence; and certainly our Lord has admonished us of the impossibility of their total absence, but he has added, *Who unto him by whom they come.* In almost fifty years experience as a Baptist preacher, we have seldom if ever known a time in which no cases of trouble or division could be found in any churches of our connection; but we had flattered ourself that, considering the dire confusion of almost, if not quite, every branch of anti-christ, and the unusually stormy aspect of the religious and political world, the Old School Baptist Church, throughout the States and territories of the American continent, are enjoying a greater degree of quietude and harmony than can be found in any other community on earth. It is not, however, to be denied, nor can it be concealed, that in some localities there are painful trials in the churches, in which the ministers of the gospel, if true and faithful to their charge, are necessarily involved more or less. We are now, according to the firm conviction of many of our most sagacious and far-seeing brethren, on the verge of the fulfilment of some important and interesting predictions recorded in divine revelation, in the fulfilment of which some of the most astounding events this lower world has ever witnessed are to be developed. Preparatory to which, Jerusalem seems now to be subjected to a searching as with lighted candles, and many hypocrites and nominal professors are being scourged from our ranks. The "Reed like unto a rod," so appropriately referred to by our brother R., is being applied with astonishing effect; and all that is not really embodied in the temple of the living God, or in the altar, or found by actual measurement among his true worshipers is being passed over to the Gentiles, or to the uncircumcised.

Now we fully agree with our beloved brother, that a factious party spirit should not be allowed to exist among the disciples of Christ; they are commanded to

endeavor to keep the unity of the spirit in the bond of peace, and to follow after the things which make for peace, and the things whereby one may edify another. But, let us not forget that the peace which is to be sought and cherished is that which comes to us from God the Father, through our Lord Jesus Christ. A perfect submission to the doctrine and government of Christ, as the Head over all things to his church, will secure a permanent and valid peace among all the members of his body. Any peace obtained by compromising or sacrificing a particle of the truth, or departure from any of the laws of Christ will prove as deceptive and worthless as that cried by the false prophets when there was no peace. "There is no peace to the wicked, saith your God. For the wicked are like the troubled sea, which continually casts up mire and dirt." Better, we judge, that there be parties, and that discordant elements, if found in our churches, be attracted to their appropriate centres, than that we work *wood, hay and stubble*, into a building which is to be tried by a fiery ordeal.

We do not believe that our esteemed brother Rittenhouse would be less opposed than ourself to a peace that would require a sacrifice of truth and righteousness; but we were in fear that some of his remarks would be construed to censure some of our ministers for their unpromising war upon error. As watchmen whom God has placed upon the walls of Jerusalem, they cannot too vigilantly watch the introduction of counterband doctrines or pernicious heresies which any may attempt to introduce into the church. Their charge is solemn; their responsibility is great. Let them beware!

Should an honest difference of opinion arise among brethren as to what is and what is not counterband, let the reed which is like unto a rod be applied, and let that which will not bear the strict measurement of the scriptures be at once given to the Gentiles.

A comparison of those ministers who have encountered trials and even divisions with those, if indeed any there be, who never have any trouble of the kind; may reflect as severely on those who do not as on those who do have trouble. Paul had considerable trouble at Antioch, at Galatia, and at Corinth, in battling disorder and error among the churches, but we do not read of as much with John and some other of the apostles. The writer of this article has held the pastoral care of churches forty-three years, and never has witnessed a division in the churches of his charge, or any parties formed in any of them, until within the last few months; but this long season of tranquillity has been ascribed to the goodness and grace of God, not to the peaceable proclivities of his disposition.

The Captain of our Salvation, in righteousness doth judge and make war, and they that are with him are called, and chosen, and faithful; and at his command they fight the good fight, contend earnestly for the faith, and shall ultimately triumph through him.

But still, they shall not be crowned except they strive lawfully. No strife for the mastery, no outbursting of passion will bear the measurement of the reed like unto a rod, nor receive the approval of our King. We are commanded to

"Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi. 17, 18. Now, it is of this kind of disturbers of the peace of Zion we understand our brother to speak. But great care should be taken lest in pulling up tares, we do not root up the wheat also; or when we censure the wrong we do not implicate those who are right. Here the reed which is like unto a rod, measures off to us the exact ground which we are to occupy in the warfare. Those who cause division, make or join parties, and occasion offences, contrary to the doctrine which we have learned under apostolic tuition, are to be avoided or given to the Gentiles; not retained in the temple, nor allowed at the altar. But those who observe this charge are by it required to *mark and avoid* the non-conformists. This, indeed, will make what is called parties; but the division will be such as will purge the church from unruly and vain-talkers and deceivers, and consolidate more closely those who conform to the measuring rod.

But while it is unquestionably true, that in all former time, not excepting the days when the apostles were on the earth, those who have stood firmly on gospel ground and refused to countenance or wink at any departure from the faith and order of the house of God, have been reproached and reviled as troublesome and pestilent fellows, tight-laced, contentious, bigoted and captious, it is also true that the opposite extreme has also been reached by those who are of the Diotrophes school. Neither the ministers nor churches of Christ, nor any of the members of the churches are permitted to yield any part of the doctrine or order of the gospel, even though it were to avoid divisions, reproaches, persecution, imprisonment, stripes, or death itself; but let it be remembered that the *spirit* as well as the letter of the law of Christ is indispensable, and no conformity to the letter of the word or rule, in the absence of the spirit and temper of the gospel, will be approved of God. Even the truth may be held in unrighteousness. The apostle exhorts us to "Speak the truth in love." Not that the heralds of truth are to love every thing; for they should eschew evil, hate iniquity, and expose the hidden things of dishonesty. They are called to fight against error, and to contend earnestly for the faith; but this must be done in and under the influence of the love of God, the love of the truth, and the love of the saints. "In meekness instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Brother R. enquires, "Will not the ministration of the gospel, faithfully ministered in its own spirit, bring saints together and restore peace?" Such will undoubtedly be the tendency, and if all the parties involved are governed by the word and spirit of the gospel, there must be harmony. But it is a lamentable truth, that even christians are not always under the benign influence of the spirit of the

gospel, they are sometimes led by the flesh, and while so led may and do resist the faithful application of the word, even when it is ministered in its own spirit.

The importance of christians and churches being governed by the word and spirit in all things, but more especially in all things pertaining to the order of the house of God, cannot be too highly appreciated. "Keep thy foot when thou goest to the house of God." It is a fearful thing to fall under the discipline of a gospel church. "God is in the midst of her." The King Eternal sits enthroned in Zion, and it were better that any one of her members should have a mill-stone hanged about his neck, and be cast into the midst of the sea, than that such an one should fall under the discipline of the church of God.

"The Son of David holds his throne,
And sits in judgment there."

We agree with what we understand brother Rittenhouse to mean, that a wholesale exclusion of members, when the laws of Christ and the spirit of the gospel do not direct such expulsion, is an outrage on the order of the church of God, and such exclusions are not valid. But such exclusions seldom, if ever, occur in the church of Christ, however frequent they may occur in communities claiming the name. But, unless our own observation has been at fault, we have witnessed the opposite extreme ran into by a class of members who have seemed almost totally indifferent in regard to the authority of Christ in his church. Such have seemed never to have recognized the church as the Judgment Seat of Christ, or as holding any authority to sit in judgment over them. They seem to regard their membership only as a matter of convenience, to be repudiated whenever their inclination is crossed. We have been greatly pained to witness instances, especially during the last few years, in which members have regarded their allegiance to human governments much more sacred than their obligation to be in subjection to the laws of Christ, which govern the church. They will brand as a traitor, and consign to the gallows one whom they denounce as disloyal to a human government and a seceder from a humanly organized compact, and yet bid defiance to the kingdom of Christ, in the execution of the laws of the King of Glory. In our understanding of this subject, when any, whether few or many defy the authority of the church, refuse submission to the laws of Christ, and assume a defiant attitude to the church, that church ceases to bear the peculiar marks of a church of God if she fails to withdraw her fellowship from them. Let it not be said to such that their exclusion is not valid. What is bound on earth by the laws of Christ, as expounded to the church by the enthroned apostles, is also bound in heaven. We hold that the laws of men, so far as they do not conflict with the laws of Christ, are binding upon all who live under them; but the laws of Christ, who is the "Only and blessed Potentate, the King of kings, and Lord of lords," are of infinitely higher importance. He that despised even "Moses law, died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under

foot the Son of God, and counted the blood of the covenant, whereby he was sanctified, an unholy thing, and hath done despite to the spirit of grace?"

The solemn warning of the apostle Peter, second Epistle and second chapter, should be carefully read by those who may regard it as a small matter to forfeit the fellowship of the church of God; or a light thing to "despise government," and speak evil of dignitaries, being self-willed. Such as have "Forsaken the right way, and have gone astray following the way of Balaam, who loved the wages of unrighteousness," "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in error. While they promise them liberty, they themselves are servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and The sow that was washed to her wallowing in the mire."

Churches standing on apostolic ground, are not responsible for the apostacy of those who leave her communion, disregard their order, or defy their authority. Better for all such to go out than that one particle of the laws and ordinances of the house of God should be violated. If the grace of God in their hearts, and the love of the truth as it is in Jesus, have not sufficient attraction to keep them within the gates of Zion, no unscriptural inducements should be employed. Being duly warned and admonished by the church, if still defiant and incorrigible, the law of Christ demands that they shall be put away.

Nor are the ministers of Christ to be held responsible for the existence of divisions, disorders, or parties, provided he has faithfully ministered the word in its letter and in its spirit; for the faithful ministration of the word is designed to discriminate between truth and error, between the precious and the vile, between those who love and fear the Lord, and those who love and fear him not.

If a church becomes corrupted so that the faithful labors of her pastor are unavailing, he may be justified in going where his ministry promises to be more useful. Or if, in the honest judgment of a church, a pastor's gifts have ceased to edify the church, or if his continuance is the cause of the disturbance, and his removal would secure a better state of harmony and gospel order, it is clearly expedient that he should go to some other field of labor. Indeed, we have been solemnly impressed that there are many excellent and able ministers, whose itinerant labors have been greatly blessed to the edification and comfort of the saints, who seem totally destitute of pastoral gifts. Comparatively few of the primi-

tive ministers of Christ were settled pastors or bishops.

But we cannot regard it as a mark of a good minister of Christ, if, when the pastor sees the wolf coming, he shall leave the flock exposed to his ravages and flee away. May the God of our salvation give us wisdom and prudence in applying the "reed which is like unto a rod," that in ruling out of the temple that which is given to the Gentiles, we reject not that which the rule approves, nor retain that which it condemns; and "See that ye hurt not the oil and the wine."

MONIES PURLOINED FROM THE MAIL.

As many of our correspondents have enquired concerning remittances sent to us by mail which have failed to reach us, to save the labor and expense of replying to each by letter, we give the following statement of what we have been apprised of since we began to record our losses. It will be observed that all our losses, but one, have been of money that should have come by the mail on the Erie Railway, from the extreme Western States, to as far East as Barton, in Tioga county, in this State; from which fact, our suspicion points to the vicinity of Owego in this State. We do not now believe the robberies have been committed by the postmasters where the letters were mailed, but by some of the agencies of the Department as far east as Tioga county, N. Y.

The following are what we have thus far heard of since January 1, 1866, viz:

Rodham Tullas, Utica, Ohio...	\$14 00
Lawrence Salisbury, Wantoma, Mich.....	4 00
Hon. John Hargrove, Potoka, Ia.....	4 00
Elijah Staggs, Prairie Creek, Ia.....	5 00
Morgan Counts, Cedar Bluff, Iowa.....	6 00
S. Dickson, Cleveland, Ohio...	1 00
Eld. J. A. Johnson, Sulphur Spring, Ia.....	7 50
Eld. L. B. Hanover, Hope, Ohio.....	16 00
Frederick Gordon, South Solon, Ohio.....	12 00
Thompson Cook, New Hope, Mo.....	10 00
Eld. Samuel Harlan, Falmouth, Iowa.....	4 00
Jas. E. Harding, Waverly, N. Y.....	4 00
Peter Vannetta, Barton, N. Y.....	4 00
Eld. J. P. Burruss, Weston, Mo.....	20 00
John Montgomery, Sr., Mount Auburn, Ill.....	10 00
Tho. Pemberton, Steam Mills, Ill.....	4 00
Tho. Shearer, Centre, Iowa...	4 00
John G. Sawin, Loxa, Ill.....	2 00
Tho. Pittman, Bucyrus, Ohio...	2 00
C. Howard, Fairport, Iowa...	2 00
S. F. Baker, Alpine, N. Y.....	2 00
Stephen H. Varner, Rochester, Mo.....	3 00
Mrs. U. B. Evarts, Louisville, Ky.....	2 00
Henry Reel, Magnolia, Iowa...	2 00
Thos. Flanary, Forest Grove, Oregon. (Gold).....	2 50
Charles Skaggs, Robinson's Mills, Ill.....	4 00
Christian Miller, Ionia, Ill.....	4 00
Nicholas Potter, East Troy, Pa.....	2 00
Andrew Baker, Drakeville, Mo.....	6 00
Jacob W. Miller, Winchester, Iowa.....	2 00

Daniel Shultz, Logan, Ohio.....	6 00
S. P. Moshier, Manchester, Iowa.....	6 00
Oliver Everett, Waverly, N. Y.....	2 00
Moses Hahn, Henderson, Ill.....	7 50
Peter J. Nicholson, Polk City, Iowa.....	5 00
Eld. Geo. McCulloch, Zanesfield, Ohio.....	2 00
Mrs. Rebecca M. Croft, Neptune, Ohio.....	2 00
Henry Gordon, Neptune, Ohio.....	4 00
James Pope, Ramsey, Ill.....	8 00
John Lippencott, Westminster, Ohio.....	2 00
Thos. P. Goble, Jasonville, Ia.....	2 00
A. J. Baker, Leighton, Iowa...	14 00
James H. Fank, Knoxville, Ia.....	8 00
Mrs. Martha Brooks, Brooklyn, Mich.....	2 00
Mrs. James M. Haskett, Fraseyburg, Ohio.....	2 00
Eld. Thos. Swartout, Brooklyn, Mich.....	2 00

Amount heard from up to this date..... \$249 50

And almost every mail from the West informs us of our losses.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

SUBSCRIPTION RECEIPTS, &c.	
NEW YORK:—John Gilmore 2, Hester Runney 2, H S Wilkinson 2, Mrs Thomas M King 2,...	\$ 8 00
CONNECTICUT:—Eld E S Raymond.....	3 00
NEW JERSEY:—Eld P Hartwell 2, Cyrus Rislér 1,.....	3 00
PENNSYLVANIA:—Samuel Wicks 2, Sarah A Turner 3.50, Rhoda Campbell 2, Eld A Winnett 8, C T Frey 1, Elizabeth Lutes 2,...	18 50
VIRGINIA:—John A Wright 1.50, John F Newton 2,.....	3 50
GEORGIA:—David F Montgomery.....	2 00
COLORADO:—Samuel Davis.....	2 00
OREGON:—John T Crooks.....	2 50
UTAH TERR:—Dr R Cammas.....	1 00
TENNESSEE:—Sarah J O'Neal.....	2 00
OHIO:—John Barnd 6, S M Brown 4, Eld J H Biggs 2, Sarah Campbell 2, G H Ward 10, Mrs Ann Davidson 2,.....	26 00
WISCONSIN:—Nancy Munn.....	2 00
INDIANA:—P K Parr 10, F L Martin 2, J Billings 2, Mrs Elizabeth Ferguson 2 James E Newkirk 2, Jared Yeomans 4,.....	22 00
ILLINOIS:—Mrs S W Smith 3, G W Mathes 2, G M Newton 2, Eld J G Williams 2, Eld J B Chenoweth 2, M Mann 2, J C Chastain 1, Eld J H Myers 2, N W Turner 2,.....	13 00
MISSOURI:—S H Varner 50c, Eld James Teague 4, J T Murdock 3,.....	7 50
IOWA:—J T Coons 1, J B Lewis 1, S Cox 2, L H Thomas 1.50, John Garrett 2,.....	7 50
KENTUCKY:—Wm Rupard 10, Eld John H Gammon 6, Wm Ashurst 2, Eld J F Johnson 5, Mrs P Burnett 2, Mrs Mary Bristow 1,.....	26 00
Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes.....	\$154 50

Marriages.

Jan 20—MR. MICHAEL CRAFT, and MISS REBECCA M. ROBBINS, both of Mercer county, Ohio.

Obituary Notices.

DIED.—At North Berwick, Me., March 4, 1866, Mrs. Betsy Chick, aged 68 years. She never made a profession of the religion of Christ, but when sick she seemed well reconciled to her fate, having a hope that she should be better off when done with time. Her disease was the lung fever. She was sick only five days. She has left children and other relatives to mourn. I send this by the request of her daughter, a member of our church.
WILLIAM QUINT.

DIED.—Of pneumonia fever, my father, B. W. Lewis, who died Feb. 20, 1863, aged 55 years. He died as he lived, in the triumphs of living faith, and gave many cheering testimonies of the hope of a blissful immortality beyond the grave. He was a member of the Old School Baptists for about 32 years.
JOHN B. LEWIS.

DIED.—At his late residence at Herricks, Pa., on the morning of Friday, the 29th ultimo, in the triumphs of the faith of the Son of God, our dearly beloved brother, JAMES B. DURAND, in the 38th year of his age.

The name of this loving and talented brother has become familiar to our readers, who have admired his able communications and beautiful poems which have enriched our columns since his public profession of our faith; but those who have been favored with a personal acquaintance could more fully appreciate his amiable disposition and truly christian deportment. Tortured with indescribable distress of body at times, and subject to spasms and cramps about the vital parts, he was deprived of that quiet rest which is so much desired by those who are of an enfeebled constitution, he enjoyed but little calm repose in sleep, being frequently startled suddenly by a suspension of the functions of the vital organs, yet in his case the sustaining power and grace of God was powerfully displayed; for while the outward man decayed, he was renewed in the inward man, day by day. Patient in sufferings, he felt a reliance on the supporting hand of his covenant God, which checked all rising murmurings which are prone to rise from the weakness of the flesh. Long nights of wakeful anxiety and pain were appointed for him, but, recognizing in it all the gracious purpose and faithful care of God, he meekly bowed himself to his will. It was a great satisfaction to him, as also to his dear friends, that he was permitted to return from a distant state, and finish his mortal course in the bosom of the dear family of which he was a member, and where parents, brothers and sisters with sweet words of christian consolation, and with faithful and unremitting watchfulness, like ministering angels, anticipated all his wants, and smoothed the ebbing tide of earth's declining days.

An account of his eventful life and most triumphant death will be prepared by his brother, Elder Silas H. Durand, and probably will appear in our next number.

Associational Meetings.

The Baltimore Old School Baptist Association will meet with the church at Black Rock, Baltimore county, Md., commencing on Wednesday before the third Sunday in May, 1866, and continue three days. Brethren from the South and West will take the most convenient routes to Baltimore City, Md., and on Tuesday, May 15th, take the cars at Culvert Station, at 3 o'clock, P. M., to Cockeysville, about fifteen miles from Baltimore, at which they arrive about 4 o'clock, P. M. Those coming from the North, by the Northern Central Railway, will also stop at Cockeysville, until the train arrives there from Baltimore. There will be ample provision made to convey all the friends to the vicinity of the meeting. In behalf of the church at Black Rock, a cordial invitation is extended to all brethren and friends to attend the meeting who can consistently do so, especially the ministering brethren.

WILLIAM J. PURINGTON.

DELAWARE.—The Delaware Association will convene at Loudon Tract, Chester Co., Pa., on Wednesday, May 23d, at 11 o'clock, A. M., that being the Wednesday before the last Sunday in May, 1866, and the meeting to be continued three days.

Brethren coming from the North or South will be met on Tuesday, the day before the association, in the morning trains at New Ark Station, on the Philadelphia, Wilmington and Baltimore Rail Road. In behalf of the church, I affectionately invite brethren, sisters and friends to come to our houses and homes and partake of such as we have. We would like to see a goodly number of our ministering brethren with us.

JOSEPH W. DANCE.

DELAWARE RIVER.—The Delaware River Association will be held with the 2d Hopewell church, at Harbertown, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1866, at 10 o'clock, A. M., and continue three days.

Brethren coming to the Delaware River Association, from or through New York City, will procure tickets for Titusville, which is on the Belvidere Railroad, at the Philadelphia Ticket office, foot of Courtland street, New York, and take the 12 o'clock [noon] train, on Tuesday, May 19th. And those coming by way of Philadelphia, will leave Kensington Depot, at 3 1/2 o'clock, P. M., Tuesday, May 29th, also for Titusville. The two trains will connect at Trenton, and passengers will arrive together at Titusville, and will be met by friends who will convey them to their houses, and to the meeting. In Philadelphia a car will leave corner of Fifth and Chestnut streets, at 3 o'clock, P. M., for Kensington Depot.

Our brethren and friends generally are cordially invited to attend our association.
P. HARTWELL.

WARWICK.—The Warwick Association will meet with the Middletown and Wallkill church, in Orange Co., N. Y., on Wednesday, June 6, 1866, at 10 o'clock, a. m., and continue three days. Brethren and friends coming by the Erie Railway will leave the cars at Middletown, in the vicinity of the meeting.

CHEMUNG.—The Chemung Association will be held with the church at Burdett, Schuyler Co., N. Y., to begin at 10 o'clock, a. m., on Saturday before the third Sunday in June, and continue until the Monday evening following.

CONFERENCE.—The Old School Baptist Conference of Western New York will meet with the brethren at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the meeting of the Chemung Association, which will be on the 20th and 21st days of June, 1866, to commence at 10 o'clock, a. m. Those who come by Rail Road will be met on Tuesday, the 19th, at Blood's Station, on the Buffalo, Rochester and Corning branch of the Erie Railway, and conveyed about 7 miles to the meeting.

The Sandusky Old School Baptist Association will meet, if the Lord will, with the Van Buren church, Hancock county, Ohio, on Friday before the second Sunday in June, 1866, where we wish to see a goodly number of brethren and sisters, especially brethren in the ministry. Come brethren from the East and the West, from the North and the South, for we are all one in Christ our Lord. Those that will come by cars can come from Fremont to Findlay, and from Corey, on the Sandusky, Dayton and Cincinnati Railway, to the same place, on Thursday before, and call on Samuel Spitzer, in town!

LEWIS SEITZ.

THE BAPTIST HYMN BOOK.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurren here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes. Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

In the form of Supplements of the *Banner of Liberty*, will be mailed to order, [postage paid,] for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a sett of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of sets of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct.

This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Cromwell and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and progress of Native Americanism, Maine Lawism, Know-Nothingism, Abolitionism, and the various other fanaticisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, at length involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the *Banner of Liberty* containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment, G. J. BEEBE,

Middletown, Orange Co., N. Y.

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FOUR EXPRESS TRAINS DAILY!

400 MILES WITHOUT CHANGE OF COACHES
BETWEEN
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SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted November 20, 1865.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7:00 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11:58 P. M., Rochester 10:42 P. M., Salamanca 11:33 P. M., and Dunkirk 1:48 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.
8:30 A. M. ACCOMMODATION TRAIN, Daily for Otisville and intermediate Stations.
10:00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6:12 A. M., Salamanca 6:00 A. M., and Dunkirk 8:14 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
4:00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5:40 P. M. NIGHT EXPRESS, Daily (except Saturdays and Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 1:25 P. M., Buffalo 1:45 P. M., and Dunkirk 3:20 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.
5:30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
6:00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12:15 P. M., Buffalo 1:45 P. M., Salamanca 1:25 P. M., and Dunkirk 3:20 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
8:00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5:00 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10:20 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.
8:35 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Arrives in New York at 7:00 A. M. Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South.
6:05 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 11:50 A. M.
10:45 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 4:15 P. M. Connects at Elmira with Williamsport and Elmira Railroad; at Great Bend with Delaware, Lackawanna and Western Railroad, and at New York with Afternoon Trains and Steamers for Boston and New England Cities. Only One Train East on Sunday, leaving Buffalo at 6:05 P. M., and reaching New York at 11:50 A. M., in advance of all other routes.

FROM DUNKIRK AND SALAMANCA—Trains will leave by New York Time from Union Depots:

5:31 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 6:00 A. M. Day Express from Buffalo, and arrives in New York at 10:20 P. M.
7:00 A. M. EXPRESS MAIL, from Dunkirk Daily (except Sundays.) Stops at Salamanca 9:25 A. M., and connects at Hornellsville and Corning with the 8:35 A. M. Express Mail from Buffalo, and arrives in New York at 7:00 A. M.
4:20 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 7:00 P. M., and arrives in New York at 12:50 P. M., connecting with Afternoon Trains and Steamers for Boston and New England Cities.
6:10 P. M. ACCOMMODATION TRAIN, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9:12 P. M., and intersects at Hornellsville with 10:45 P. M. Cincinnati Express from Buffalo, and arrives in New York at 4:15 P. M.

THE BEST VENTILATED AND MOST LUXURIOUS SLEEPING COACHES IN THE WORLD accompany all night trains on this Railway.

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And fare always as low as by any other Route.

ASK FOR TICKETS VIA ERIE RAILWAY.
To be obtained at all Principal Ticket Offices.
H. RIDDLE, WM. R. BARR,
Gen'l Sup't. Gen'l Pass. Ag't.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$2.00. Single bottle, put up in tin case and forwarded by mail, \$2.50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.
Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., MAY 15, 1866.

NO. 10.

Correspondence of the Signs of the Times.

HERRICK, Pa. May 1st, 1866.

MY DEAR BROTHER:—I have felt that I would like to say something to you, and to our family-circle of brethren and sisters who read the 'Signs,' about the last hours of our dear brother James. If I could so relate what we witnessed as to give an adequate idea of the manner of his departure. I know it would be of interest to all who, through the truth, are resting in hope of immortality, and looking for the glorious appearing of our Lord and Savior, Jesus Christ. But how to tell it.—how to tell of his patient waiting and trust; of his cheerful and uncomplaining endurance through years of bodily affliction; of the calmness with which he bore the last few weeks of intense suffering; of the peculiar trials that so active a mind must pass through in looking forward to death; and of the serenity in which, to his own wonder, he was kept, amid all the shadows cast by the approaching king of terrors; and last of all, of his wonderful deliverance, and the glory of heaven which shone upon him as the gates were lifted up, when he was permitted to present an example of the fulfillment of the promise, that they who wait upon the Lord shall renew their strength, and mount up with wings, as eagles. He had for many years been afflicted with heart disease, and paralytic affection, and was a great sufferer at times, yet his persistent energy in business, and his cheerfulness and vivacity in social circles, made him appear to his acquaintances very little like an invalid. About two years ago he was obliged to give up all business, and has remained at home ever since, passing many a weary day and sleepless night, but never complaining, and seldom failing of that cheerfulness of spirit which constantly enlivened the home-circle, and added to the enjoyment of those around him. Some of his spiritual exercises he has told to the readers of the Signs within the past two years. Since the time of his uniting with the church, his mind has been very much engaged upon spiritual subjects, and his conversation has been mainly upon the one theme. He had formerly written much for publication, but since then, when he has been able to write, it has been upon the subject of religion. I cannot forbear to allude here to the great humility and the retiring spirit manifested upon this subject, by one who upon all other subjects had always been so independent. He seemed very fearful lest he should seem to be found in opposition to the Word; and, greatly distrusting his own understanding, he looked to the voice of the church much with the same spirit that a little child attends to the voice of its mother; yet he could receive as truth only what he saw in the Word. He seemed to feel that it was too

assuming for him to present publicly his own views, and especially where they seemed in any way to conflict with those of others. The last writing he did was his letter to Brother Van Meter, published in the Signs of March 15th. He had no thought of publishing it, but had directed it for mailing to Brother V. when he was prevailed upon by others to send it to you. So sensitive was he, that it caused him much trouble during his sickness. Not that his views were changed upon the subject of the letter, but he said it seemed so presumptuous for one who had but lately published his own experience, which was so open to criticism, to be objecting to the views of others. He was not permitted to see the reply of Brother Van Meter. Before that came, he was perfected in knowledge. Having given scriptural evidence to the last, by abiding in the doctrine of Christ, that he had both the Father and the Son, (2 John, 9th) he passed into the unveiled presence of the "King eternal, immortal, invisible, the only wise God, our Savior."

About the middle of March, having been out a short distance to an evening meeting, he was taken with severe spasms in the chest, and great laboring for breath. From that time he kept his room, though able to sit up to the last. He used all efforts, as he had always done, to obtain relief, but it is evident that from the first he regarded it as his last sickness. Yet he did not at any time speak directly of it as such. It seems as though it was out of consideration and anxiety for our feelings, that he avoided seeming to give up hope of recovery. He frequently, however, spoke of it as different from any former sickness, and he was without that vivacity which he usually had in sickness. He seldom smiled, though his face wore an expression of serenity most of the time. He had occasionally great depression of mind, when he would speak of a strange feeling of loneliness, which the presence of friends could not overcome, and once repeated in a very sad tone, "If a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many."—He talked a great deal on religious subjects, and loved to dwell upon the love and unity of spirit that exists among Christians, and which ought to be manifested. He seemed to have a wonderfully delightful view of the church. One of his favorite stanzas, which he often repeated was,

How pleasant, how divinely fair,
O Lord of Hosts, thy dwellings are!
With long desire my spirit faints;
To meet the assembly of the saints.

"O how very carefully," he remarked, "one ought to walk who is a member of the church of Christ. It's a great thing to be a consistent old School Baptist."—He spoke frequently of the injunctions in regard to visiting the brethren, and especially the sick. When one is suffering, he

said, the mind cannot think connectedly, nor recall even the most familiar passages of scripture; but he can follow another, and receive great comfort in listening to conversation and prayer. Therefore how necessary it is to heed these injunctions, and visit the sick. He expressed himself greatly comforted in listening to Father in prayer, who was himself very feeble, and able to be about but little. I was away, in Maryland, expecting to remain sometime, and he would not have me called home, lest it might be calling me from duty; but when I, having heard how severe was his sickness, arrived, about a week before his death, he seemed greatly rejoiced. I was enquiring one day, what would be an appropriate subject for a circular letter. He said, "Take some subject relating to the church, and the love that should bind its members together; or, take the subject of the death-bed of the christian, and show what will comfort and sustain him there, for that is what all are thinking of; and to deliver from the fear of death is said to be one of the objects of our Savior in taking flesh and blood." He then mentioned this passage as one he had never heard or seen explained. "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Then I knew that he felt the shadow of death upon him, but still we did not speak of his own death at that, or any other time, directly. I allude to these things that you may know something of the disposition of his mind, of his occasional depression and anxiety in looking forward, of the calmness and trust that controlled his fear, and of his patience under intense pain; so that thus following him, you may see, as we did, the sudden and wonderful breaking forth of light and joy upon his soul. He often spoke of pleasant little meetings of dear brethren, and how delightful it is when there is singing, and conversation on divine things, and prayer. But, he would say, when we come to the sick room, and to weary, painful nights, it seems somewhat different. Then religion is brought down to its spirit and essence; then our hope is tested. He spoke freely of his own hope, that it had not failed him; that he could not but look the more earnestly to Christ, the more he saw of his own depravity and helplessness. Amid all his bodily suffering, he said he had great peace and quietness of mind, but did not realize that manifest presence of the Savior, nor that great joy which he would like to. For many days he had been unable to sleep, on account of spasms that caught him whenever he lost consciousness. Our mother and sisters, who had so often watched him in sickness, were always, one or more of them, with him. About three o'clock on the morning of

the twentieth of April, after a spell of acute sickness, greater, he said, than he had ever had before, he walked from the chair to the bed, saying, now if all is quiet perhaps I can get a little sleep. He failed rapidly, and made no objection, as before, when the family were all called. He had always objected to having any broken of rest more than was necessary. He was soon unable to lift his head; his sufferings were still intense, and he kept his hands clasped, as though his mind were in supplication. In answer to an enquiry if he found the Savior precious, he said, "O yes, I have found him so all through my sickness." As his eye grew dim, and his hearing seemed almost gone, I said, "Do you feel as though you were going home?" He opened his eyes with a kind of sad expression, and said "O Silas, don't talk of that now; I have been so sick and troubled all night." He had still only his old trembling hope; and how little of his trials he had told. That, we thought was the last he would speak, for the look of death came over his face, his lips parted and grew fixed, and his groaning breaths came fainter. He lay thus for half an hour, and we were looking for the last breath, which seemed almost to have come, when his lips seemed trying to move again. Suddenly they formed plainly the words "Great glory, amen!" and he raised himself without help in bed, and opened his eyes, filled with a clear, unearthly radiance, brighter, and at the same time milder than anything I ever saw, while a smile of perfect happiness over spread his face, "Praise the Lord!" he said. "O how I love my Savior! How can I help loving him, he is so beautiful! and he has loved me with an everlasting love. Behold, what manner of love!" "Mother," he said, as she stood rubbing his feet, "You needn't rub my feet any longer; they are all warm; they have been cold, but they are warm now." "O such love! He is bringing me into his everlasting kingdom. I have hoped, and now my hope is fulfilled. I hoped in his mercy, and in his judgment; I hoped in his atonement. I hoped in his death, and in his glorious resurrection. O it is all true." Then he gave expression to a kind of prayer, or psalm of praise, most sublime, but we cannot remember it, nor half that he said. As he lay back, he said faintly, "When Ephraim spake tremblingly, he exalted himself in Israel," then seemed to pass into the silence of death again. But again, and three times he raised himself thus, with renewed bursts of praise, speaking rapidly and clearly as he sat up.—Once he said "let me sit in a chair and tell it," and he stood up for an instant on the floor, but failed, and was laid back again. All this time he seemed to be lost to earthly things, and though he sometimes spoke our names, as his eye would rest on one of us, yet he did not seem to

recognize us as earthly friends and mourners, but as brethren in Christ, rejoicing and praising with him. And this word, brethren, he repeated many times as he talked; as though he felt himself surrounded by the general assembly and church of the first-born, whom he was addressing. He would repeat many portions of scripture, and dwell on them. He said slowly once, "Honoring the doctrine of God, our Savior, in our lives and conversation. O brethren, let's do it! Let us adorn the doctrine in all things. His love is wonderful. It's not for a moment, but for ever and ever. Why, I praise him because I can't help it, and we shall praise him forever, world without end." And as he said this, there was such a glow of perfect rapture on his face as no words can express. The last time he raised up, he said, "O I must praise him, if I do exert myself too much." Then followed some sublime strains of poetry, new to us, and which seemed to come as new from him. Then he said "cant you all go with me where I'm going? Jordan is rolled back. But I cant tell it. Read the one hundred and fourteenth Psalm. It's all there. I shall faint or go in a minute." And he laid him back on the pillow. There was no movement any more, except the soft breathing, as of an infant, for perhaps half an hour. His face was perfectly serene, with no sign of pain or trouble, but a kind of heavenly radiance overspreading his brow, while his eyes, from underneath their half-closed lids, seemed fixed, with the solemn light of a holy and eternal joy shining in them, upon the far-off, infinite glories of heaven, as though they saw, then, "the King in his beauty, and beheld the land that is very far off." As he lay thus, his head resting high on the pillows, he who had always been so feeble in life, looked strong in death, like a conqueror; and as we read aloud the words of that wonderful Psalm, we knew what it was he would have told; how death had been conquered; how the waves, which had surged so high, threatening to overwhelm him, had fled at the approach of one whose trust was in the Lord; how the swelling tides of Jordan had been driven back, so that he who had hoped, though so tremblingly, might

"Pass the river telling
The triumphs of his king."

Our mourning was turned into joy, and songs of thanksgiving.

It seemed to me a special favor of the Father of mercies, to us and to the brethren, that he should thus be permitted to pause on the threshold of glory, and leave so wonderful an evidence that the feeblest hope, if it rest only upon Christ, is sure, and cannot fail. We had followed him in the trials of his experience. We had known how entirely his hope rested upon the Word; how often he had been troubled that he had not had such bright and vivid experiences as others; how he feared that his was not a genuine repentance and faith; yet how he could not but trust in the Lord, because there was nothing else for him; and how he still must believe, in spite of doubts, that the peace he sometimes experienced, was the peace of God. We had known how precious the scriptures were to him, because it was there alone, instead of in himself, that he found any confirmation of his hope; and how its promises were clasped and treasured up; and how glorious the doctrine of the

Bible seemed to him. We had known how he felt that his were the feeblest evidences upon which even a child rested his hope. And now we, who had only the same trembling hope, saw it brighten in him, as heart and flesh failed, till it was lost in sight, and the glory he had prayed for, was revealed to him in our presence. Why should we doubt any more. O how trifling the earth seemed; how glorious the hope of immortality! He had spoken no word about dying, nor bidden us a formal good bye, but the manner of his going, and his expressions of praise and joy, lifted us for a time above the region of sorrow. Once, I remember now, there seemed a little consciousness of the sorrow he was leaving with us, as he said in a more languid and dreamy voice, "And our pleasant home will seem a little weary; but it wont be for long." He had always had a child-like fondness for home, and though many of his years were spent away, he would never give the name of home to any other than that of his childhood. He had been of in perils, and seemingly at the point of death when far from here, and many an anxious care had followed him. It was a privilege hardly to have been expected, that he should be at home when he came to lie down at last, and have our mother and father, and all his brothers and sisters about him. The winter was past, and the night was gone. The morning sun of a lovely spring day was shining in at his window, as he left us for his home in glory. We could not tell when his breathing ceased, so softly and quietly it passed away.

The closing lines of his last poem seem as though he foresaw the close of his own life when he wrote them:

"The silent, shadowy hours move onward slowly.
But a sweet sense of joy abides with me;
One thought alone makes the night watches holy.
The blessed thought that I am still with thee.

And morning cometh! Soon these watchings ended,
Soon all these earthly nights and vigils o'er,
On the freed soul shall break the radiance splendored

Of perfect day upon the sinless shore.

O there shall be no more of restless sighing,
No more of sorrow, and of blighting care;
For in that glorious home of bliss undying,
No shadow falleth, and no night is there.

Bapt in such thoughts, peace floweth like a river,
Filling with voiceless songs the silence deep.
Songs holy as the angels sing forever,
And so thou givest thy beloved sleep!

Your brother in hope of life,

SILAS H. DURAND.

April 1, 1866.

DEAR BROTHER BEEBE:—With this I

send you a letter written by my brother-

in-law, who is also, I hope, a brother in

Christ, addressed to his sister, and only

intended as a private letter. But on

reading it I thought it worthy a place in

your columns, and I have obtained his

consent to send it to you for that purpose.

Also, I wish for your views on Rev.

xiv. 14-20. Especially on the difference

between the harvest of the earth, and that

of the clusters of the vine of the earth.

This subject has been on my mind about

a year. Some six months ago I wrote

you on the subject, but receiving no

response, conclude my letter never reached

you. If you have time to give your

views in full, it will oblige very much

your unworthy sister,

K. R. MYERS.

Copy of the Letter.

February 10, 1866.

TO MY DEAR AND WELL-BELOVED SISTER:—After passing some sleepless hours of the past night, while many thoughts passed through my mind, among the rest, you, my only sister (in the flesh) in this country engaged my mind. Oh! I thought if I could have seen and had a good talk with my dear absent sister, it would have been a great satisfaction to me and, perhaps, to her also. I have concluded to write to you, hoping it may open a correspondence. I am but a weakling, and sometimes when viewing myself, I fear that I have no part nor lot in the great work of redemption, or salvation through the dying and risen Savior; yet at other times, I feel a great care and desire to encourage, if possible, the feeble lambs of the flock. I have thought that the poor little lambs were overlooked by those who are, or who think they are strong. If the strong would bear the infirmities of the weak, they must go where the poor weak lambs are. Not look for high things, but condescend to men of low estate, considering and feeling ourselves to be, if saints, the least of all. When a poor weakling says to me, "I am a poor sinner," I must respond, "So am I." If he says he has such a hard heart and stubborn will; So have I. If at times such wicked thoughts arise in his mind; so it is with me. If he says he is so ignorant that he cannot tell us to advantage what he would like to; so it also is with me. If he says, I cannot do the things that I would; even so said the apostle Paul, and such is the lamentation of all the saints of God. If he says he loves all the saints; so do I. Yes, says the poor saint, I love the dear children of God, and esteem them as the excellent ones of the earth. I am so sinful, I dare not mingle with them for fear I shall be a spot on their feasts of charity (love), or bring reproach on the cause of the dear Redeemer, I dare not say my Redeemer. I love to hear the name of Jesus. O, how sweet it sounds to me; but here I am, all alone, and dare not open my lips to any one for fear that I might deceive the followers of the meek and lowly Jesus, and be deceived myself. So you see,

"Like one alone I seem to be,
Or is there any one like me."

Yes, my dear sister, if I know anything about the christian pathway, these are some of the way-marks:

"The law commands and makes us know,
What duties to our God we owe;
Only the gospel can reveal,
Where lies our strength to do his will."

O, my sister, if I only had ability to write you some of the precious things contained in the glorious gospel of the blessed Jesus, how gladly would I do it; but the best of mortals can only touch the theme. Its fountain cannot be exhausted; it is glad tidings of great joy, when applied by the holy Comforter to a poor outcast, who has thought, Of all creatures on earth, I am the most vile and miserable. Seeming to be as far from God as the east is from the west, and sometimes exclaiming, Are the Lord's mercies clean gone forever? He thought he had committed the unpardonable sin, and cried out in anguish of soul, I am lost! I am lost! Unto just such characters is the gospel sent. Surely it brings them glad tidings, for it says, "Let the prisoner go

free; I have found a ransom. Loose him and let him go." But no, says the law preacher, it will not do to loose him, he will run away; keep him bound, and load him with duties and with burdens which are grievous to be borne. But the gospel says, "If the Son shall make you free, ye shall be free indeed." But says the Arminian or law preacher, If he is free, he will run into sin; that wont do, he must be bound; he must make many promises, and if he fails to perform them, apply the lash. But the gospel says, when it sets the poor prisoner free, Go home to thy friends, and tell them what great things the Lord hath done for thee. O, how glad am I that I am free, and can now praise the Lord with his dear saints. Yea, "I was glad when they said, Let us go into the house of the Lord. Our feet shall stand within within thy gates, O Jerusalem." What a blessing to be a member of Christ's body, an inhabitant of the Holy City, the Heavenly Jerusalem, the Prince's daughter. How beautiful are thy feet with shoes, O Prince's daughter. How differently these things appear to me now, since the Son hath made me free. Once I thought christians thought themselves very good. But I find them a poor and an afflicted people, who trust only in the name of the Lord. But they are often afraid, and find it hard to trust in the Lord without fear. Such are the very people that I now love. They talk just as I now feel, and I cannot help loving them. I did not know before that any body else had ever had such thoughts and feelings as I have had. They tell me that this is christian experience, resulting from the Spirit's teachings. I had never thought of such a thing before. I had never thought that the Spirit of the Lord makes people see so much corruption in their nature as to produce such feelings. And another thing, they say, If I am saved at all, it must be by free and sovereign grace, unmerited favor. Well, that just suits my condition; for I have found that in my flesh dwelleth no good thing. If salvation is not of the Lord, then I am lost! I know that these people whom I love so dearly, are a poor despised people, a sect everywhere spoken against. But I think of Moses, who, when he was come to years, by faith, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt. Ah, says the poor soul, I think of many things that David said in the psalms, such as these, "How amiable are thy tabernacles, O Lord of Hosts. My soul longeth, yea, fainteth for the courts of the Lord. For a day in thy courts is better than a thousand; I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God." Your brother,

CORNELIUS MYERS.

REPLY TO SISTER K. R. MYERS.—We cannot say that we have no views on the portion of scripture, Rev. xiv. 14-20, which our sister has desired us to write

nor would we withhold from any one such views as we have, if our views were sufficiently clear to inspire in us the hope that to express them would edify any of the children of God. If such views as we have are correct, so far as they go, the time cannot be distant when all shall know the import of this part of the vision of the apostle.

"Thron'd on a cloud, our God shall come,
Bright flames prepare his way,
Thunder and darkness, fire and storm,
Lead on the dreadful day."

To us it is clear, that the *white cloud* on which the Son of man is seen enthroned, is the cloud of his witnesses over whom he presides, perfectly white, because pure and unspotted. His golden crown is displayed, which had been before concealed; showing his supreme power. His sharp sickle, is his word, which at the time indicated, shall go forth to gather in from the earth all his redeemed, and bring up from their graves the bodies of his saints, before the second angel can appear to gather the clusters of the vine of the earth, which shall be cast into the wine-press of the wrath of God. The vine of the earth signifies the religion of the earth, or the anti-christian powers of the world which oppose the church and truth of God. The vine of Sodom, and of the fields of Gomorrah; their grapes are gall, and their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps.—See Deut. xxxii. 32.

The execution of the judgments of God upon the anti-christian vine and its abominable clusters, is signified by their being gathered into the great wine-press of the wrath of God, and the treading of this wine-press without the city, the church of God, which is first cared for by him that sits upon the white cloud. The manner of the treading is represented by the angels of wrath pouring out the seven vials of wrath, the seven last plagues, which shall totally destroy the man of sin, and consign to everlasting perdition all the clusters of that abominable vine.

At some future time, if so led, we may attempt a more full elucidation of the subject.

Covington, Newton Co., Ga., March 27.

DEAR BROTHER BEEBE:—Having finished the business portion of my letter I will pen a few lines in addition. I saw your son yesterday, and took dinner with him. They are all well. My family is well. Amidst the troubles which surround us here, a spirit of enterprise and recuperation is manifest among the people. Unfortunately the course pursued by those who are in authority at Washington and by the "Freedmen's Bureau," is calculated to paralyse the energies of our people, and render inoperative every effort towards recuperation. Not only does it operate against the white people to a fearful extent, but is working the utter ruin and extinction of the black population, unless there is some Providential interposition. The impositions practiced upon the poor negroes, and upon the white people, is awful. If Southern people, who understand the character of the negro, could be allowed the right of self-government, rules and regulations would soon be adopted, and in operation which would be mutually beneficial to both races. But so long as there continues to be an unconstitutional inter-

ference with the civil, political, and domestic rights and privileges of the Southern States, there is no hope of resuscitation, or return to equal rights and privileges with the Northern States. It requires no great amount of intelligence in any man who is not blinded and completely stupefied by bigoted fanatical principles, to see, and anticipate the consequences of such continual interference with the rights and liberties of a people claiming to be free. And of the two races, the black people will suffer the most, and perish out by a system of oppression and cruelty far greater than that of their former condition. They will perish by disease, idleness, want and utter destitution. Thousands have perished, and are perishing daily from various causes, too numerous to mention. The time was once when a negro pauper was unknown in the South, but now, like thousands of white people in squalid poverty in Northern cities, this country abounds with poverty and crime. And white people, though suffering badly by this state of demoralization, are compelled, by the force of circumstances, to witness this wretchedness, and these enormities without power or ability to change them. An esteemed brother in Kentucky recently stated, in a letter to me, "We deplore the demoralized condition of the negro population with you, as it is with us; yet when we remember that demoralization was brought about by the wicked unconstitutional interference of the North with the institutions of the South, our sympathies for the former are awakened, while our detestation for the course of those by whom it was brought about is not lessened." I endorse the statement. On this principle I have a conscience void of offence towards God and men, that I did nothing towards bringing about the present demoralization, but labored against it; and on the principle of sympathy more than self-interest, I contracted last Christmas with a majority of those negroes who once belonged to me, for this year. They were faithful to me and their mistress during the war, and expressed a desire still to live with us, and I was loth to turn them out of house and home, so long as they wished to stay with me. I hope they will do well, though I think I am injured by the operation, or at least I fear I am.

I will leave the foregoing unpleasant subject, and pass to another subject fraught with comfort and encouragement to the followers of the Lamb. Clouds and darkness are around about our God, and judgment and justice are the habitation of his throne. We cannot trace his wondrous way. God's way is in the whirlwind and in the storm, and the clouds are the dust of his feet. We cannot trace the way of a serpent on the rock, nor the path of a vessel through the sea. God's way, in his Providential dealings, is often to us an incomprehensible mystery, much more in his grace are we lost with wonder and admiration. While we bow with reverence and submission to his will, we are forbidden to recognize with any lenity, the wicked acts and conduct of ungodly men. Though the wicked are spoken of as God's hand or sword to execute his purpose, we are justified in praying to be delivered therefrom. "Deliver me from the wicked, which is thy hand; from the men of this world which

is thy sword," so says the Psalmist. Sometimes the inquiry may arise, "Wherefore doth the way of the wicked prosper? wherefore are they all happy that deal very treacherously? Thou hast planted them (the wicked), yea, they have taken root; they grow, yea, they bring forth fruit; thou art near in their mouth, and far from their reins."—Jer. xii. 2, 3. We have seen, and are seeing an illustration of this truth forcibly brought before us. We see the wicked prosper in the high places, and in the low places of the earth. They draw near to God with their mouth, and appear humble and pious, while in their hearts or reins they meditate wickedness, and plan treacherously. Instead of acting honorable in their course, they are double-dealing and deceitful, and are laying in wait to deceive, and to take advantage of the unsuspecting and unwary. With high pretensions to christianity and benevolence, they are very bitter and acrimonious against those who love and defend the truth. But the prophet saw the ruin and end of the wicked, for he says to God, "Pull them out like sheep for the slaughter, and prepare them for the day of slaughter." God will do these things. He knows how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished. While our God may appear to us enshrouded in clouds and darkness, yet judgment is with him, and justice is in his hands. In him we can trust unreservedly, and with implicit confidence. He is our rock and salvation. There is a heavenly land where the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity. How blessed to have their iniquities forgiven, to join with the Psalmist, and say, "Who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles."

The spring has opened very pleasantly, and farmers have planted Irish potatoes, bedded sweet potatoes, and are planting corn. There will be, I presume, some cotton seed planted to raise a crop of cotton. We had a mild winter with considerable rain. I am hopeful. My love to all.

Yours, &c.,

JOSEPH L. PURINGTON.

Opelika, Alabama, April 30, 1866.

JUSTIFICATION.

"Being justified freely by his grace, through the redemption that is in Jesus Christ."—Rom. iii. 24.

In this chapter the apostle gives a description of the awful condition in which all men are, both Jews and Gentiles, by reason of sin, and shows the utter impossibility of any being justified in the sight of God by their deeds of the law. A knowledge of the nature, extent and guilt of sin is by the law, but the law cannot give life nor a knowledge of the medium through which God forgives sin, and freely justifies the ungodly. The natural man in his state of sin and death is not aware of his true condition, nor of the purity, holiness and spirituality of the law of God, by which he is justly condemned. Hence there must first be a knowledge of the law of God, before that law can give the knowledge of sin. But how is the blinded

and dead sinner, who knows not God, neither in his holy law, nor in the blessed gospel, to attain to a knowledge of the law, so that the law can give him a knowledge of the heinous nature, extent and magnitude of sin? "There is none that understandeth; the way of peace have they not known." The unregenerate sinner neither understands God in his law, nor Jesus Christ as the only way of peace with God. The first thing, therefore, to be done for the sinner, is to be quickened by the spirit of God, and made alive by that eternal life which Christ is to all his people. This is the work of God and not of man. The law by which man is cursed having emanated from a God of infinite perfection and holiness, is like him and must have a satisfaction equivalent to its divine perfections. A law which emanates from man might receive a satisfaction by man, because man is man's equal; but the holy law of God can only receive a full satisfaction by one who is the Man of God's right hand, and equal with God.—Phil. ii. 6. When Jesus Christ is left out there is no hope of justification before God, nor of eternal salvation. For this reason the three friends of Job were miserable comforts to him in his afflictions. Though Job could freely admit the truth of their reasoning in many things in point of moral rectitude; "Yet," says he, "how should man be just with God?" Man might be just with man, but it requires quite a different degree of holiness and purity to be just with God. When God sends the spirit of his Son into the heart of the sinner, the holiness, purity and spirituality of the law of God is for the first time discovered to the guilty sinner. "Spiritual things must be spiritually discerned."—Rom. vii. 14, and 1 Cor. ii. 14. The depravity of the sinner's heart and the work of his hands being contrasted with the spirituality of God's law, are made fully manifest as being insufficient to rely upon for justification before God. Hence the convicted soul being led along by the spirit of God, step by step, sees more and more of his lost and helpless condition before God. Outward reformation is offered, and inward groanings, prayers and tears, but all these fall short of being equivalent to the purity and justice of God's law, the dignity of which must be sustained. Hence, in the experience of all God's children, they find that the more they are enabled to see of the holiness of the law, the more they also see of their own unholiness, until they find themselves cut off and killed to all hope of justification before God.

Our text informs us that justification is by grace, freely. It is a most gracious act of God, whereby he pardons and accepts of sinners on account of Christ's righteousness imputed to them, and received by faith. It is a most wonderful system of sovereign grace, whereby guilty and justly condemned sinners are freely justified by the same righteous Judge who condemned them. The holy law of God pronounces all the world guilty before God, and our God declares that though he forgives iniquity, transgression and sin, yet he will by no means clear the guilty.—Exod. xxxiv. 7. If he will not clear the guilty, and all the world are guilty, how then shall he justify the ungodly?—Rom. iv. 5. The text solves the mystery. "Justified freely through the redemption that is in Christ Jesus."

Redemption is therefore the ground work of a sinner's justification, and also the medium through which God forgives sin. "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13. He alone could do this, being fully and equally related to God, and equally related to his people for whom he died. "A mediator between God and man; God manifest in the flesh; in the form of God, and in fashion as a man." Both God and man are therefore fully represented and combined in the wonderful person of him who redeems us to God by his own blood. Surely he is qualified to sustain the dignity of God's law, to magnify and make it honorable, when he is in his relation to God, "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. vii. 26. He is therefore holy as him from whom the law has emanated, and equal with the law in all its length, breadth and height, being made higher than the heavens. At the same time he is found in fashion as a man, made of a woman, made under the law, and could therefore, while he sustained the dignity of the law, represent man who transgressed it, and make full satisfaction for all whose sins were charged to him. He offered himself without spot to God. It is nothing but just that the curse of the law should rest upon guilty sinners, but how in justice can that curse with all its weight fall upon the spotless Lamb of God?

We have seen in our text that redemption is the ground of justification, but what is the ground work of redemption? Wherein does the right of redemption consist? Of what avail can the sufferings and death of Christ be to redeem a sinner unless he is so related and identified with the sinner that the justice of God requires he should die for him? But how can justice require the innocent to suffer for the guilty? the just for the unjust? The right of redemption is founded upon a claim existing previously to that which is redeemed. Without this relation there is no meaning whatever in the word *redemption*. That which is involved and under the law and under its curse, must be the special and rightful property of the Redeemer before it is involved, else no price that could be paid would make it his. The law cannot receive satisfaction only from him who is the proper owner. The redemption, then, that is in Christ embraces all that the Father hath given him, and no more.—John vi. 37. These are called his own elect, his people whom he shall save from their sins, by himself being made sin, or a sin offering, for them. They are chosen in Christ, their living Head, before the foundation of the world, and therefore so related to him and he to them that his offering is theirs, his obedience and righteousness are theirs, and they are his body, his bride and flock. He is the end of the law for righteousness to every one that believeth, and as many as are ordained of God to eternal life believe.

Justification, therefore, is based upon what is in Christ, and not what is in the sinner.

Justified freely. God is under no obligation to the sinner to justify him. There is no merit in man to procure such a blessing. It is freely by his grace. "Not of works, lest any man should boast."

Every other point in salvation is on the same principle, so that including all things necessary to bring us to God, it is truly said, "By grace ye are saved; salvation is of the Lord." Salvation, eternal salvation, is in Christ, whether we speak of atonement, redemption, justification, regeneration, sanctification, or glorification, as requisite to eternal salvation, we find Christ Jesus is all these to his people. In him all fulness dwells. The fulness of the Godhead in all its divine perfections harmonize in him. A fulness of grace is in him for that body which is his fulness. O what a glorious Savior is Jesus! Justification as received by the sinner is not received as payment of a debt which the Lord Omnipotent justly owes the sinner, but as of grace freely bestowed through the redemption that is in Christ, without in the least infringing upon the justice of God. The sins of the redeemed being laid upon Jesus Christ, and he having put them all away and blotted them out, his righteousness is imputed to them, so that they are really righteous and innocent in him, and in that sense God does not clear the guilty.

The effects of this soul-cheering and soul-humbling doctrine of justification are very different from that produced by any other system. While it gives the strongest ground of hope, it lays human pride low in the dust. Every other system promotes pride and human glory.

Brother Beebe, pardon me for again writing so soon. Having to send the names of new subscribers is my apology. Do with this as you think best.

W. M. MITCHELL.

BERLIN, Worcester Co., Md., May 3, 1866.

DEAR BROTHER BEEBE:—I feel inclined to give you and the many readers of the "Signs of the Times," should you think best to publish it, a short account of one of the most interesting meetings I have ever attended. At the special request of our esteemed brother, E. Rittenhouse, several weeks ago, I agreed to attend a two-day's meeting on the fifth Saturday and Sunday in April, at the Bethel meeting-house in Newcastle Co., Delaware. One of the brethren from Indiantown, and a brother and sister from Little Creek churches, accompanied me, on Friday before the meeting, to brother Rittenhouse's, where we had the pleasure of meeting a number of the brethren and sisters from the several churches composing the Delaware association; many of them coming a long distance. We also had the pleasure of meeting dear old Father Barton, and spending an evening with him. He was compelled to leave us, however, on Saturday morning, to attend an appointment in Philadelphia. We had meeting on Saturday afternoon, and an unusually large attendance for that place for a Saturday. After preaching, the church convened for business, and brother Rittenhouse's eldest two daughters, the eldest I think not over eighteen years of age, came forward and desired to be admitted into the church. After a full and satisfactory examination, they were received by the church, and baptized on Sunday morning, after which we had preaching, when the two young sisters received the right hand of fellowship; and the Lord's supper was administered to perhaps the largest number who had partaken in that house for many years. The

congregation was large and attentive, and to the brethren and sisters; the interview was pleasant and refreshing. To brother and sister Rittenhouse, and their numerous friends, it was indeed a joyful occasion. One of old has said, I have no greater joy than to see my children walking in the truth; and every minister of Christ realizes this in all the flock over which the Holy Ghost has made him overseer. Yet, if possible, it comes with more joy and comfort when he is permitted to see his own household walking in the ordinances of the Lord's house. The Lord has commenced a good work in this little church, and I humbly trust he will carry it on to the day of Jesus Christ; and I am encouraged to believe there will be an ingathering of his redeemed children, and that there are at least some who for a long time have tarried this side of Jordan, will find themselves sweetly compelled to cross over and partake of the sweet fruits and enjoy the goodly heritage. "Arise, O Lord, and plead thine own cause." Make bare thine almighty arm; bring thy redeemed to Zion with songs and everlasting joy upon their heads, and cause thy people to rejoice in thy salvation.

Your brother in the joys and afflictions of the gospel.

G. W. STATON.

BRICK STORE, Ga., April 18, 1866.

MY DEAR BROTHER BEEBE:—Once more, after a period of several long years, the happy privilege presents itself for me to pen you a few lines. I have often had a desire to do so, but the unsettled state of our national affairs, with various other considerations, has prevented me from doing so. When I think of the many acts of kindness bestowed upon our poor suffering prisoners by yourself and your kind family, together with other dear and beloved brethren of the Old School Baptist's at the north, my poor and sinful heart is made to swell with gratitude. Neither have I forgotten your kindness to myself and wife when we journeyed with you. Almost twelve years has elapsed since our return home, during which time so many, so very many changes have taken place.

War, cruel war, with its ten thousand horrors of blood and carnage has devastated our once happy country. I have great reason to thank God for his goodness and mercy to me and family during the war and since. Though nearly all of my property was carried off and destroyed, and at one time, for a day or two, we had scarcely anything to sustain life, yet our kind and heavenly Father has been so good, and for some time past we have lived about as well as we ever did. In Sherman's march from Atlanta to Savannah, a large body of his army camped here two days and nights, and I will assure you we were left destitute of almost everything. I trust and believe, as unworthy as I am, that God in his infinite goodness gave me grace to uphold and support me; and although my house was threatened to be burned over my head, I was not alarmed, but was enabled to trust in Jehovah who has all power in heaven and earth. In our seemingly entire destitute condition, my wife was made to sing praises to God and rejoice in his mercy extended to us dust-worms. Oh! that I could always enjoy his manifest presence as I did then. But I often get into doubts and fears,

while at other times I feel a desire and willingness to be submissive to the will of our blessed Savior in all his dealings with me, whether in prosperity or adversity. My head is now blooming for the grave, and in a little while my time of departure will come, and at times I long to go to that quiet habitation where wars, strife, commotions and discord that agitate the world and terrify its inhabitants, are to be hushed into silence, banished thence forever. How meager, how trifling, and how vain is the pomp, power, wealth and splendor of this poor world when compared with the place where Jesus holds his court and pours out his fulness; "For it pleased the Father that in Him all fulness should dwell."

"How charming is the place,
Where my Redeemer God,
Unveils the beauties of his face,
And sheds his love abroad."

"I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. The back numbers of the "Signs" for this year have been received, and their precious contents eagerly devoured. For five long years its absence has been deeply felt, and we welcome it with joy and pleasure, and it is a feast of fat things. I have read with so much gratification the most excellent pieces of brother Leachman, Mitchell Durand, and others. I have often thought of them. The brethren and sisters in general express the utmost cordiality of sentiment and esteem towards the brethren at the north. I trust the troubles through which we have passed and are passing, will bind the brethren, North and South, together in stronger bonds of endearment than formerly. For fear I trespass upon your time and patience, I will begin to desist.

My children, of whom several were single when you were at our house last, are all married except my youngest daughter who is with us. My wife joins me in sending our warmest Christian regards and love to yourself and dear wife. Often do we think of you. Please tender to each member of your family our love. We would be glad to have any of them visit us in our quiet, happy, sunny home; also remember me kindly to all my acquaintances there. I hope the brethren and sisters will continue to write for the "Signs." If I know my own heart I do love the truth and desire the prosperity of the cause and kingdom of Christ. My dear brother, may the good Lord enable you to realize the full enjoyment of his presence during the remnant of your days, strengthen you to the performance of every duty which he has enjoined upon you, and bring us all to a happy meeting in the general assembly and church of the First Born in Heaven, is the desire and prayer of your unworthy brother in love and fellowship,

DAVID F. MONTGOMERY.

APPOINTMENTS.

BROTHER BEEBE:—I will, Providence permitting, try to preach at the following places:

Near Moundsville, Marshall Co., Va., May 9th, 10th and 11th; near Martinsburg, Va., on the evening of the 12th, and on the 13th; at Tuskarora, Juniatta Co., Pa., on the 24th; at Huntingdon, Pa., on the 26th and 27th, and then on through the bounds of the Juniatta Association as the brethren may arrange appointments.

J. C. SIDEBOTTOM.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1866.

THE CHERUBIM AND THE MERCY SEAT.

PENN YAN, N. Y., Dec. 28, 1865.

MR. BEEBE:—Please give your views of the Cherubim and the Mercy Seat, as set forth in Exodus, xxv. What do they represent or teach? Your compliance with this request will oblige
HANNAH MILLER.

REPLY, That the tabernacle, the ark, and all thereunto pertaining were designed to typify the spiritual things of the kingdom of our Lord Jesus Christ, as they are more clearly elucidated in the gospel of the Son of God, we presume will not be controverted or doubted by those who know and love the truth. But it is not always our privilege to comprehend their exact signification and application to the things which they are designed to represent. The Cherubim, and the the Mercy Seat were very essential parts of, or accompaniments to the Ark of the Testimony which is described in this chapter, the ark would be incomplete without them. There is a divine beauty in the subject far beyond what we can express. The inspired apostle speaks of the figures of the old dispensation as patterns of the things in heaven. That is as patterns of the things which are found in the spiritual Jerusalem, the gospel church. Some thing must therefore be found in the gospel church answering to the figurative import of every Old Testament figure.

The tabernacle, which God commanded Moses to make, was a portable building, or tent, designed to contain the ark, and the holy or consecrated furniture which he commanded to be placed within its curtains. A most solemn charge was given to Moses, to "Look that thou make them after their pattern which was shewed thee in the mount." It was designed for a sanctuary in which God would commune with Israel through their high priest. We will not now stop to comment upon the tabernacle; but devote this article more particularly to the inquiries made concerning the Cherubim and the Mercy seat. The subject of inquiry is thus stated in the chapter referred to. "And thou shalt make a mercy seat of pure gold, two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof; and thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub the one end, and the other cherub on the other end; even of the mercy seat shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the cherubim which are upon the ark of the testimony, of all that I will give thee in commandment unto the children of Israel." Ex. xxv. 17-22.

In following the order of our subject the mercy seat should first be considered

and then the cherubim which surmount the mercy seat.

First. The Mercy Seat. How significant and imposing the name! There were no provisions of mercy found in the law of commandments. Justice with an even hand brandished a flaming sword, and "He that despised Moses' law died without mercy. But in the new Covenant mercy has prepared her seat. I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 12. In the economy of grace, Mercy and Truth are met together; Righteousness and Peace have kissed each other." Psa. lxxxv. 10. This seat and center of the mercy of God, is the only place when Righteousness and Peace can embrace each other and establish everlasting peace in righteousness or without infringing the stern demands of divine Justice. It could not be done on any other seat or basis than that of the atonement made for the transgressions of the people of God, by our Lord Jesus Christ. For him, and all his members, in view of his perfect work, God has said, "Mercy shall be built up forever." "My mercy will I keep for him forever more, and my covenant shall stand fast with him; His seed also will I make to endure forevermore, and his throne as the days of heaven." Psa. lxxxix. 1, 28, and 29. That the mercy seat in our text is designed to represent the atonement, seems clear to us from the following considerations, viz.

I. The Ark of the testimony which it was to cover, and in which the testimony was held, with the rod of the priesthood, the golden pot of manna, &c. is evidently applied to the gospel church, Heb. ix. This ark though made of wood, which was chosen and ordained of God for the purpose, was overlaid within and without with pure gold, and thereby rendered imperishable, and beautiful. And in no other place is the testimony of God's truth preserved inviolate. No where else can the delicious gospel manna on which God's spiritual Israel are fed be found, but in the gospel church, and it is only there the fruitful rod of the priesthood is kept. The ark was definite in its exact measurement. Two cubits and a half long, and one cubit and a half broad. The mercy seat in measurement exactly corresponding, shows the atonement for the church, ample, but without superfluence. The mercy seat as exactly covered the ark as does the atonement of Christ cover the church.

II. The mercy seat was required to be made of pure gold. Gold is emblematic of righteousness, and the atonement to answer the design contemplated required to be immaculately pure, and in all respects perfect. The atonements under the ceremonial law, by the blood of bulls, goats, and other victims, could make nothing perfect. The church is "redeemed, not with corruptible things—but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. i. 18. Could the divine law have found the smallest particle of alloy, dross or deflection in Christ or in his propitiatory work, then would his work have failed to secure the salvation of his people. But as the pure gold will pass the fiery ordeal of the crucible, without loss, so the glorious High Priest of our profession, was

able to endure the scrutiny of the omniscient eye, was justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory.

IV. The atonement answers to the figurative import of the mercy seat, as showing the "new and living way" of our access unto God, which is consecrated for us through the veil, which is his flesh. Christ took on him the seed of Abraham, and the God of glory "Laid on him the iniquities of us all. Of all the seed of Abraham, for if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Here upon the basis of his perfect atonement the seat of reconciliation, acceptance, and communion is established through our High Priest. "And thou shalt put the mercy seat above upon the ark." The atonement of Christ cannot fail of being applied to the church of Christ. It is the covering for the church, when God communes with her through her most holy Mediator, the Shepherd and Bishop of our souls. It is above the church, and what they never could have attained in any other way, but it is a perfect covering, and a safe protection. "And there will I meet with thee, and commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." It is by the atonement that the saints are dead unto the old Sinai Covenant, and married to him that is risen from the dead. Hence through, or by virtue of the atonement they are brought under law to Christ, instead of Moses, and on this mercy seat, communion with God is secured through our Lord Jesus Christ, and by his spirit his law is written in our hearts, and recorded in our mind.

V. It is the pure gold of the atonement, that overlays the ark, or church, within and without. Her internal joy, peace, love, fellowship, devotion, and worship is by an application of Christ and his atonement to his church and people. On no other basis could we approach unto God. His terror would make us afraid, and his frowning justice would stop our mouths, but for the atonement which completely shields and covers us; but in this atonement, we come boldly to the throne, to ask for mercy and find grace to help us in every time of need. But our limits admonish us that we must pass to the other general division of our subject.

Second. The two cherubim. The name *Cherubim*, is the plural of *Cherub*.—When but one, it is called cherub, and if two or more they are called cherubim, which signifies an angel, or angels, but all angels are not designated cherub or cherubim. The word *angel* has a variety of applications in the scriptures. Sometimes it is applied to God's messengers who are sent to preach his gospel. Sometimes to the spirit of a man, and sometimes to the spiritual life of Christians which always behold the face of God; sometimes it is used to signify those heavenly intelligences in glory, such as bore the message of the incarnation to the shepherds in Jewry; and several other applications are found in the scriptures.—But Cherubim and Seraphim, express to us those mediums through which the presence of God, in some of his perfections is

set forth. As the angel of his presence which saved his people in all their afflictions.

The two cherubim which stand upon the mercy seat, we have thought were intended to represent to us the two testaments.

I. Their position: The old and new testaments, or covenants, and all revelation of God to men are based upon the great purpose of salvation by grace which centres in the atonement, as the cherubim of our text are in the mercy seat. So stand the two testaments: The first testament takes its position as early as the application of the atoning blood and justifying righteousness was made effectual in the salvation of Abel and Enoch, and its wings are extended forward signifying in all the prophets, and typifying in all the ritual of the law, the coming of the Messiah, his sufferings and the glory that should follow. As early as the time when man was driven out of paradise, the cherubim, and the flaming sword were placed to keep the way of the tree of life, and prevent arminians from helping themselves to the fruits of that tree. The word of God communicated through the law, like a flaming sword, turned any way, intercepting all human agencies in their futile efforts to procure life and immortality independently of that atonement or mercy seat which their wings covered.—There they are still found meeting the workmongral tribes of the earth at every point, with the declaration. Without the shedding of blood, there is no remission of sins,—no mercy seat, no atonement, no salvation in any other name or way.

II. The angel of the divine presence was in his holy law, but so far as his church were concerned it stood as a cherub on the end of the mercy seat, testifying of Christ, and by all its types, shadows and predictions testifying that he should come as it was written of him in the volume of the book, to do the will of God.

III. The wings of this cherub were lifted over the mercy seat, or atonement, and from the one end of the mercy seat extending to its centre, even as the law and the prophets were until John; but they could extend no farther, for here at the centre were they to meet the wings of the other cherub.

IV. Their faces were made to look one to another. The law demanding, the gospel cancelling all its demands. The one predicting, the other responding, so they faced each other, and saw eye to eye in the day of atonement, when God brought again Zion. The law and the gospel face each other and meet harmoniously in the priesthood which intervenes.

V. Their faces while they were looking to each other, were at the same time both looking to the redemption which is by the atonement. All that the law demanded concerning the church, it looked to Christ, in the gospel, to perform. While the Gospel cherub from the other extremity of the church, or mercy seat looked into the face of the old testament for the pattern of the things in heaven, so that all that was written in the law and in the prophets, and in the psalms concerning Christ should be fulfilled. All the joys and titles of the one were promptly met and paid by the other.

VI. The New Testament with wings uplifted from the centre of the mercy seat, to its termination, in the full complete and

everlasting salvation of the church of God, meets the wings of the other cherub, at the centre of the mercy seat. The law and the prophets were until John; since that period, the gospel is preached. Thus both cherubim met and centered in Christ our High Priest, whose advent was between them, yet covered by their wings.

VII. Between these two cherubim, the God of glory, sent his Son into the world. The Word was made flesh, and came, as in the volume of the book it was written of him, to occupy this gracious mercy seat. After the order of Melchisedec, as Priest unto the Most High God, and King of Righteousness he put his priestly garments on. Between the two dispensations, his priestly offering was made, when he offered himself without spot unto God. True to his word, the Eternal Godhead bowed his heavens and came down, and at the centre of the mercy seat met the Great High Priest of his spiritual Israel between the cherubim, and was manifest in the flesh. "God was in Christ, reconciling the world unto himself," Christ was in the Father, and the Father was in Christ. Heaven and earth were brought together. Justice from the utmost throne of heaven, was there, and smiling mercy was prepared to greet, embrace and kiss that Justice whose stern demands were inexorable; but at the mercy seat completely liquidated. And at the mercy seat Justice as fully demands the salvation of all for whom this mercy seat is a covering, as it demands the execution of the sentence of the law on all whose sins are not covered, and whose transgressions are not removed. Here at the mercy seat, where righteousness and peace have kissed each other, God has established his dwelling, and the inspired psalmist prays in the spirit. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasse stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved." *Psa. lxxx. 1-3.*

Again the holy psalmist testifieth of the power and majesty of God, and of his infinite condescension. "He bowed his heavens also, and came down; and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place, his pavilion round about him were dark waters and thick clouds of the skies."—*Psa. xviii. 9-11.* Observe his wonderful advent to our world. Upon the Old Testament cherub was he borne; his descent from heaven was predicted by all the prophets, and witnessed by the law. On the wings of the wind (an emblem of his spirit which was in his word) he did fly. "Riding on the heavens in our help, and in his excellency on the sky." Yet in the darkness of the legal dispensation, he fixed his secret place, and around about him his pavilion were dark waters and thick darkness. But at the brightness that was before him, beaming with inexpressible radiance in the face of Jesus Christ, the dark, dreary, portending darkness of Sinai passed, amidst the tempest of hail-stones and coals of fire which spent their utmost fury upon his dear Son. Then were the channels of waters seen, and the

foundations of the world were discovered; at the rebuke of the Lord, at the blast of the breath of his nostrils. He sent from above and took me, he drew me out of many waters."

In conclusion, for we must close this article; if we are right in regard to the figurative import of the ark, the mercy seat, and the cherubim; may the sound of their wings be heard by all the people of God, as in Ezekiel's vision, *Ezek. x. 5.* "Even to the outer court of his holy temple, as the voice of the Almighty God when he speaketh. If we are right in our application of the cherubim, wings, they mean the testimony of the scriptures, in which the voice of the Almighty God is uttered. May it be ours to hearken to the things which are spoken in the scriptures, and sheltered under these wings of the cherubim, having a "Thus saith the Lord" for our protection, we may sit securely and hurl defiance to all the enemies of God and truth."

Extracts from Business Letters.

BEATRICE, Gage Co., Nebraska Ter.,
April 22, 1866.

ELD. BEEBE:—I have learned through the *Signs of the Times*, that there is an Old School Baptist Church some where in Atchison Co., Kansas. If so, will some of their members address a line to me, informing me of its locality, &c. Or if any who love the doctrine of salvation by grace alone, in passing this way, would call on me, they would be doubly welcome to our humble abode. O, that the Lord would bless his inheritance, and cause his praise to be sung in Jerusalem, so that in this deluded world a place may be found where his name shall be altogether glorious, is the prayer of your unworthy reader, who is less than the least of all saints.

J. C. PARKER.

LICKING COUNTY, Ohio, April 14, 1866.

BROTHER BEEBE:—Having traveled through Michigan, and a part of Canada, and formed acquaintance with some who know the truth as it is in Jesus, together with those in Virginia, I would send a few thoughts:

God hath, in general, instituted civil governments for the good of human society, and it is his command that obedience be yielded to those who are advanced to high places; and the consideration of this ties a christian to all loyalty and due obedience, which being still for the Lord's sake, cannot hold in anything that is against the Lord's own commands; for then Governors, Rulers, &c., leave their station. Now, the subjection here is to be subject to them in higher rank, still in subordination to God. But if they go out of that even line, follow them not. They that obey the unlawful commands of rulers of this sort, do it in regard to their god. No question but their god is their belly, their ambition, or their avarice. But it is an evil too natural to men to forget the true end and use of any good the Lord confers upon them; and thus kings and rulers too often fail to consider for what they are exalted. They think it is for themselves, to honor and please themselves, and not to honor God and benefit their people. They are set on high for the good of those below them, that they may be refreshed with their light, counsel, and influence; as the lights

of heaven are set in the highest parts of the world for the use and benefit of the very lowest. God set them in the firmament of heaven; but, for what purpose?

To give light upon the earth. And the mountains are raised above the rest of the earth, but not to be places of bloodshed, theft and robbery; but to send forth streams from their springs into the valleys and make them fertile. Like the mountains and hills, greater and less, the rulers are to send forth to the people streams of righteousness and peace. It is the pride self-love of human nature that begets disobedience in inferiors, and violence and injustice in superiors. Civil authority and subjection to it are the institutions of God. So the peaceable correspondence of just government and due obedience is the special gift of God; and a great blessing to states where it exists. The troubling and interruption of their course is one of the highest public judgments by which God punishes the sins of both rulers and people. And whatsoever be the cause, and on which side soever be the justice of the cause, it can only be looked upon as a heavy plague, and as the fruit of many and great provocations; instead of being a mutual blessing to, and honoring of each other, are turned into scourges one to the other, or into a devouring fire, as it is in the parable, "Fire going out from Abimelech to devour the men of Sechem, and fire from Sechem to devour Abimelech." Let us notice Paul, *Acts xxii. 25*, "As they bound him with thongs, Paul said to the Centurian, Is it lawful for you to scourge a man that is a Roman and uncondemned?" And if we follow him a little farther, we find him before the chief priests and council of the Jews, to see how he could acquit himself before them. He declares his sincerity and uprightness; the high priest, Ananias, commanded them to smite him on the mouth. Paul replied, "God shall smite thee, thou whited wall." Here the apostle manifested his zeal against such magistrates as act contrary to the design of their office, and against the laws by which they ought to be governed in the execution of it. The apostle had the very spirit of Liberty in him. These are things which I have contended for for years gone by, and for which some, from whom I had hoped for better things, have spoken bitter things against me. But, bless the Lord, we are receiving purer streams from the fountain head of life, who

"Sees with equal eye, as God of all,
A hero perish, or a sparrow fall;
Atoms or systems into ruin hurled,
And now a bubble bursts, and now a world."

JOHN CRABTREE.

JERSEY MILLS, Lycoming Co., Pa., April 18.

DEAR BROTHER BEEBE:—Please publish these few lines. Dear brethren in the gospel ministry, cannot some one of you come and visit the Warren church, on Pine Creek, for it will soon be no more? The male members have been removed, all but two. Our dear minister, Elder Moyer, has been sick and mentally deranged for the last five years. I would be glad to have some one or more of you come and see him in his affliction. He lives in Morris township, Tioga Co., Pa. Some of the brethren live in his neighborhood, and as he is sick, company may be of use to him, and cheer him in his hours of sorrow and affliction, which we all have

to bear in these darksome days. We have felt the need of the Spirit to help our infirmities; that "as our days, so our strength may be. I do not want to trouble the dear brethren with my scribbling, for I feel too unworthy; but my object is to have some one visit us, and preach to us the unsearchable riches of Christ Jesus our Lord. Do some one of you come. Cannot Eld. Silas H. Durand come and look after the sheep which are strayed in the wilderness?

But I must close this appeal. May the cause of truth prevail over our benighted land once more. In much weakness, I subscribe myself yours in the Lord.

RHODA CAMPBELL.

THE CORNER, ULSTER Co. N. Y., Feb. 20, 1866.

VERY DEAR BROTHER BEEBE:—The God of Israel in whom there is no variableness nor shadow of turning has spared my unprofitable life until the present, and I am sometimes made to rejoice in God my Savior. If I could write anything that would be edifying to even the feeblest of the little ones of Christ's despised flock, I think I would rejoice; for it is truly a great consolation to me, to read the communications of the dear brethren and sisters, and your editorials. Brother Durand's discourse on the subject of Mary and Martha, I think was very beautiful. May the God of all grace give him understanding in all things concerning his heavenly kingdom, and raise up and qualify more faithful laborers and send them into his vineyard. If I know my own heart, I desire that the God of all grace may keep you, brother Beebe, and strengthen you, to bear all the fiery trials that you are called to pass through, and may all the children of God be enabled to endure hardness as good soldiers, boldly contending for the truth. We read that perilous times should come; that time seems to be near at hand, if it has not indeed already come. O that I could say with Paul, "But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy," &c. But I am often filled with fear. Still I do know that God is good, and that he will uphold his children, not one of them will he suffer to be lost. And if I am of that happy number whose names are written in the Book of Life of the Lamb, I need not fear. But, can so holy a God look upon so unworthy a sinner as I am? Sometimes I think the Savior unveils his face to me, and I rejoice, with joy unspeakable and full of glory; and then again I am left to grope in the dark. I often think, if I were a child of God, could I be so cold and careless? Again I call to mind former days, when the candle, of the Lord shone around about me; when Christ was all my theme and the world had no charms for me, then all was joy and peace. But one thing I think I can truly say, the cause of Christ is precious to my soul. When his children suffer it causes me to mourn. I know that all who live godly in Christ Jesus, shall suffer persecution. Brother Beebe, may the Lord strengthen and support you and all his chosen ministers and churches, and grant them grace that they may stand in the evil day, and save them from all the fiery darts of the adversary. Dispose of this as your better judgment shall direct.

Yours, in hope of Eternal Life,
SARAH M. LOCKWOOD.

TROUT CREEK, N. Y., March 9, 1866.

DEAR BROTHER BEEBE:—Having obtained help of God, I continue to the present, and although my years number fourscore and three and one month, yet I have not lost my love for the truth, nor for those who love our Lord and Savior Jesus Christ. And it is a great comfort to me to read the communications of the brethren and sisters, and the editorials; for they are to me "good news from a far country, and as water to a thirsty soul." And brother Beebe, may the Lord sustain you in spreading far and wide the good news of salvation, and in feeding and comforting the sheep and lambs of the flock of Christ; for they are in the midst of wolves and beasts of prey; but it is our consolation to know that they can only scatter the sheep, for Christ the good Shepherd knows all his sheep, and he is known of them; and he will separate his sheep from the goats. May God give his people ears to hear his voice, and hearts to follow him whithersoever he goeth.

I remain your friend and brother in the kingdom and patience of Jesus Christ our Lord,

LAWRENCE KNICKERBOCKER.

Inquiries after Truth.

FLORENCE, Boone Co., Ky., April 29, 1866.

Will brother Thomas P. Dudley, of Kentucky, please give his views through the "Signs of the Times," on Genesis, 9th chapter and 24th, 25th, 26th and 27th verses. Please state particularly whom, or what each one of Noah's sons did represent or typify throughout each verse above named, and oblige an inquirer after truth.

WILLIS FLORENCE.

MARSHALL CO., WIS., April 13, 1866.

Will Eld. S. H. Durand give his views, through the "Signs of the Times," on Eccl. ix. 13-15, and oblige a way-worn pilgrim, whose mind has been much exercised on that text.

JANE MUNDELL.

Donations and Subscription Receipts.

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Mrs C W Elston, Ithica, N. Y. \$ 00
Total. 2 00

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Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes. . . . \$ 87 75

Marriages.

April 17—At the residence of the bride's mother, Mrs. Mary Roe, in Cecil county, Md., by Eld. E. Mittenhouse, Mr. ISAAC T. REDGRAVE, and Miss MARY ELIZABETH ROE, both of Cecil Co., Md.

CHANGE OF RESIDENCE.

BROTHER BEEBE:—Please publish my change of residence from Moroa, Macon Co., to Cerre Gordo, Piatt Co., Ill., to which address I wish all communications for me directed.

SAMUEL DOTY.

Brother J. George Bender, having removed to Catskill, N. Y., desires his correspondents to address him thus:

J. GEORGE BENDER,
Care of J. H. Baldwin,
Catskill, Green Co., N. Y.

Obituary Notices.

DIED—At New Vernon, on Friday evening, April 27, 1866, Mrs. CORNELIA GODFREY, wife of Mr. George Godfrey, aged 24 years. Mrs. Godfrey had been declining for some time under the wasting ravages of pulmonary consumption, and we hope from her attentive listening to the ministration of the gospel, and the interest she seemed to manifest in the word, that she has passed to that happy state in which

"Sickness and sorrow, pain and wo,
Are felt and feared no more."

With her deeply afflicted husband and near and dear relatives, who survive her, we deeply sympathize.

DIED—At New Vernon, on Friday night, April 27th, Mrs. ANN E. BREEN, wife of Wm. S. Breen, but recently moved into the place. Her disease was, we understand, bilious fever. Her age was 32 years. She leaves a husband and one child to mourn their loss. The funeral scene was very solemn. The cold remains of the two, Mrs. Breen and Mrs. Godfrey, who died at nearly the same time, and within a few rods of each other, were brought to the New Vernon Meetinghouse together, and the two families of mourners, sitting side by side, mingled their tears and grief together, in the midst of a very large and solemn assembly, listened to a discourse preached by Eld. G. Beebe, from 1 Tim. vi. 15, 16.

BROTHER BEEBE:—I have been requested to write and forward to you for publication the following obituary of our late brother, CASPER FETTER, who died at his residence at Southampton, Bucks Co., Pa., on Feb. 23, 1866, aged 49 years, 10 months, and 16 days. His health has been delicate for years, but he has been able to attend to business until a short time before his death. He took a heavy cold which caused inflammation, which resulted in death. He was ready and willing to depart and his end was peaceful. We mourn not as they who have no hope. He has left a widow to mourn their loss. May God be with and support them in their severe trial, and may they realize that their loss is his gain. He has also left an aged mother who is a daughter of the late Elder Thomas B. Montanye, with brothers and sisters and many other relatives. He had been a worthy member of the Southampton church about 30 years. May his death be sanctified to the church which feels her loss, and to all who mourn his departure. His funeral was largely attended at the Southampton Meeting-house, on Monday, Feb. 26, and a discourse was preached by the writer, on the occasion, from 1 Cor. xv. 48, to a large and attentive congregation. Your brother in affliction,

P. HARTWELL.

HOPKINSON, N. J., April 13, 1866.

BROTHER BEEBE:—It becomes my painful duty to inform you of the death of Eld. JAMES O. GOBLE, who departed this life on Friday, April 6, 1866, at 2 o'clock, p. m., at his late residence, near Old Bridge, Middlesex county, N. J. His funeral was attended at the Meeting-house in the village of Washington, near where he resided, on Monday, the 6th. Elder Goble was an able advocate of the doctrine held by the Old Baptists, and those who have heard him with a hearing ear, and an understanding heart, will not soon forget him. May the Lord sustain his cause by sending us one endowed with power from on high, and build up the waste places of Zion.

JOHN GILMORE.

DEAR BROTHER BEEBE:—Please publish through the "Signs of the Times," the obituary of my son-in-law, GABRIEL WISNER, who departed this life at his late residence in Misisink, Orange Co., N. Y., March 7, 1866, aged 37 years. His sickness was the dreadful and fatal disease, typhoid fever. He suffered five weeks, the three last of which he was the most of the time insensible, and as we visited him daily, we were grieved, as we saw death the destroyer, had marked him for his victim. In his death his family is deprived of the company and society of one of its brightest members, while the community as well as his relatives have been thus

early bereft of a worthy friend and relative. He was a kind companion, an affectionate parent, a dutiful son, and an obliging brother. He leaves a wife, and one sweet daughter of four summers, and many other relatives to mourn his loss, but we try to be submissive, and say, The Lord's will be done.

Leaves have their time to fall,
And flowers to wither at the north wind's breath;
And stars to set; but all
Thou hast, all seasons for thine own, O death.

We know when moons shall wane,
When summer birds from far shall cross the sea,
When autumn's hue shall tinge the golden grain;
But who shall teach us when to look for thee?

ASA ELSTON.

NEAR UNIONVILLE, N. Y., April 25, 1866.

Dear Brother Beebe:—Please publish the following:

DIED—March 17, 1866, near Knoxville, Julia Ann, wife of John L. Funk, aged 23 years, 10 months, and 17 days. The subject of this notice united with the Little Flock church and was baptized by Eld. D. S. Yonnehill some 7 or 8 years ago. Her disease was quick consumption, which she bore with christian fortitude. I often talked with her and at one time she said that she was ready and willing to die, and that she was tired of this life. She leaves behind a kind and loving husband, and one affectionate child, with numerous relatives and friends to mourn their loss, but they mourn not as they who have no hope, for they feel that their loss is her eternal gain. And may the husband and friends bear up under the loss they have received with christian fortitude, and pray to the Lord to prepare them to meet her in yonder world where there is no more parting. is the prayer of an unworthy brother,

JAMES H. FUNK.

Knoxville, Marion Co., Iowa.

Brother Beebe:—Please publish the death of sister Elizabeth Rogers, widow of the late Thomas Rogers, who died on Saturday, April 28th, at the residence of her grandson, Walter Rogers, in Fauquier Co., Va., in the 84th year of her age. Sister Rogers has been a worthy and consistent member of the church of Christ for many years, and has had her membership in the church at Mount Zion, Loudon Co., Va., ever since its constitution. Although from the nature of her disease, enlargement of the heart, her sufferings were severe, she never murmured, and retained her consciousness to the last, and anxiously awaited her change.

R. C. LEACHMAN.

DIED—At her late residence in Fayette Co., Ill., Jan. 30, 1866, after a severe illness of apoplexy and congestion of the brain, Mrs. Nancy G. Pryor, aged about 70 years. She was not a member of the Baptist church, but we held our church-meetings at her house, and she gave us satisfactory evidence that she fell asleep in Jesus. After she had been taken down, in about two hours she was not able to talk, and lived but two days. She leaves an affectionate husband, and a large number of children and grand-children to mourn their loss; which we hope is her gain.

JOHN R. PRYOR.

Yearly Meetings.

The Yearly Meeting of Northern Pennsylvania will be held in North Jackson on Wednesday and Thursday, June 13th and 14th, commencing at 10 o'clock, a. m. We hope there will be a general attendance of brethren and sisters of our faith and order, and all who are desirous of hearing the gospel preached. We are entirely dependant on gifts from abroad, and we hope our brethren in the ministry will bear this in mind, and come over and help us. There are but five of the dear lambs in this place, but we trust the gospel will be a joyful sound even to a few.

Those coming from East or West on the Erie Railway, will be met at Susquehanna Depot on Tuesday June 12th, in the afternoon.

ARNOLD BOLCH.

BROTHER BEEBE:—Please publish the following annual meetings, each to continue three days.
1st. At the Little Flock church, five miles from Lawrenceburg, Anderson Co., Ky., to commence on Friday before the 4th Saturday in May, 1866.

2d. At the Bethel church, Shelby county, Ky., to commence on Friday before the first Saturday in June, 1866. This church [for house rather,] stands on the turnpike road leading from Frankfort to Shelbyville, 17 miles from the former, and 5 miles from the latter place.

3d. At the Salt River church, 2½ miles from Lawrenceburg, Anderson Co., Ky., to commence on Friday before the second Saturday in June, 1866.

4th. At the New Gosben church, six and a half miles from Lawrenceburg, Anderson county, Ky., to commence on Friday before the third Saturday in June, 1866.

There is Railroad conveyance to Frankfort, and stage from there to Lawrenceburg, and also to Bethel church. Brethren going to Bethel, will call on brother Thompson Frasier, Lewis Neal, or David Middleton, all living on the turnpike between the meeting-house and Frankfort; the first named, one-half mile from the meeting-house, the second two miles, and the third three and a half miles.

As there are generally large congregations in attendance at these churches, we cordially and earnestly invite our brethren in the ministry, and all others who may feel interested in the meetings to visit us on these occasions.

J. F. JOHNSON.

Associational Meetings.

The Baltimore Old School Baptist Association will meet with the church at Black Rock, Baltimore county, Md., commencing on Wednesday before the third Sunday in May, 1866, and continue three days. Brethren from the South and West will take the most convenient routes to Baltimore City, Md., and on Tuesday, May 15th, take the cars at Culvert Station, at 3 o'clock, p. m., to Cockeysville, about fifteen miles from Baltimore, at which they arrive about 4 o'clock, p. m. Those coming from the North, by the Northern Central Railway, will also stop at Cockeysville, until the train arrives there from Baltimore. There will be ample provision made to convey all the friends to the vicinity of the meeting. In behalf of the church at Black Rock, a cordial invitation is extended to all brethren and friends to attend the meeting who can consistently do so, especially the ministering brethren.

WILLIAM J. PURINGTON.

DELAWARE.—The Delaware Association will convene at Loudon Tract, Chester Co., Pa., on Wednesday, May 23d, at 11 o'clock, a. m., that being the Wednesday before the last Sunday in May, 1866, and the meeting to be continued three days.

Brethren coming from the North or South will be met on Tuesday, the day before the association, in the morning trains at New Ark Station, on the Philadelphia, Wilmington and Baltimore Rail Road. In behalf of the church, I affectionately invite brethren, sisters and friends to come to our houses and homes and partake of such as we have. We would like to see a goodly number of our ministering brethren with us.

JOSIAH W. DANCE.

DELAWARE RIVER.—The Delaware River Association will be held with the 2d Hopewell church, [at Harberton, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1866, at 10 o'clock, a. m., and continue three days.

Brethren coming to the Delaware River Association, from or through New York City, will procure tickets for Titusville, which is on the Belvidere Railroad, at the Philadelphia Ticket-office, foot of Courtland street, New York, and take the 12 o'clock [noon] train, on Tuesday, May 19th. And those coming by way of Philadelphia, will leave Kensington Depot, at 3½ o'clock, p. m., Tuesday, May 29th, also for Titusville. The two trains will connect at Trenton, and passengers will arrive together at Titusville, and will be met by friends who will convey them to their houses, and to the meeting. In Philadelphia a car will leave corner of Fifth and Chestnut streets, at 3 o'clock, p. m., for Kensington Depot.

Our brethren and friends generally are cordially invited to attend our association.

P. HARTWELL.

The Sandusky Old School Baptist Association will meet, if the Lord will, with the Van Buren church, Hancock county, Ohio, on Friday before the second Sunday in June, 1866, where we wish to see a goodly number of brethren and sisters, especially brethren in the ministry. Come brethren from the East and the West, from the North and the South, for we are all one in Christ our Lord. Those that will come by cars can come from Fremont to Findly, and from Corey, on the Sandusky, Dayton and Cincinnati Railway, to the same place, on Thursday before, and call on Samuel Spitzer, in town.

LEWIS SEITZ.

WARWICK.—The Warwick Association will meet with the Middletown and Wallkill church, in Orange Co., N. Y., on Wednesday, June 6, 1866, at 10 o'clock, a. m., and continue three days. Brethren and friends coming by the Erie Railway will leave the cars at Middletown, in the vicinity of the meeting.

CHEMUNG.—The Chemung Association will be held with the church at Burdett, Schuylers Co., N. Y., to begin at 10 o'clock, a. m., on Saturday before the third Sunday in June, and continue until the Monday evening following.

Brethren and friends coming to the Chemung Association, by the Erie Railway, will change cars at Elmira, N. Y., and take the cars on the Canandaigua Railway, to Watkins' Depot, on Friday, where they will be met by friends with conveyances to take them home and to the meeting. Those coming from the North, by public conveyance, can take the cars at Syracuse at 1 o'clock, p. m. Those who come by their own conveyance will call on the writer of this notice, or on Henry Ayers, at Burdett village. Brethren and sisters in the Lord are cordially invited to attend, especially our brethren in the ministry.

WILLIAM AYERS.

CONFERENCE.—The Old School Baptist Conference of Western New York will meet with the brethren at Biker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the meeting of the Chemung Association, which will be on the 30th and 31st days of June, 1866, to commence at 10 o'clock, a. m. Those who come by Rail Road will be met on Tuesday, the 19th, at Blood's Station, on the Buffalo; Rochester and Corning branch of the Erie Railway, and conveyed about 7 miles to the meeting.

THE BAPTIST HYMN BOOK

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the book on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

THE "SIGNS OF THE TIMES."

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH.

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

In the form of Supplements of the *Banner of Liberty*, will be mailed to order, [postage paid,] for Fifty Cents per set. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a set of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of sets of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct.

This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Cromwell and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government, opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way; and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and progress of Native Americanism, Maine Lawism, Know-Nothingism, Abolitionism, and the various other fanaticisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, at length involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the *Banner of Liberty* containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment, G. J. BEEBE,

Middletown, Orange Co., N. Y.

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SALAMANCA AND ROCHESTER.**

Abstract of Time Table adopted November 20, 1865.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7:00 A. M. DAY EXPRESS, Daily (except Sun, days,) through without change of Coaches, arriving in Buffalo 11:58 P. M., Rochester 10:42 P. M., Salamanca 11:33 P. M., and Dunkirk 1:45 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.
8:30 A. M. ACCOMMODATION TRAIN, Daily for Ousville and intermediate Stations.
10:00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6:12 A. M., Salamanca 6:00 A. M., and Dunkirk 8:14 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
4:00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5:00 P. M. NIGHT EXPRESS, Daily (except Saturdays and Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 1:25 P. M., Buffalo 1:45 P. M., and Dunkirk 3:20 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.
5:30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
6:00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12:15 P. M., Buffalo 1:45 P. M., Salamanca 1:25 P. M., and Dunkirk 3:20 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
8:00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines, and forming by far the most comfortable and desirable Route for the Western Emigrant.

TRAINS GOING EAST,

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5:00 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10:20 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.
8:35 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Arrives in New York at 7:00 A. M. Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South.
6:05 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 11:50 A. M.
10:45 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 4:15 P. M. Connects at Elmira with Williamsport and Elmira Railroad; at Great Bend with Delaware, Lackawanna and Western Railroad, and at New York with Afternoon Trains and Steamers for Boston and New England Cities. Only One Train East on Sunday, leaving Buffalo at 6:05 P. M., and reaching New York at 11:50 A. M., in advance of all other routes.

FROM DUNKIRK AND SALAMANCA—Trains will leave by New York Time from Union Depots:

5:31 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5:00 A. M. Day Express from Buffalo, and arrives in New York at 10:20 P. M.
7:00 A. M. EXPRESS MAIL, from Dunkirk Daily (except Sundays.) Stops at Salamanca 9:25 A. M., and connects at Hornellsville and Corning with the 8:35 A. M. Express Mail from Buffalo, and arrives in New York at 7:00 A. M.
4:20 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 7:00 P. M., and arrives in New York at 12:50 P. M., connecting with Afternoon Trains and Steamers for Boston and New England Cities.
6:10 P. M. ACCOMMODATION TRAIN, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9:12 P. M., and intersects at Hornellsville with 10:45 P. M. Cincinnati Express from Buffalo, and arrives in New York at 4:15 P. M.

THE BEST VENTILATED AND MOST LUXURIOUS SLEEPING COACHES IN THE WORLD accompany all night trains on this Railway.

BAGGAGE CHECKED THROUGH, And fare always as low as by any other Route.

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AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE, Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFIN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant, JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., JUNE 1, 1866.

NO. 11.

Correspondence of the Signs of the Times.

MACON COUNTY, Mo., March 17, 1866.

DEAR BROTHER BEEBE:—I have been requested to write a few lines for publication in the "Signs of the Times," provided it should not crowd out matter of more importance. This I leave entirely with you. I know of nothing that would be more interesting to the brethren and sisters throughout our land, than to hear of the dealings of the Lord with his children in this western land. Our churches in this part of this county, were blessed with a precious revival last fall, or rather in the latter part of summer, just before we were ordered to quit preaching by the constitution of the States. I suppose it is known to the brethren throughout the United States, that no one is allowed to preach in this State unless they can take an oath that they have not at any time aided, or even sympathized with any person or persons who were engaged in what is called the great Rebellion, under penalty of five hundred dollars fine, or six months imprisonment, or by both fine and imprisonment. Under these restrictions, (no Old School Baptist preacher in these parts were willing to take such an oath,) we have had no preaching of our order since the second day of September last. On that day we received and baptized eleven members, making about thirty that were baptized in this neighborhood in two or three months. Since that time we hold our meetings regularly, but do not formally preach, but hold prayer, and sometimes lecture an hour or so. Our meetings are well attended, and much interest is manifested by the people generally. In some parts of the State the brethren have continued to preach regardless of the prohibition. Some of them have been arrested and put under bonds. What the final result will be I cannot tell. One thing I know, that is, the brethren are becoming very much dissatisfied with the present state of affairs, and are almost to a man trying to make arrangements to move to some other clime. Some want to go to Oregon or California, but many more would go to Mexico or Brazil. It seems to me that these things augur something in the future very strange to us at this time. The earth seems to have withdrawn help from the woman (at least in this State), and to not only allow the dragon to cast out his flood to overwhelm her, but actually are assisting him in so doing; while the woman seems to be ready to use the wings of the great eagle, and is looking for her place in the wilderness to which she expects soon to take her flight, where a place is being prepared for her, and where we hope she will again find rest and nourishment for the time appointed. In this, history is only repeating itself, for if we look back over the history of the church we will find that many

times the church has been compelled to fly from one country to another to escape persecution, and enjoy the privilege of worshiping God according to the teachings of his word.

We are sometimes almost ready to conclude that we know nothing of the teachings of the spirit of God, or we would be better reconciled to his will; in fact, to be fully and entirely reconciled to the will of God, is one of the hardest tasks imposed on this people. The children of God sometimes think that they are very humble and obedient to his will, when their own will or selfishness is more in their mind than the will of God. The apostle John tells us that this is his commandment, that we should believe on the name of his Son, Jesus Christ, and love one another as he gave commandment. And he that keepeth his commandment dwelleth in Him, and he in him, &c. It seems then that to know his will and keep his commandments, or in the language of the preacher, "Fear God and keep his commandments, for this is the whole duty of man." What is it to fear God? The first step is to know something of self, as a sinner, or transgressor of God's law, to know how frail we are, how helpless, how dependent on God, how needy, how far away from God by nature, how entirely depraved; to feel that we are lost, ruined and undone in every way of which the mind can possibly conceive, degraded and ruined, to feel that we are "without hope and have no God in the world." When we are in this state, we are ready to turn to the proper instructor and inquire with many such characters as described in the scriptures, *What shall I do to be saved?* The children of God in this state of mind are for the first time in their lives able to say, "Thy will be done in earth as it is done in heaven;" though they will never be able to repeat and fully appreciate that part of the Lord's prayer, until they have exhausted all their own strength, this will not be excepted. They must come to the place where the three thousand were on the day of pentecost, and where Cornelius was when he sent for Peter, where Saul was when he sought some one to lead him by the hand, where the jailor was when he sprang in trembling before his prisoners, where Lydia was when she attended to the things spoken of by the apostles; to this place all God's children must be brought before they can fairly be said to fear God. Yes, they must be brought a step further than this; they must be made to feel the exercise of faith in God through the Lord Jesus Christ, to see how God can pronounce them clear from all iniquity, through the atoning merits of Christ Jesus, whose blood has atoned for all their sins, and gave them sweet assurance of their acceptance in the beloved. But this assurance cannot be understood

and appreciated while our minds are controlled by self-will, carnality or legal assurance; for he who trusts to the law, must by perfection keep himself clear from the power of the law. Those, then, who are expecting justification by the law, cannot fear God, nor by faith look to the Lord Jesus Christ for justification. But they must look to the law, not for justification, for the law cannot justify, but for acquittal on the grounds of innocence. If then he is not innocent, if at any time he has violated any of part the law, he must inevitably be condemned; and the book tells us (1st John, i. 8 and 10), that "If we say we have no sin, we deceive ourselves and the truth is not in us." The question of legal justification being an impossibility, it follows, as a matter of course, that we must look somewhere else for that blessing. Hence the necessity of Christian experience, and all the compunction of soul felt by the child of God, and all their trials and heart-renderings are for the purpose of leading, or if preferred, driving us out of the law and self, and sending us to the blood of Christ, where the poor soul is able by faith in Christ to receive that sweet assurance of acceptance through the intercession of a Mediator, the God, man Christ Jesus.

When the poor child of God is delivered from his sorrows and troubles, his or her soul is filled with joy and astonishment, and they are enabled to exclaim,

"Amazing grace, how sweet the sound
That saved a wretch like me;
I once was lost but now am found,
Was blind, but now I see."

The joy that fills the child when for the first time is able to cherish hope through faith in the Son of God, is said to be inexpressible and full of glory. But, alas! how soon does the tempter come into their mind and fills them with doubts and fears, and causes them, many times, to conclude that all they have seen and felt is a whim of the brain, or mere imagination; thus bringing them into sore distress, when they not unfrequently try to place themselves again in their troubles, with the hope that they may be able to better understand themselves; and if their troubles should again leave them, they may be able to know why and how. But the good Lord has not allowed them to fall entirely back into the same condition in which they were before. Such persons are from henceforth in the enjoyment, at least a portion of their time, of the consolations of a hope in Christ, believing that God for Christ's sake has pardoned their sins; and, although they are many times unwilling to admit that they have a hope of salvation, yet their only trust is in the Lord Jesus Christ; and while they feel too unworthy to claim, or be willing to admit that they are born of God, they have no hope, but in the free and unmerited grace of God. Such persons are in-

deed in the fear of God, and "Christ is formed in them the hope of glory." And although they many times refuse to believe that they have passed from death unto life, yet, in spite of themselves, they still feel to hope that their sins are washed away in the blood of the Lamb, and they love the people whom they believe love God. They see and love the word of God differently from what they formerly did; their feelings toward the people of God are altogether different from what they were in former times. As the apostle says, "Old things have passed away, and all things have become new;" that is as regards their faith, their hope, their aims and their ends; for formerly their faith was that they would do a good work at some subsequent time, which would bring the Lord under obligations to save them from the effects of sin. And while we are pharisees (for it seems that all are so to some extent), our faith was that the present work was a good one and would certainly justify us in the sight of God. But O, how wonderful is the change that takes place in the mind when the commandment comes, sin revives, and we must die to all our former hopes, founded on the false faith of which we have been speaking above. In this condition we may be compared to a person groping his way over a difficult road in the dark, and after much time spent to find themselves in a wrong road, and all their efforts worse than useless; even so the child of God, after all his own strength and everything of self has become to him worse than useless, he is at his wits end, and can now cry mightily to God. Being now in sore distress they cry unto the Lord and he hears them, and attends to their cry; not because they cry, but the cry itself proceeds from the spirit of God in their heart, and they cry because of life, and not as some teach in order to get it. When a manifestation of the love of God is imparted to the mind, it is then we rejoice with that joy that is full of glory. But not every one is able to see the full fruition of God's glory in that sudden and overwhelming manner; but some seems to be brought to the same point in a more gradual way, and while the manifestations are fully to their relief, they are never enabled to rejoice with so much confidence as others. This fact should be much dwelt upon by God's ministers, as many are kept from the discharge of their duty because they cannot feel precisely as they hear others describe their feelings, whereas the only difference seems to be in the temperament of the individual, and the manner of expressing their feelings, as well as the different effect by the same influence produced on persons of different temperament. Hence, while some are able to soar, as it were, into the worlds above, and live in the enjoyment of the sweet smiles of their Redeemer, others

are almost always in fears and doubts and need much encouragement on their way. The writer of this, if a christian at all, is of the latter class—feeling many times that if the brethren and sisters knew me as well as I know myself, they would surely withdraw their fellowship.

"Tis seldom I can ever see
Myself as I would wish to be,
And when I count up all the cost—
If not free grace then I am lost."

While I have not one single doubt as regards the truth of revelation, the plan of salvation through the Lord Jesus Christ, and all things else that I find in the scriptures of truth, I have many doubts and fears on my own part, and have many times in the last twenty-two years wondered why I had not given out by the way, and ceased to follow in the way of the people of God; and feared that while I was trying to preach to others I might myself become a cast-away. But the language of Peter comes to my relief, and I am ready to say, "Lord, to whom shall I go? for thou hast the words of eternal life." And again, "We know that we have passed from death unto life, because we love the brethren."

I have sketched these remarks for two reasons: First, because I find many precious ones who have evidently passed from death unto life, and are waiting for all that every one with whom they are acquainted have experienced, and are unwilling to believe that they have an interest in the blood of Christ, because of the want of that feeling of indescribable joy and ecstasy which others speak of enjoying. Another reason for writing on the subject of christian experience is, that my views on that subject might be understood, and that certain brethren might know whether I hold the doctrine of the regeneration of the soul or not. The foregoing are the practical workings of the spirit upon, or in the heart, as I understand them. If there is anything unscriptural in what I have written, any one who will show it to me through the "Signs of the Times," or otherwise, will confer a favor on your unworthy brother, if one at all,

J. E. GOODSON, M. D.

LOXA, Coles Co., Ill., Dec. 25, 1865.

BROTHER BEEBE.—The following article was written during moments of leisure, not particularly with a view of sending to you, but having to write to you on business, I thought, as I had not written anything for the *Signs of the Times* for sometime, and as I am frequently solicited to do so by my brethren, I would send it, and if, upon examination, you considered it worthy of a place in your paper, you might be at liberty to publish it, or any part of it, and if not, cast it aside with other unprofitable matter, and I will not be offended in the least. May the Great Head over all things be your constant guide and support while discharging the duties imposed upon you, whether it be in the pulpit or at the desk, is my prayer:

In all the dark ages since the creation of the world, it has ever been a source of gratification to the saints of God, or the "called according to his purpose" to have the complete assurance that their adorable Redeemer never changes in the administration of the affairs of his kingdom. That he is not continually imposing new

laws, strange theories and unprofitable ordinances upon them; but to the contrary, the spirit hath declared that **God** is God and changes not, and that in consequence of his immutability, the sons of Jacob, though sinful and disobedient, are not consumed. The laws that go forth from his throne are equally as unchangeable as their author. His wisdom and knowledge extend from the rivers to the furthest bounds of the seas. Hence, he makes no disastrous mistakes in executing his purposes. For it is his high prerogative to declare the end from the beginning; saying, "My counsel shall stand, and I will do all my pleasure; neither will I give my glory to another, nor my praise to graven images." Therefore, as was remarked in the outset, the saints have peculiar delight in the immutability of Jehovah. His promises are always remembered and performed. This knowledge of his veracity sustained the ancient prophets when they were the subjects of Jewish hate, and tortured inmates of Roman Bastiles. It infused joy into the souls of the saints, who witnessed the wicked usurpations of the Pope of Rome, and who felt the keen hand of religious persecution in the dark days of hateful Catholic inquisitions. It secured the apostles of Christ against the artful devices of the rulers of Jewish synagogues, and enabled them to contend fearlessly for the faith of God's elect. By it the servants of God and the subjects of his kingdom are kept in these times of modern priestcraft and ruinous deception. Without it, all would be seized with despair, and hope would vanish as doth a vapor. But under all circumstances, from the early days of righteous Abel, down to the present time, the promise that God would be the sure support of his people, has been as an anchor to their souls, holding them steadfast in the faith of the gospel of Christ. When dark and threatening clouds appear in the horizon, obscuring the genial rays of the Sun of Righteousness, leaving them lonely and bewildered, one glimpse of the immutable character of Jehovah, and the tenderness that he exhibits towards his suffering children suffices to remove them all. Yea, he hath said, "I will be unto them a God, and they shall be my people; and to encourage them under the trying scenes of life," therefore, he not dismayed, for it is "your Father's good pleasure to give you the kingdom." Though our life may be a very meandering one, and many and sore trials we are called to endure, yet we find comfort in the language of inspiration, which says, "All things work together for good to them that love God; to them who are called according to his purpose." Affliction, temptations, death, sorrow and persecution, all, in some way, at some time or other, contribute to the spiritual welfare of God's people. Although it may seem very difficult to see at times how God can bring anything good out of what seems to them sure destruction; but his purpose will be revealed in due time. God is his own interpreter. His righteousness forbids that he should change his purposes, which were conceived in eternity. "Known unto God are all his works from the beginning of the world." Well may the children of our Heavenly King break forth and sing of him, as did the prophet of old, "Salvation will God appoint for walls and for bulwarks." He

is their salvation. Redeeming grace belongs to Him. His righteousness exceeds the brightness of the noon-day sun. Wisdom is one of the attributes of his divine perfection, and reaches his people through his son Jesus, who of God is made unto them wisdom, righteousness, sanctification and redemption. Then if his love is shed abroad in our hearts, or in other words, if we have been renewed in the spirit of our minds, born again not of a corruptible seed, but of an incorruptible, by the word of God which liveth and abideth forever; there is no earthly power that can sever our hopes, cut us off from our refuge, and alienate us from God our Father. There are none that dare oppose his sovereignty. In this the children of God rejoice. They know that "His ways are the ways of pleasantness, and all his paths are peace." And even amid the gigantic exhibitions of the mystery of iniquity, the desperation of ungodly men, and the fearfully developed gloom of oppression, affliction, sorrow and woe, they have incontestible proof of the judgments, firmness and veracity of him who cannot lie. And it is his glory to support and carry out that which was conceived in eternity. His oath stands recorded to this extent. His purposes, let them be what they may, *must* and *will* be consummated according to the mercy of him that devised them. Whether it be the overthrow of kingdoms, the wreck of empires, the creation of despotisms, the building up and breaking down of republican institutions, and the prosperity and adverse state of the church, all of these are but the development of that which was known unto Jehovah in eternity, or ever the earth was formed; yea, before the mountains and hills were established.

Therefore, in consequence of his foreknowledge, he has been able to baffle the enemy of souls, by providing a safe retreat for his people whenever they are beset with foes. That retreat is exclusively for those who have no where else to go. They that seek protection in self-conceit go not therein. It is for the helpless and afflicted. They that are whole need not a physician. It would be superfluous to prescribe an antidote where there is no disease. There must be a sense of danger before help is called for. How quick the drowning man calls for help! help! He calls from necessity, because he cannot help himself. How he rejoices, and how does his bosom swell with gratitude toward the individual who has rescued him from the surging deep. So with the christian when he forgets his God, he is left in darkness. The temptations of satan are crowding thick upon him. The world, the flesh and the devil all unite to lead him from the path of righteousness. He stays no longer upon his God, but commits himself, as it were, to the cunningly devised schemes of the enemy of souls. But how soon the voice of a justly indignant God reaches his ear, and how quickly too he remembers the sentence that proceeds from his mouth, "I will visit thy transgressions with the rod, and thy iniquities with stripes." Oh! what a deep sense of shame and guilt are now impressed upon him; he realizes his true situation. He sees all the enemies by which he is surrounded. He is powerless. To rescue himself from their clutches, he cannot. He is surrounded by the assem-

bly of the wicked whose swords are ready to devour him. He falls helpless, by the rivers of Babylon, and there gives way to mourning and lamentations, when he remembers Zion. "Why art thou cast down, O, my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance." He remembers distinctly the refuge, the building of God, where he has sat with delight in days past and gone. But he is now separated far from it. A deep gulf of iniquity must be overreached. Fear takes hold upon his soul and he calls aloud for help. He also calls from necessity, as did the drowning man. Yes, to his God he cries, "Turn thee unto me, and have mercy upon me, for I am desolate and afflicted;" "The troubles of mine heart are enlarged. Oh, bring thou me out of my distresses;" "Consider mine enemies, for they are many, and they hate me with cruel hatred." Here is exhibited a broken spirit and contrite heart; can the Lord despise such? Nay, his ears are always open to such petitions, and he immediately reveals his face to the despondent soul. What a precious deliverance is this. And what rejoicing it elicits from the happy recipient of God's grace. Hark! how differently he utters his voice now. "When the wicked, even my enemies, and my foes came upon me to eat up my flesh, they stumbled and fell." "Yea, though I should walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." And moreover, he says, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauties of the Lord, and to enquire in his temple." Though God is pleased to chastise his children for their disobedience, "nevertheless his loving kindness he will not utterly take from them." Oh, that more might his salvation see, and trust in him for the living waters of redeeming grace to translate them into the kingdom of his dear Son, wherein dwelleth love, peace and righteousness for evermore, Amen!

Your unworthy brother, if one at all,
JNO. G. SAWIN.

THE REST OF THE SAINTS.

HEB. IV. 9.

KIRKSVILLE, Ky., Dec. 20, 1865.

BROTHER BEEBE.—We are standing on the margin of a new era. In view of the momentous events ready to transpire in fulfillment of prophecy, the children of God scattered abroad, need to be reminded of the words of their Master, "Be ye also ready, for in such an hour as ye think not the Son of man cometh (Matt. xxiv. 44); "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. xvi. 15). With the prayer that the saints may be found thus engaged, and that he may be counted worthy with them to be "kept from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," the writer of these lines proposes to address them, upon the subject of the *Rest of the People of God*, as connected with the kingdom of Christ.

Nearly all who receive the scriptures of the old and new testaments as the word of God believe, that at some time previous

to the eternal state, the nations of the earth will enjoy peace, prosperity, and blessedness, for a thousand years during and under the joint reign of Christ and the saints. Those, who believe that this happy period will be ushered in by the increased efficacy of the ministry of the word, and that it will be succeeded by the second advent of Christ summoning all mankind, righteous and wicked, to the throne of judgment, are termed Post-millennialists. Those who believe that the progress of the world will be downward in iniquity, until the close of the six thousandth year from the creation, and that when transgressors shall have come to the full, the Lord Jesus Christ will appear from heaven to gather together his saints, living and dead, to "destroy them which destroy the earth," to "turn away ungodliness from Jacob," and to give peace to the Gentiles, the "nations of them which are saved;" that is, to introduce the millenium, are termed Premillennialists. It is this last which the writer holds to be the truth of God, an argument for which, he believes, is found in the souls of all the saved. In order to develop this, let us inquire, Who are the people of God? What is their relation to Christ? and what is the rest remaining for them?

I. Who are the people of God? Few expressions are of more frequent occurrence in the Divine Records, than these, "people," "my people," "thy people," and kindred ones. Throughout the volume of inspiration, however, they are to be taken in but two senses: 1. *The typical sense* as denoting the natural descendants of Abraham in the line of Isaac and Jacob. We read that to them "pertaineth the adoption, and the glory, and the service of God and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever." (Rom. ix. 4, 5.) The covenants here spoken of, in virtue of which all the remaining blessings proceeded, were these: First, that one recorded in Gen. xiii., in which, God promised to Abraham to make of him a great nation, and a blessing to all the families of the earth; and Second, that one recorded in Gen. x. v., in which God promised to Abraham, to give unto his seed the land of Canaan, in which he then was. These two are comprehended in that one recorded in Gen. xvii., will appear upon a careful comparison of its provisions with those previously recited. For the confirmation of the promise of the land of Canaan "unto his seed." God—in Gen. xvii., instituted for Abraham, the rite of circumcision, to mark them as a distinct nationality, through all the vicissitudes of prosperity and adversity, of settled government and revolution, which he foresaw would characterize their wondrous career. Further to confirm this promise, we read that just before the passage of the Jordan, Joshua under instructions from the Lord, caused the Israelites to be circumcised, because those who were born in the wilderness had not received the sign, and because all who came forth from Egypt (Joshua and Caleb excepted) had perished. Now these two propositions are clear: (1.) The covenant in Gen. xvii., contemplates the natural descendants of Jacob as the destined inheritors of that land made theirs by solemn promise for an "everlasting possession." (2.) In vir-

tue of the use which sacred writers have made of the rite of circumcision—to typify the regeneration of the persons of the saved. (Deut. x. 16, Jer. iv. 4, Rom. ii. 28, 29, Phil. iii. 3.) The covenant contemplates the natural descendants of Jacob as destined to participate in the spiritual blessings thereof secured through Christ, to Abraham's "seed." The first of these propositions is confirmed by nearly all the prophets in language clear and unmistakable. (Lev. xxvi. 44, Deut. xxx. 1—10, Isa. xi. 10—16, Jer. xxx. xxxi., Ezek. xxxvi.—xlvi., Zeck. xiv., and many others.) The second is confirmed by Isaiah, Jeremiah, Ezekiel, Zechariah, as above, besides which the prophecies of Zechariah (spoken after the Babylonish captivity) nearly all relate to the conversion of the Jews. Paul also makes this clear. (Rom. xi.) It should be observed that the possession of fleshly circumcision did by no means imply that of spiritual circumcision; "For," says Paul, "they are not all Israel who are of Israel: neither because they are of the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed," etc. (Rom. ix. 6—8.) The whole Jewish service was typical. Its covenant of circumcision, mediator, statutes, priesthood, tabernacle, offerings, etc., prefigured the better covenant of grace, its mediator, etc. (Heb. viii. x.) For this reason it was not necessary for their highest officers—kings and priests—to be spiritually circumcised, to minister in "holy things." In proof of this, witness Nadab, Abihu, Hophni and Phinehas ministering at the altar, and Saul and others wielding the scepter. But there were many Jews who possessed both type and substance, and this leads to the consideration of

2. *The substantial sense* of the "People of God," denoting the children of Abraham by faith. All Jews are certainly the children of Abraham; yet it is equally certain that certain Jews whom Jesus addressed (John viii. 39), were not the children of Abraham. "If ye were Abraham's children, ye would do the works of Abraham." If ye be Christ's—then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 39.) There have been such children in all ages of the world, both before Abraham's day, and since then, for, "Jesus Christ—the center and substance of all faith—is the same yesterday, to-day, and forever." (Heb. xiii. 8.) From the days of that patriarch, it was the will of God, that, for the most part, the substance of circumcision should be found in the persons of his own lineal descendants. It was in Israel as such, that the truth of God was perpetuated down to the time of the ascension of Christ. John the Baptist, was, in fulfillment of prophecy (Mal. iii. 1, Isa. xl. 3—8,) sent to prepare the way before the Lord, and confirmed his ministry to the Jews. Jesus did likewise; and when commissioning the twelve apostles, said to them, "Go not in the way of the Gentiles, and into any city of the Samaritans, enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach saying, 'the kingdom of Heaven is at hand.'" (Matt. x. 5—8.) It was not till after the resurrection, that the field of their labors, was made coextensive with

the world. Then the commission was, "Go ye unto all the world and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; he that believeth not shall be damned." (Mark xvi. 15.) Here then, we see the people of God designated as believers, and it is these, who take part in the "Rest" obtained through the labour and travel of the Lord Immanuel; in accordance with which, he says, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest," etc. (Matt. xi. 28.) "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith." "For ye are all the children of God by faith in Christ Jesus." (Rom. iii. 29, 30, Gal. iii. 26.) In accordance herewith also, the Apostle says, "we which have believed, do enter unto rest." (Heb. iv. 3.)

Of the things which we have spoken, this is the sum: The people of God are Jews only, literal and spiritual or both united in the same persons; all who have ever sustained any covenant relation to the God of Abraham. As a nation, the Israelites are preserved to witness the consummation of the predicted judgments of God on the unbelieving nations, and in a fearful degree to suffer with them in these judgments. Those whom God foreknew as the final inheritors of the land of promise, will, preparatory to entering upon their inheritance, pass through a time of trouble unprecedented for severity (Jer. xxx. 4—9, Dan. xii. 1, Matt. xxiv. 21,) and then receive the "spirit of grace and supplications," and become one on the "mountains of Israel" in unswerving allegiance to David (Christ) their king.—Ezek. xxxvi. 25—38, xxxvii, Zeck. xii. 10, Rom. xi. 25—27. And those of all ages, whether Jews or Gentiles, whether sleeping in Jesus, or alive and remaining unto the coming of the Lord, shall be caught up together in the clouds, to meet him in the air, to enter upon their inheritance of heavenly rest. Thus while the "People of God" appear in the two-fold sense answering to the "covenant," the "rest" which they receive, is two-fold also. Having already spoken of the Gentiles as "the nations of them which are saved," it hence appears, how the Gentiles are fellow heirs, and of the same body, and partakers of the promise of Christ, in the gospel. (Eph. iii. 6.) This two-fold reference may be traced thro'out the scriptures, and becomes the key—had we wisdom rightly to use it—to reveal many a secret in the divine word. By virtue hereof, believing Gentiles equally with believing Jews, have right to the comfort and instruction of the words of the fathers and prophets. The faith of of God's elect has been ever the same, since he, who decreed their salvation is eternal, since he, who begins and ends their faith, is evermore the same, and since he, who moved the prophets and sealed their instruction, now also bestows divine life and guides into all truth.

E. H. BURNAM.

STARKS, Somerset Co., Maine, April 28, 1866.

DEAR BROTHER BEEBE:—My mind has been impressed for some time past to write a few lines for the *Signs of the Times*, but a sense of inability to write anything interesting and edifying has hitherto pre-

vented me; but to-day I have taken my pen for the purpose of submitting a few thoughts to your disposal. My mind of late has been dwelling more especially upon the different relations which are brought to view in the bible, as existing between God and his people. The relation of sovereign and subjects is plainly and pointedly brought to view, and here is much food for thought and reflection to the child of God. The office of a sovereign seems to be to lay down rules for the government of his people; and a wise ruler will appoint only such rules as shall be for their best good and prosperity. Our covenant-keeping God is a wise ruler. He is said to be too wise to err. He is also a kind ruler. All the laws which he has laid down for the government of his people are perfect and right. They are such as are for the welfare and prosperity of Zion. None of his requirements are unjust; all his dealings with them are kind and gentle.

Another relation is also brought to view, that of shepherd and sheep; and the kind care of the shepherd is plainly set forth, not only by the apostles, but by the words of our Savior himself. He says, "I am the good shepherd;" "The good shepherd layeth down his life for the sheep," "My sheep hear my voice, and I know them, and they follow me, and the voice of a stranger will they not follow." He is also brought to view as leading his sheep in pleasant pastures, by living streams, "He putteth his own sheep forth, and goeth before them." They feed on the pastures of love. Oftentimes he causes them to enjoy seasons of refreshing in the pleasant valleys. But again they are led into rough and stony places; and again into a desert land, where their souls experience dearth. But wherever they may be, he always goes before them. He never leads them into a place where he has not been himself. But again, how often is it that we stray from the fold, and get back into the wilderness of this world? But mark the loving and tender care of the shepherd, "If a man have an hundred sheep, and shall lose one, will he not leave the ninety and nine and search after that one that is lost till he find it? and when he hath found it, he bringeth it back," &c. How comforting! how soul-cheering the thought! However far we may stray from the fold, we cannot get so far that the good shepherd cannot find us. His all-seeing eye will search us out; his arm will reach us and bring us back.

But as near as these relations are, I have thought there was another still nearer, that of parent and child; and it was upon this that I purposed to write, more especially at this time. In nature this relation is the nearest of any, and God, that he might show forth more forcibly his love for his people, has styled himself our Heavenly Father. We are all brethren of one family and members of the household of faith. Christ is our elder brother, who is also our intercessor at the right hand of God. And in connection with this there is a beautiful thought which now occurs to me, one that is comforting and strengthening to the children of God. If one of us were to plead with another for one who had erred and sinned, should we not feel most certain of success, if we had to plead with a

(Continued on page 86.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1866.

MILTON, Ia., March 4, 1866.

ELDER BEEBE:—I have been a reader of your paper for the last few years, and am pleased with them. I would like to have your views on Rom. v. 12, 18 and 19 verses. By giving them you will oblige, Yours, respectfully,

JOHN W. FERGUSON.

REPLY.—The scriptures referred to read thus: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all men have sinned." "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

These scriptures have often been so perverted by those who neither know nor love the truth as to perplex the minds of some of the children of God. Universalists and Arminians exultingly repeat them, as insuperable obstacles in the way of establishing the doctrine of election and sovereign grace, and scoffing skeptics and infidels use them to prove a want of harmony in the testimony of the bible. It would seem unaccountably strange to find Paul, in these passages of his testimony, laboring to prove that what he had, in the eighth and ninth chapters of this same epistle, and in his epistle to the Ephesians, first and second chapters, positively asserted, was not true; but such would be the case, if these scriptures were justly liable to the constructions which the arminians are anxious to establish. To prove their unscriptural dogma of general provision and offered salvation, they blindly seize these passages without observing that they are as fatal to their cherished heresy as are all other portions of the word. If the words *all*, and *all men*, in these passages, are to have the universal application they are so eager to establish, they would prove quite too much for their purpose. Instead of leaving the matter of justification to be brought about by the will or works of men, it would establish the justification and salvation of all mankind quite as independently of the volition, instrumentalities and works of men, as does that doctrine of the bible which they desire to refute. And if Universalists can satisfy their own minds, and even succeed in perplexing the minds of others in regard to the true import of these scriptures, their delusions would not change the truth, nor better their condition. It could make them neither wiser nor safer, while to those who know the truth it would give fearful evidence that these perverters of the word were among those to whom God has sent strong delusion that they may believe a lie, that they all may be damned who believe not the truth, but had pleasure in unrighteousness.

In replying to our correspondent, who asks for our views on these passages, whether we shall clearly, truly and fully elucidate them or not, will not alter their true import and scriptural meaning; therefore our views will give no just ground of

assurance or comfort to those who live in darkness and unbelief. As a safe maxim for us to adopt and observe, we should accept as true, that the scriptures being inspired by the Holy Ghost, must be in perfect harmony whether we can understand them or not. Any interpretation therefore, which conflicts with other portions of the whole volume of the divine testimony, must be wrong; and, if we can persuade ourselves to believe such interpretations, it only shows that we are permitted to believe a lie.

In the discussion of our subjects, and in giving our views on the passages proposed, it will be necessary to observe the grand theme of our apostle in the whole connection; that he is stating and demonstrating the doctrine of the redemption, and free, full, and everlasting justification of all the people of God, through the redemption that is in Christ Jesus, and not by the good works which are or were found in them who are justified. See chap. iii. 24. And of this justification, he says that He whom God has set forth to be a propitiation, through faith in his blood, that he, and not ourselves, is the justifier. That he, in his righteousness, as declared by the apostle, is just and the justifier of him which believeth in Jesus, and in such a way as to effectually exclude boasting; "not by the law of works, but by the law of faith." And summing up, he draws the conclusion, "that a man is justified by faith, without the deeds of the law."

In illustrating this doctrine of justification by the faith of the Son of God, the apostle brings to view the two distinct headships of the natural and the spiritual creations. The one a natural, the other a spiritual man. The first of the earth earthy, and the head and embodiment of all his posterity as such; the second Adam, he says, 1 Cor. xv., is the Lord from heaven. The one was made a living soul, and the natural progenitor of all living souls as his natural descendants. The other is a "Quickening Spirit," and the life and immortality of all who are born of God. In the same chapter, which containing the passages under consideration, and inseparably connected with our subject, he says that, Adam is the figure of him that was to come; and in pointing out the analogy disparity and of the figure to that which it represents, has employed the passages on which our views are required. Observe, When the term *man* is applied to Christ, except when applied to his incarnation, it is in speaking of his Mediatorial character as the Man, Christ Jesus; the Man which is the fellow of the Lord of Hosts, and is designed to identify the Head, body, and all the members of the church of God. It is in this Mediatorial sense that he is called the "Second Adam," for in his eternal Godhead, he is the Lord from heaven, in which character he can be resembled by no figure, for nothing in earth or heaven can or may be compared to him. Then as the second Adam, there are points of analogy to which the apostle calls our attention; and at the same time carefully instructing us of those points of disparity wherein the figure is not applicable.

In the creation of man, God said, "Let us make man in our image, after our likeness." God is represented by no image but by him alone who is the brightness of

his glory, and the express image of his person. Christ is the only image of the invisible God; and the making of Adam in "our image," was the making him the type of Christ, who is that image; and Paul, as we have seen, sets that matter at rest by declaring in our context, that he "is the image of him that was to come;" and Christ is him that was to come. Adam was not like the invisible God, in infinity, self-existence, independence, spirituality or immutability; but he was clearly a type of Christ, as the progenitive or seminal head of a progeny and the embodiment of a race, and in many other particulars which we will not now trace.

As the seminal head and progenitor of mankind, all the tribes of the earth were created in him, and were all embodied in him when he offended. He comprehended all the race of human beings which were created in him, and he was personally the whole human race, before any of his sons or daughters were developed. Thus Adam and all his born or unborn seed or members are called *man*, and are embodied in the *one man*. It was thus, as a unit, the offence of *one man* was committed by us. "Wherefore, as by one man" (embracing all his posterity), "sin entered into the world; and so death passed upon all men, for that all have sinned." This declaration was made some four thousand years after the offence was committed, and all that had been born in that time had sinned; and all who have been born since this declaration was written by Paul, and all who are yet unborn, sinned. It takes them all to make this one man. They are this identical one man, by whom the offence was committed. And so death passed upon all men; for that all have sinned. Those who are yet to be born have sinned. So death passed. When God said to Adam, he said to us in Adam, and to us as Adam, "Dust thou art, and unto dust thou shalt return." Death, in its irrevocable sentence then and there passed on all the kindreds of the earth. The dreadful reality is upon us. Our belief or disbelief cannot alter the fact. We cannot parley or argue to the contrary with death. From the decree by which death has passed on us, there is no available appeal. Passing now from the consideration of the twelfth, we come to the eighteenth and nineteenth verses:

"Therefore, as by the offence of one, judgment came upon all men to condemnation," or death passed; for that was the judgment which came to condemnation in this case. "Even so," or *exactly so*." After this similitude, according to the true import of this figure, "by the righteousness of one," which one, he says in verse 17, is Christ, "the free gift" (not offer or sale) "came upon all men unto justification of life." Now, how must this be, to have the thing pre-figured agree precisely with its figure? Why it seems to us more difficult to pervert than to understand, that as all the human family were in Adam, and were Adam, in committing the offence, and receiving the judgment or sentence of death, so all the spiritual family in heaven and earth were in the second, spiritual and anti-typical Adam, when he performed that righteousness of obedience by which the free gift came upon them all, unto justification of life.

The grounds of relationship and identity by which Christ and his members are vitally and legally connected, are two-fold. First as their spiritual Progenitor, they have and do exist in him, as the human family existed and do still exist in the earthy Adam, and have so existed in him as long as he has held the Mediatorial office, which we understand to be from everlasting, or ever the earth was. And secondly, in his having assumed their nature and law place, by taking on him the seed of Abraham; being made flesh, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

I. As the "Second Adam," and the "Lord from heaven," his church existed in him from the Beginning, just as Adam's wife and posterity existed in him from his beginning. Hence, we read that God has blessed them with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that we should be holy and without blame before him in love." "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Sanctified by God the Father, preserved in Christ Jesus and called." The vitality of this relationship is that eternal life which John says was with the Father, and was manifested. Jesus says, "I give unto them," (his sheep), "eternal life, and they shall never perish." This imperishable and eternal life "is the gift of God, through our Lord Jesus Christ." "And this is the record that God hath given us eternal life, and this life is in his Son." And his Son is eternal life. "He is the way, and the truth, and the life;" he "is the Resurrection and the Life." "He that hath the Son of God hath life; he that hath not the Son of God hath not life." This life is manifested by a new and spiritual birth. Christ is the spiritual progenitor of all his members, as the earthy Adam was the natural progenitor of his posterity. But no progenitor can develop life that is not in him. Our very existence in the flesh proves that God gave us natural life in the natural Adam. And our possession of spiritual life demonstrates that God gave us spiritual life in Christ before the world began. By virtue of this, we are in due time "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." As this eternal life cannot be separated from Christ, it is hid with him in God, and Christ liveth in us. Now, if any man have not the spirit of Christ, he is none of his. But as many as are led by the spirit of God, they are the sons of God. "A chosen generation." "A seed that shall serve him, and that shall be counted to the Lord for a generation." As in the book of the generations of Adam, God called *their name* Adam in the day when they were created.—Gen. v. 2. So, "in the book of the generation of Jesus Christ," (Matt. i. 1.) "All his members are written, which in continuance were fashioned, when as yet there were none of them." When none of them had been

brought into manifestation, and when none but the omniscient eye of God could see them.—Psa. cxxxix. 15, 16. And as all the natural seed of the first Adam, constitute but the body and fullness of the man Adam; so all the seed of Christ are but the fullness of Christ's body. For "God hath given him to be the head over all things to his church, which is his body, and the fullness of him which filleth all in all."—Eph. i. 22, 23.

II. As the law which Christ's members had transgressed, and from which they required to be redeemed was given them in their earthly or Adamic standing; to redeem them, required that Christ should be made flesh and dwell among them; that he should come under the same law. Hence we are informed that "He was made of a woman, made under the law, that he might redeem them that were under the law." In doing this we read, "Forasmuch then as the children are partakers of flesh and blood, he also, himself, likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them, who, through fear of death, were all their lifetime subjects to bondage."—Heb. ii. 14. In this chapter the first Adam is referred to as the type or figure of him that was to come. We see not all things put under the earthly Adam, "But we see Jesus, who was made" (in his incarnation) "a little lower than the angels, for the suffering of death crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." Here again cavilers harp upon the words *every man*, as in our text, they play upon the words *all men*. But, every man of whom? He is here brought to view as the second Adam, representing his own chosen generation and royal priesthood; not representing all the seed of the first Adam. He is the captain of the salvation of every man that is saved by him. But there can be no captain of the salvation of such as are not saved. A captain always represents a definite company, and when he says every man, it is understood every man of his company or command; but not every man in the world. Besides, these are more clearly and unmistakably designated as being one with him, by whom they are sanctified, and his sufferings were to bring sons, not aliens to glory. He took part of that same flesh and blood which his children were partakers of, and to deliver them. Instead of taking on him the seed of the first Adam, "He took on him the seed of Abraham, which is comparatively a small part of the seed of Adam; but it embraces as many as the Father has given him; and he has given his word that they shall all come unto him, and he will raise them up again at the last day;" and as their captain, he will bring them all to glory. "For he took not on him the nature of angels, but he took on him the seed of Abraham." And who are they? Not the children of the flesh; these are not the children of God. But, "If ye be Christ's then are ye Abraham's seed, and

heirs according to the promise." Who, then, are Christ's? As many as are led by the spirit of God, they are the sons of God; and if any man have not the spirit of Christ, he is none of his. Who, then, have the spirit of Christ? Only they who are born of the spirit; for, "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit." Well, Christ took on him the seed of Abraham, as thus defined, them that were his; his sons, his seed, his sanctified or set apart, his members, his body, over which he presides as the head in all things; those for whom he, by the grace of God, has tasted death; and whom, being made perfect through sufferings, he will bring to glory.

"Therefore as by the offence of one, judgment came upon all men to condemnation." All being in him, all are guilty, for judgment cannot righteously pass to the condemnation of the innocent, therefore the passage of this judgment from the infallibly just and holy Judge is proof sufficient of their guilt, and the certainty that all die is positive proof that all have sinned. "Even so, by the righteousness of one," or as the margin reads, "by one righteousness, the free gift came upon all men." That is all his seed, all whom he had taken upon him; all whose iniquities were laid on him. As Adam, by the offence, plunged head and body, all his seed or members, into condemnation and death, even so Christ, identified with all his body, seed, or members which he took on him, and of whom he was the progenitor, high-priest, captain of salvation, has raised up, and through him as their living head the free gift, which is eternal life, has come, to justification of life; for, "The gift of God is eternal life through Jesus Christ our Lord, even as the wages of sin is death, through our earthly head." "For as by one man's disobedience many were made sinners." As a unit, Adam and all his posterity, by a single offence, were made sinners, guilty and subject to the judgment of condemnation and death, so as a unit, Christ and all his posterity or seed, by his righteous obedience, were made righteous. His blood cleansed them from guilt, took away their sins; for he was delivered for their offences, and was raised for their justification.

OAKPOINT, Mo., April 15th, 1866.

Much Esteemed Brother Beebe:—I once more drop you a few lines, we have passed through hard times, and troublesome times, and dangerous times, in this country, but through the mercies of an all wise Creator and Benefactor, we are yet alive, and among the living, and peace is now measurably restored, and we put our trust in him who said, "I am the Resurrection and the life." If you will not think me troublesome, I would like to ask a few questions as you are an old man, and have been acquainted with Baptists, and Baptist usages, for a long time. Did they receive members in the church when there was not fellowship in the church, or did they go to and try to restore fellowship? The United Baptists have laid aside the call for fellowship, but the regulars still call for fellowship here; and if broken they try to restore it, and then travel on, when the cloud is taken up, or removed; but while the cloud of disunion or non-fellowship hangs lowering over us, we do not travel, if the Regular or Old School Baptists have done away with the rule of calling for fellowship, how long since? I learned from an old member of Double Spring church it was done away there in

that church, in 1827 or 28, about the time the split took place, when nearly all went off with the Missionary's. If it is not too much trouble, or to impertinent please answer through the "Signs of the Times," and which you look on as the door in to the visible church, fellowship, or Baptism? I will not ask any more at present, lest it keep out more interesting matter, yours in christian love.

CHARLES HUNSAKER.

REPLY TO ENQUIRIES OF BROTHER HUNSAKER.

We are not sure that we fully comprehend the questions proposed by our brother, in all their bearings, but we feel bound to the extent of our ability, which is limited, to give such views as we have on any and all subjects relating to the faith order, ordinances and discipline of the church of Christ, whenever called on to do so. In regard to fellowship, we hold,

First, That gospel fellowship cannot exist out of the church of God. Other religious bodies may call themselves churches as those blasphemers of whom John wrote, Rev. ii. 9, and Rev. iii. 8. called themselves Jews, who were not, but did lie, for they are the synagogue of Satan, but their profession without gospel fellowship does not make them a gospel church. As no confederacy of persons can be the church of God but those who are born of God, and called in one hope of their calling, having one Lord, one faith, and one baptism, one God and father of all, who is above all, and through all, and in them all, so neither can the church of Christ be recognized as such where the unity of the spirit is not kept in the bond of peace. In the organization of the gospel church at Jerusalem, on the day of Pentecost, all the constituent members, gladly received, and steadfastly continued in the apostles' doctrine and fellowship, in breaking of bread, and in prayers. They were of one heart and one mind. Saying all that they were, and all they possessed at the apostles' feet, calling nought that they possessed their own, but fully submitting themselves to be governed entirely and in all things by the rules laid down by the inspired and enthroned apostles of our Lord Jesus Christ. All who can now be recognized as members of the church of God, must hold themselves and all they possess subject to the instructions, orders and decisions of the same apostles, all of which will be found written in the New Testament.

Second. In the reception of members, the church should be in union, love and fellowship, without which they have no right to claim to be the church of the First Born: for how can any but the church, receive members into the church. The various branches of anti-christ, who imitate the gospel mode of baptism, but who are not embraced in the fellowship of the gospel church, cannot receive members for her, nor administer ordinances which the church can consider valid: for how can they baptize or receive members into our fellowship, who are not themselves in our fellowship?

Third. In the reception of members, there are three particulars in which fellowship should be considered.

1. The general fellowship existing in the church, by which she must be identified as such. The fellowship being with the Father, and with his Son Jesus Christ, and this characteristic fellowship can only be manifested by a steadfast continuance in the apostles' doctrine and fellowship

There may be disorderly and unruly members, connected, if their disorder and disregard for gospel rule be not approved by the church, without disqualifying her for the discharge of her duties; her travel is indispensable in the execution of the order of the house of God. She is not at liberty to stop her travel, because there are refractory members, under process of discipline, and she is not therefore disqualified for receiving members to her communion.

II. The unanimity of the church in regard to the reception of members, has always, so far as we are advised, been considered indispensable in our Old School Baptist churches. Still should the church generally feel satisfied, and one or more should object, the church should carefully investigate the objection and decide whether it be right or wrong, and the objector in such case, should submit to the judgment of the church in that case.

III. The applicant for membership should give satisfactory evidence that he, or she is in fellowship with the church, born again of the same spirit, and led to rejoice in the same Christ, trust in the same finished salvation, feed upon the same spiritual food, an believing the same doctrine, in evidence of which desiring to take the yoke of Christ, and willing and ready to give up all things else which are incompatible with the christian walk, and be subject to all the laws, ordinances, rules and regulations of the kingdom of our Lord Jesus Christ. All who can bring these evidences will be most cordially received, however weak, trembling, or unworthy they may feel themselves to be.

We know of no Old School Baptist churches that have suspended or laid aside any rule which is laid down by the apostles; for should they do so they would cease to be Old School Baptists. All the school recognized by them in religious matters is the school of Christ and his apostles. We know of no old school churches who receive members without the unanimous agreement of all the members present.

If by the door into the visible church, our brother means, the public and formal recognition of persons uniting, as visible members of the church, we regard baptism, as the ordinance by which they are so made visible. We may, and do gain a fellowship with those who give evidence that they are born of God and led by his spirit, but we can have no unbaptized members in a visible Baptist church. As Jordan separated between the wilderness and Canaan, so Jordan, or gospel Baptism divides between the world and the anti-typical land of milk and honey to the spiritual Israelites now. Baptism without fellowship however visible, can only fill up the church with nominal members, but fellowship for the persons who desire membership, as to their being subjects of grace and proper subjects for baptism, without baptism cannot make them visible members, nor gratify them for a seat at the Lords table, nor for any other of the peculiar privileges of church members.

As to the order or usages of the so called Missionary, Free Will, or United Baptists, we know but very little, and we care still less. The church of Christ a unit, the faith and practice, given by Christ, and expounded by his apostles.

We may have missed in our remarks, the points on which our views were desired, but we have replied according to our understanding of them, and what we have written we submit to the consideration of brother Hunsaker, and our readers generally, with strong desire that they may be useful to some extent at least, to some enquiring minds.

(Continued from page 83.)

kind father for a brother? And this is the place which our risen and exalted Savior fills. Oh, is not this a strong consolation to the weak, erring, trembling child of God?

As this relation exists between God and his people, he has a right to demand obedience to his requirements from them. Surely this needs no proof; for he, as their sovereign has that right; certainly, as their father he must have it. And, as in nature, a kind father will require only such things of his children as are for their best good, so our heavenly Father has required nothing unjust of us. And as the willing and obedient child in nature receives the smiles of the father, so it is with God's children. While on the other hand the froward and disobedient are chastised, and are made to feel the correcting hand of God. But even then he chastises us in love, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and "if we endure not chastisement, then are we bastards and not sons." The discipline of God's house is always proper and right. How often is it, that even the best of natural parents chastise in anger, and unjustly? How often, too, do they err in judgment in training their children? But none of these things are to be laid to the charge of our Father in heaven. "He is too wise to err, too good to be unjust." And God's children are often made to feel how true was the saying of the inspired apostle, "No chastisement for the present seemeth pleasant but grievous, nevertheless it yieldeth the peaceable fruits of righteousness."

But again the kind parent in nature provides that which is necessary to clothe and feed his children. He desires that they shall not lack in any thing. I have thought, with how glorious a covering has God provided his children. It is a garment which cannot spot, which is pure and undefiled, which is without stain or blemish and is white as snow or wool. How far it surpasses the most gorgeous earthly garments, and even the most splendid colors of nature cannot compare with this, for it is the righteousness of the only begotten Son of God. The very fact that this garment is called a white garment, shows its spotless purity, for white is the emblem of purity. And still further, this garment, unlike earthly garments, never waxes old or decays; and, therefore, when once clothed upon, being stripped of their own righteousness, they can never come to want for a garment. And what delicious food, too, God prepares for his children. Cannot you and I, my dear brethren and sisters, witness to this? Have we not sometimes been brought to the banqueting house? and has not his word been sweeter than honey to our taste? Has not the wine of the kingdom oftentimes made us merry and caused us to rejoice? Oh! cannot many of us remember the time when we were first brought to his banqueting house, after such long hungering and thirsting? How were our souls refreshed? We felt that we would never leave this place; that our souls would never be satisfied. We felt that he was indeed filling our souls with fatness, and we were made to rejoice and joy in the God of our salvation.

And God is a wise parent. He does

not, like some of the foolish ones of the earth, cloy us with dainties, so that our souls are made sick, but he gives us just enough, no more, no less. He gives us grace even as our day. When our souls are hungry, how often does he supply some passage of his word, that is exactly suited to our wants, and fills our thirsting souls? And thanks be to his holy name, in our Father's house there is enough and to spare, enough for us all, enough forevermore. But there is still another thought in connection with this which seems to me to be most beautiful. We are said to be pilgrims and strangers here below, and when we worship God, we worship him as pilgrims and strangers, we are away from home in a strange land, and how often is it that our distressed and weary souls are filled with anxious longing for our Father's mansions. In nature when the children of kind parents, are far away in strange lands, surrounded by strangers, exposed to trials and ills of every kind, how is it that they return in thought to their childhood's home, and long for the time to come when they can return again to the old familiar spot? So oftentimes is it with God's children. Weary and travelworn in their pilgrimage, they often think of and sigh for that everlasting home prepared for them in that better world. With joy they hail the welcome sound, Child thy father calls, Come home. They leave this world with joy, knowing that they, with the world, leave behind all the sorrows and evils of life, all the plague of their own sinful hearts, which torments and vexes them so much, and receive in exchange an inheritance which is incorruptible and undefiled, and which fadeth not away, reserved in heaven for those who are kept by the power of God.

But in connection with this there is another thought which comes very near to us all. If brethren while wandering far away from home, chance to meet, with what joy and eagerness do they enquire after each other's welfare, and they will straightway bring up memories of the past, and dwell upon them with fondness and pleasure. So it is with the scattered children of God. If two or three, after a long separation, chance to meet, how naturally do they turn to the subject of their wanderings? and each wants to know of the other's journey, what he has seen, and how he has prospered in spiritual things. And as they recount the story of their trials and deliverances, of their sorrows and joys, of the sunshine and the storms which they have encountered, how are their hearts knit together in still closer bonds of love and fellowship. How gladly, too, do they speak of that blissful hope which is like an anchor to the soul, and which is fixed in Jesus? and then they all unite in ascribing praise to their covenant keeping God, for the sure mercies which he has promised them. Surely, at such times there is pure love and pure christian love manifested. Some such seasons it has been my lot, unworthy as I am, to witness.

But one other thought, and I will close this scribble: God's children, while journeying in the wilderness of this world, are exposed to trials often, to enemies many and bitter, to hungerings and thirstings, and to perils on every hand. But, my dear brethren, can you not bear witness

to the truth, that at all such times God has verified his promise, "My grace is sufficient for thee"? And we are told, "In all these things we are more than conquerors through him that loved us, and gave himself for us." Let us, then, glory in these light afflictions, knowing that they are but for a moment, and are for a trial of our faith. May he enable us to realize that "All things work together for good to them that love God, to them who are the called according to his purpose;" and may he strengthen us with might in the inner man, and enable us to run with patience the race set before us, and to lay aside everything which doth hinder us in the christian course, which may he grant for his name's sake.

From your unworthy brother in the best of bonds,

FORRIS A. CHICK.

DEAR BROTHER BEEBE:—Once in a while an expression in the scriptures seems to open to my understanding that before I had no proper conception of. One of these occurred to me not long since, and I feel disposed to put it on paper, and if you choose to print it, it is at your disposal.

Perhaps no one but myself has ever thought much about the passage to which I allude, but I have often had the enquiry arise in my mind, what Paul could mean when in Rom. iii. 5. he says: "I speak as a man," and in vi. 19, "I speak after the manner of men." I could not reconcile the thought that he was interlarding human wisdom with the revelation of God, and told us so to allow us to receive it or not, as the expression might imply; for he was arguing a subject too grave to admit the idea; besides, he tells us in another place, (2 Tim. iii. 16.), "that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, &c." Now it was plain, as this could not be his meaning, something must, which was conformable with his expressing elsewhere, that savored of his authority as an apostle of the Lord Jesus, and who sat with the other apostles upon the twelve thrones, judging the twelve tribes of Israel. May I not indulge the thought that the spirit opened to my understanding, that the expression had no reference to the matter which Paul was teaching, but to the manner in which he taught it. In Rom. iii. 8, he asks, "If our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, who taketh vengeance?" (I speak as a man.) God forbid; for then how shall God judge the world? That is, (as I understand it), God cannot be unjust who taketh vengeance on the ungodly because he has saved us, "who were children of wrath, even as others," whom he will not save. He might have forbore to call us up from the dead, as he has them, and the reason of man could not charge him with injustice. And hence the commendation of his righteousness, that saved us while we were yet sinners, and that, too, in a way that vindicates his righteousness, and commends it as worthy of him, to save, with honor to his righteousness, when all the jots and tittles of the law had been satisfied in Christ.

After the same manner our Lord spake unto the Scribes and Pharisees, when he

told them that a house divided against itself could not stand, when they had accused him of casting out devils by Beelzebub, the prince of devils. He made them perceive it impossible, by the force of a reasoning that the human understanding could not resist. But it did not subdue their perverseness, nor abate a whit of the hatred that rankled in their hearts against him. And I have thought that this was the blasphemy against the Holy Ghost, that he told them should not be forgiven in this world, nor in the world to come. They could not deny the truth that he spake, yet they virtually said, "What do we care if the thing we have accused him of be impossible; we will not withdraw the accusation, though the truth of God demands it at our hands." In this they showed a hardened perverseness of spirit that is truly wonderful, and if a case can be worse, in any one's conception, I know not how he would make it appear. But to return.

In Rom. vi. 19, Paul says, "I speak after the manner of men, because of the infirmities of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." This speaking after the manner of men, has, no doubt, reference also to the manner of speaking—i. e. after the manner of men—to place a motive before them conformable with their spiritual desires.

But though Paul often reasoned, he never built his own premises after the manner of that philosophy, which is falsely so called. His premises were based upon the actual knowledge of every heaven-born soul, and with the foundation of his argument implanted in the hearts of those to whom he spake, he showed the conclusions that must result in spiritual things, after the manner that men use, in natural things. Thus, then, we have in the above passage that, as iniquity served was unto iniquity; so righteousness served is unto holiness.

Brevity should be the chief object of one like myself, who can write but so poorly, and I will say but a few words in conclusion, contrasting the Old Testament scriptures with the New. The former was a shadowy dispensation, prefiguring the new, and the language of the Old Testament seldom, if ever, bases its positions upon any premises beyond, "Thou shalt, Thou shalt not" as to duties to be performed, and, as to blessings received, they are set forth with such wonderful power, and such transcendent beauty, that to try to imitate them would seem like the effort to imitate the full beams of the sun with a candle. They are beyond all efforts of men, as far as the remotest stars are from the earth we inhabit. Did space permit, it might be pleasant to copy a few passages. But, brethren and sisters, all have the bible and can read for themselves. I would direct them where to read, were not the whole so beautiful and so grand. The Song of Moses, Exodus xv, and the Ps. xviii, are among the awfully sublime passages that carry the hearts of the saints up to the adorable Redeemer, and sink the creature into nothing, and less than nothing in his sight. But in spite of our nothingness, and in spite of the deepness of our distress, the soul exclaims with David, (Psa. xx. 19), "He brought

me forth into a large place; he delivered me, because he delighted in me." Here, again, you feel that oneness with Jesus that the Father hath with him, which only causes the delight in us, as he is well pleased with his only begotten Son, and with us, as in him heirs of the kingdom of God, and joint-heirs of his glory with the Father. With love to brother Beebe and all the saints scattered abroad, I subscribe myself an unworthy brother,

W. B. SLAWSON.

O kindred of Jesus, how cheering your voice!
It gladdens my spirit, and makes me rejoice;
While lonely I sit, 'midst the prudent and wise,
I hear thy rejoicing, and weep at thy cries;
I long to be with thee, and hear thy glad voice,
O kindred of Jesus, and with thee rejoice.

Not only in word, but in truth and in deed,
Is thy faith in thy Savior, whose merits you plead;
For, when thou wert sinking and nothing could do,
And God could not save you, you thought, and be true,
Then he in thy spirit breathed hope, and ye breathed,
And felt his own life to your soul he'd bequeathed.

Your eyes saw his love, and your ears heard its sound,
Your hands his faith handled, and joy did abound;
And then the Shitboleth ye spake, plain and true,
Nor language of Ashod was mixed with half Jew;
It was only thy part to receive what he gave,
And God's to bestow, to the full, all ye have.

In the clefts of the rock your abode shall not fail,
He shields you, though feeble, from foes that assail;
Within his embrace is thy garden between,
Thy plants are well watered—thy fruits are all green;
Thy strength and thy weakness are full of his care
And I seek thee because it is good to be there.

Your sorrows are not unto death, but to life,
They are chiefly the spirit and flesh having strife,
While the spirit embraces the promise and lives,
The flesh to the world its enjoyment still gives;
But the Spirit shall conquer, through him that was slain,
For death, the last foe, shall no victory gain.

O kindred of Jesus, the day is at hand,
When we shall all meet in the heavenly land,
And shout God's salvation—unto us not the praise;
For he has saved us, and washed us, through wondrous displays
Of his power, and goodness; and made us his choice,
Then, kindred of Jesus, ye well may rejoice.

MACOMB, McDonough Co., Ill., March 16, 1866.

BROTHER BEEBE:—As I promised in my last to communicate to the readers of the "Signs" how I came to engage in the ministry of the gospel, I feel under obligation to do so; but I acknowledge I had rather hear from others than to occupy the space myself. As I am in very feeble health, I shall be brief. After I became connected with the church (Sept. 1833), being young and illiterate, and compelled to labor on the farm incessantly for the support of the family, I was soon brought to enquire seriously what was duty in my new relation as a member of the visible body of Christ? How often should I go to meeting? and what should I do when I got there? were important questions to be settled. The new testament taught me that the church of Christ was composed of holy brethren called to be saints; that they were lively stones chosen out of the world; that they should not forsake the assembling of themselves together. I decided, therefore, that it was my duty to attend all the covenant-meetings of the church, unless providentially hindered, and other places of public worship as often as convenient; but what else could I do? I generally felt so little, so unworthy, that, beyond trying to join in lisping a song of praise to the name of my-Savior, I could not go for several years. But the removal of our pastor, Eld. Utterback, to Illinois, and the introduction of the missionary and other kindred institutions among the Baptists in that part of Kentucky, began to awaken in me a deep concern for the welfare of Zion. I took a

feeble part, occasionally, in a prayer meeting, and would, at times, with much trembling, open or close a meeting for one of the preaching brethren; and although I frequently felt something within prompting me to say something in behalf of my Savior and his cause, yet I generally succeeded in stifling these feelings, or at least, in concealing them. In 1839 I commenced farming for myself in Breckenridge county, and moved my membership to the Sinking Creek church, having been married in January of that year. The important subject of a separation from the general union of United Baptists came before the church this year, and after mature deliberation she withdrew unanimously, as did also other churches and parts of churches, which soon after constituted the Otter Creek Association of Regular Baptists. My concern for the cause now began to increase, and while the ministry, for some years, were mostly engaged in warfare against the invading wolves, I thought I could plainly see that their flocks were dwindling away for want of food, and Zion was becoming as a waste field. I would sometimes speak a few minutes to the children of God, at the close of a sermon, to ease my burdened mind, but generally thought when I was done I would never try it again. In 1844, (I was again connected with Concord church, in my native county, having joined it by letter in 1841; she having become a Regular Baptist church in the meantime), the church granted me the liberty of exercising in her bounds, and while I plead against it, she urged me forward. About this time and afterwards I had sore trials which I have not room to describe on this sheet. The awful responsibility; the glory of the gospel; my infinite littleness; my stammering tongue; made me shrink from the work; and yet a voice seemed to follow me with thunder tones: "Wo is unto me if I preach not the gospel." There was, for several years, a cold time in the church, and some sore troubles, and my ordination did not take place until May, 1853. The laying on of hands, on that solemn occasion, was done by Elders J. L. Fullilove, E. W. Keith, C. T. Meader, B. S. Tabb and J. S. Kelly. I moved to this place in 1855, and have had the care of four churches for several years. I have thus given but a mere sketch of what I desired to communicate, but I shall close and leave the more space to others. I remain, with unfeigned love to all the dear children of God, their servant for Jesus' sake.

I. N. VANMETER.

Obituary Notices.

DEAR ELDER BEEBE:—I enclose to you a notice of the death of my dear and noble father, MAJOR ANSEL WATROUS, taken from the "Daily Republican." Probably he was not personally known to you, but he has listened with interest to the truths of the gospel spoken by you for many years, and has been a regular subscriber to the "Signs of the Times," a paper highly esteemed by him, for the truth's sake. From my earliest remembrance he has been a firm and honest advocate of the faith as held by the Old School Baptists. He could well endure the name of Hard Shell, for he felt that he was living and acting for God. He died at his residence in Conklin, on the 29th ult., after a short illness, in the 74th year of his age. His health had not been good for several months, and at times he had suffered much; but his acute and terrible sufferings were borne with that christian patience and fortitude so characteristic of the man. Not a murmur escaped his lips; but when his life was fast wasting away under the almost unendurable sufferings of his last two or three days, he was heard to say several times, "It is all right." He

died, as he had lived, for many years, a firm believer, and a faithful disciple of his Lord and Master.

E. A. POTTER.

KIRKWOOD, N. Y., April 22, 1866.

ELDER BEEBE:—Please publish in the "Signs of the Times," the notice of the death of JACOB HARRINGTON, who died March 9, 1866, in the town of Owego, N. Y., in the 81st year of his age. His sufferings were long and painful, being confined to his house for a year and a half, and was not able to go to his nearest neighbor's for three long and dreary years. Yet he bore his painful and protracted sufferings with that christian fortitude and resignation rarely seen in mortals. He had been a worthy member of the Regular Baptists for sixty years, and though not apt to engage in religious controversy, yet he was always ready to defend the doctrine of free and sovereign grace, as set forth in the scriptures of truth. The deceased lived and died as the good man, though he might not have been willing to say as much for himself, permit us to say it for him, as the honest conviction of our heart. He has left his faithful consort and many children and grand-children to mourn his loss, and has gone down to the grave like a shock of corn fully ripe, to arise when the dead shall hear the voice of the Son of God, and come forth.

Death cannot make our souls afraid,
If God be with us there;
We may walk through the darkest shades,
And never yield to fear.

A. E. GOODRICH.

OWEGO, N. Y., April 28, 1866.

BROTHER BEEBE:—Will you please publish the following, and oblige an afflicted brother, who has long been a reader and patron of your paper.

Sister ABIGAIL BURK departed this life March 3, 1866, in the 62d year of her age. She was born on the 26th day of April, 1804, in Hamilton county, Ohio, and resided in that county 24 years. At the age of nineteen she was first brought to see the way of salvation in Jesus Christ. Three years afterward she united with Pleasant Run church, in which she lived a worthy and respected member one year. She then with her husband moved to Montgomery county, Indiana, where she united with the Sugar Creek church. She lived in sweet fellowship and christian communion with this body four years, and moved from this place to the Upper Wabash, where for several years she was without the privileges of church associations. She next went into the constitution of what is known as the Providence church, Fulton county, Indiana, and remained for four years a member of this church, much esteemed by the brethren and sisters for her christian virtues. She, together with several others, were then constituted into what is known as the Pleasant Hill church, Miami county, Indiana, where she remained until the time of her decease. I have enjoyed a personal acquaintance with sister Burk for several years, and in all the time of my acquaintance I have found her to be a faithful and consistent christian. Of a deep and investigating mind, she was ever firm in the truth, and although the missionaries tried at one time to deceive her by cunning craftiness, she very soon penetrated the false guise, and administered the proper rebuke. Her house was a pleasant home for God's people. Not only was the temporal man well cared for, but there was a communication of heavenly thought in her conversation which was truly a spiritual feast. Her health has been yielding under the influence of disease for several years. Early in the winter it became apparent that she must soon pass the vale of death. I called to see her in the month of February, and found her quite feeble in body. When I spoke to her of the approach of death, she smiled as she said that her only hope was in Christ, that that was a hope sufficient to remove every fear of death, and that she was willing and ready to go whenever the Lord bid her come. Shortly before she died she called her husband to her and gave directions relative to her burial, &c., selecting the hymn and text for her funeral service. The last closing scene of her life was as her life had been, full of humble faith. She closed her hands upon her breast and said, "Lord Jesus, receive my spirit," and fell asleep in Christ. The text selected for the funeral was the Songs of Solomon, 2nd chapter and 4th verse. "He brought me to his banqueting house, and his banner over me was love." Dear brethren and sisters, have we not the evidence that our sister is participating in that banquet that knows no end, and where the banner of God's love is a covering of glory forever.

JOHN A. THOMPSON.

RUSSELLVILLE, Howard Co., Ia., April 23, 1866.

Donations and Subscription Receipts.

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SUBSCRIPTION RECEIPTS, &c.	
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IOWA:—Bonham Kester 2, Joseph Flint 6,.....	8 00
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CANADA WEST:—Eld Thomas McCoil 1, Wm Collins 1,.....	2 00

Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and all other purposes.....\$221 76

Yearly Meetings.

The Yearly Meeting of Northern Pennsylvania will be held in North Jackson on Wednesday and Thursday, June 13th and 14th, commencing at 10 o'clock, a. m. We hope there will be a general attendance of brethren and sisters of our faith and order, and all who are desirous of hearing the gospel preached. We are entirely dependant on gifts from abroad, and we hope our brethren in the ministry will bear this in mind, and come over and help us. There are but five of the dear lambs in this place, but we trust the gospel will be a joyful sound even to a few.

Those coming from East or West on the Erie Railway, will be met at Susquehanna Depot, on Tuesday June 12th, in the afternoon.

ARNOLD BOLCH.

3d. At the Salt River church, 2½ miles from Lawrenceburg, Anderson Co., Ky., to commence on Friday before the second Saturday in June, 1866.

4th. At the New Goshen church, six and a-half miles from Lawrenceburg, Anderson county, Ky., to commence on Friday before the third Saturday in June, 1866.

There is Railroad conveyance to Frankfort, and stage from there to Lawrenceburg, and also to Bethel church. Brethren going to Bethel, will call on brother Thompson Frazier, Lewis Neal, or David Middleton, all living on the turnpike between the meeting-house and Frankfort; the first named, one-half mile from the meeting-house, the second two miles, and the third three and a half miles.

As there are generally large congregations in attendance at these churches, we cordially and earnestly invite our brethren in the ministry, and all others who may feel interested in the meetings to visit us on these occasions.

J. F. JOHNSON.

Associational Meetings.

DELAWARE RIVER.—The Delaware River Association will be held with the 2d Hopewell church, at Harberton, Mercer Co., N. J., on Wednesday before the first Sunday in June, 1866, at 10 o'clock, a. m., and continue three days.

Brethren coming to the Delaware River Association, from or through New York City, will procure tickets for Titusville, which is on the Belvidere Railroad, at the Philadelphia Ticket-office, foot of Courtland street, New York, and take the 11 o'clock [noon] train, on Tuesday, May 19th. And those coming by way of Philadelphia, will leave Kensington Depot, at 3½ o'clock, p. m., Tuesday, May 29th, also for Titusville. The two trains will connect at Trenton, and passengers will arrive together at Titusville, and will be met by friends who will convey them to their houses, and to the meeting. In Philadelphia a car will leave corner of Fifth and Chestnut streets, at 3 o'clock, p. m., for Kensington Depot.

Our brethren and friends generally are cordially invited to attend our association.

P. HARTWELL.

The Sandusky Old School Baptist Association will meet, if the Lord will, with the Van Buren church, Hancock county, Ohio, on Friday before the second Sunday in June, 1866, where we wish to see a goodly number of brethren and sisters; especially brethren in the ministry. Come brethren from the East and the West, from the North and the South, for we are all one in Christ our Lord. Those that will come by cars can come from Fremont to Findly, and from Corey, on the Sandusky, Dayton and Cincinnati Railway, to the same place, on Thursday before, and call on Samuel Spittler, in town.

LEWIS SEITZ.

WARWICK.—The Warwick Association will meet with the Middletown and Wallkill church, in Orange Co., N. Y., on Wednesday, June 6, 1866, at 10 o'clock, a. m., and continue three days.

Brethren and friends coming by the Erie Railway will leave the cars at Middletown, in the vicinity of the meeting.

CHEMUNG.—The Chemung Association will be held with the church at Burdett, Schuylers Co., N. Y., to begin at 10 o'clock, a. m., on Saturday before the third Sunday in June, and continue until the Monday evening following.

Brethren and friends coming to the Chemung Association, by the Erie Railway, will change cars at Elmira, N. Y., and take the cars on the Canandaigua Railway, to Watkins' Depot, on Friday, where they will be met by friends with conveyance to take them home and to the meeting. Those coming from the North, by public conveyance, can take the cars at Syracuse at 1 o'clock, p. m. Those who come by their own conveyance will call on the writer of this notice, or on Henry Ayers, at Burdett village. Brethren and sisters in the Lord are cordially invited to attend, especially our brethren in the ministry.

WILLIAM AYERS.

CONFERENCE.—The Old School Baptist Conference of Western New York will meet with the brethren at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the meeting of the Chemung Association, which will be on the 20th and 21st days of June, 1866, to commence at 10 o'clock, a. m. Those who come by Rail Road will be met on Tuesday, the 19th, at Blood's Station, on the Buffalo; Rochester and Corning branch of the Erie Railway, and conveyed about 7 miles to the meeting.

THE BAPTIST HYMN BOOK.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and till having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office Department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

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FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES

BETWEEN

NEW YORK & DUNKIRK, BUFFALO, SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted May 14, 1866.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.00 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.58 p. m., Rochester 10.30 p. m., Salamanca 11.32 p. m., and Dunkirk 1.50 a. m., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for Otisville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 a. m., Salamanca 5.50 a. m., and Dunkirk 8.02 a. m., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.

4.30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 p. m., Buffalo 1.00 p. m., and Dunkirk 2.45 p. m., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South.

6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.13 p. m., Buffalo 1.00 p. m., Salamanca 12.55 p. m., and Dunkirk 2.45 p. m., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for the West.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.20 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.

8.35 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South. Merged at Susquehanna into Lightning Express, leaving Buffalo at 2.20 p. m., and arrives in New York 7.30 a. m.

2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.30 a. m.

5.00 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.20 p. m.

10.45 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 4.00 p. m. Connects at Elmira with Williamsport and Elmira Railroad; at Great Bend with Delaware, Lackawanna and Western Railroad, and at New York with Afternoon Trains and Steamers for Boston and New England Cities.

Only One Train East on Sunday, leaving Buffalo at 5.00 p. m., and reaching New York at 12.20 p. m.—over three hours in advance of the Albany route.

FROM DUNKIRK AND SALAMANCA—Trains will leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.20 p. m.

7.10 A. M. EXPRESS MAIL, from Dunkirk Daily (except Sundays.) Stops at Salamanca 9.40 a. m., and connects at Hornellsville and Corning with the 8.35 A. M. Express Mail from Buffalo, and arrives in New York at 7.30 a. m.

4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 p. m., and arrives in New York at 12.20 p. m., connecting with Afternoon Trains and Steamers for Boston and New England Cities.

THE BEST VENTILATED AND MOST LUXURIOUS SLEEPING COACHES IN THE WORLD accompany all night trains on this Railway.

ASK FOR TICKETS VIA. ERIE RAILWAY.

To be obtained at all Principal Ticket Offices. H. RIDDLE, Gen'l Sup't. Wm. R. BARR, Gen'l Pass. Ag't

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

In the form of Supplements of the *Banner of Liberty*, will be mailed to order, [postage paid,] for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a sett of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of sets of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct.

This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Cromwell and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and progress of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanaticisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, at length involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the *Banner of Liberty* containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment, G. J. BEEBE,

Middletown, Orange Co., N. Y.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE, Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a sawmill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant, JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., JUNE 15, 1866.

NO. 12.

Correspondence of the Signs of the Times.

SCOTT, Luzerne Co., Penn., Jan. 17, 1866.

DEAR BROTHER BEEBE:—Although strangers in the flesh, yet I hope we have been made near by the blood of Christ. Therefore, I have taken the liberty to try to tell you what (I humbly hope and trust) the Lord has done for me. I have felt a great desire for some time past to relate to you some of my feelings on this great and glorious subject; but feeling my unworthiness and inability, I have refrained from doing so until now. I was born in 1842, in Luzerne county, Penn. My father was a strong Universalist in belief; mother never belonged to any denomination that I know of, but she always seemed to trust in the merits of the crucified Redeemer.

Almost as early as I can recollect, I had many thoughts of heaven; my mother used to teach me prayers to say before going to bed; but when I was about eight years old, she told me that I must not say them any more, for God would not hear prayers that I had learned any longer, but that I must pray what I felt in my heart. I thought this all very strange, but from that time ceased to say my prayers. My father died when I was nine years old. After that mother used to say a good many things about Christ and heaven. I can well remember how I used to sit down by her, and with my head in her lap, talk for hours, and ask her questions about the sufferings and death of Christ. I always loved to hear the story, yet heard it as I would any other story of suffering, with childlike sorrow, not realizing that it was for the sins of his people.

When about the age of ten years, there was a New School Baptist preacher came to our house. He and mother were talking on the subject of religion; at last they spoke of me, and mother was telling him what a singular child I was; said I was always asking her such strange questions about the things of heaven. He asked her if she thought I had met with a change. She said she sometimes thought I had. Then he asked her if she would be willing to have me baptized. I can well remember with what anxiety I waited for her answer; and while waiting, it passed rapidly through my mind, what if she says yes? I shall surely drown. But she greatly relieved my mind by telling him *No*; that she thought me too young. So time passed on till I was thirteen, when the Lord saw fit to take mother from me. I felt alone in the world then. After that I went to live with my brother, who had married a strong Old School Baptist. He also believed that way; but was not a member of their church. I was there about eighteen months, when there was a protracted meeting commenced among the New School Baptists. I told

them I was going, and was going to get good. The first night I went was Tuesday night, about the first of April, 1858. The preacher spoke from the words, "How shall we escape if we neglect so great salvation?" I didn't hear anything but the text; but that sent such a feeling over me as I never experienced before. I wept all through the sermon; it seemed as if I was sinking down to hell; as if there was no mercy for one so vile as I felt myself to be. I tried to shake off such feelings after I got home, but they followed me; there seemed to be one continual prayer upon my lips, and that was, "God be merciful to me a sinner." The next night I went again, that night I arose for prayer; still I felt that burden. I would try to read the bible, but it was as dark as midnight to me. I could find no comfort there. I went again on Thursday night; I felt as if I must get up and tell them how I felt, or I should die. I remember getting hold of the desk where I sat, to try to pull myself up by it; every time one sat down, I thought I would arise next; but I trembled under such a load of sin, it was hard to raise. At last I was on my feet talking; what I said I don't know; but I remember the preacher asked me if I could not look back to some place where I thought the Lord had forgiven my sins? I told him, *No, no!* It did not seem as if I could bear the idea of looking back; for I knew there was no hope in the past. That night I awoke praying, and the next day I had wept so much, and felt so burdened down, that it seemed as if my bodily strength gave way. My sister-in-law told me to go and lay down and try to rest; I obeyed her, but could do nothing but weep and pray. I had not laid there long before I heard the voice of the preacher; and one of his members. I thought I could never go out and talk with them; but my sister came in and said they wanted to see me. So I went out; they sang and prayed, and I tried to pray. They asked me some questions and then went away, leaving me feeling as bad as before. That night one of the neighbor's girls came along, and I started with her for meeting; we had to go about a mile. When about half way I began to talk freely on the subject of religion. When we got in hearing of the house, they were singing; I remember how sweet it sounded. I went in and sat down; then it came across my mind like a flash, Where is my burden? I tried to cry but could not shed a tear. Then came the thought, Perhaps this is religion. I got up and told them of the change in my feelings. I thought sometimes that I had grieved the Spirit away; for I had often heard them say any one could; but at last I rested on the belief that I had met with a true change of heart, and was baptized and joined the New School Baptist church,

no knowing much about the bible, or their belief, or my own either. I think and know I was sincere in it; but it pleased God to leave me in the dark concerning his revealed will. I thought the Old School Baptists the worst people on earth. I was of a very passionate temper, for I had always been used to having my own way; and I used to do every thing in my power to aggravate my sister-in-law, then ask her where her religion was? Or that she did not act as if she had much religion about her; but I think she must have had the spirit of the Lord in her heart, or she never could have lived under the same roof with me. I thought religion consisted in going to meeting, getting up and speaking, or praying while there, and reading the bible now and then. When I look back, I think I can see how blind I was. After living with my brother three years, I was married and went to living by myself. My husband was no professor, still he was a faithful friend to the New School doctrines. I used to go to hear a *hard head* preach (as I termed them) occasionally; but I never could understand what they believed, nor ever wanted to; if they said anything against the Arminians, I always heard it, the rest of their sermon seemed to be in an unknown tongue. I thought they went too deep, that it was enough for us to know that Christ had made it possible for us all to come, if we only would, without prying any further. My husband used to work for my brother, and they would often get to talking on the scriptures; then my husband would come home and tell me what passages of scripture my brother brought up to sustain his belief; and I have sat many an evening and sought out passages for him to take the next day, to try to confound my brother, such as "Seek, and ye shall find;" "Look unto me all ye ends of the earth and be saved," &c.; "He delighteth not in the death of him that dieth," &c. That God is no respecter of persons; and a number of others; but those are sufficient, for you to plainly see what a misunderstanding I had of the scriptures. I used to attend meeting regularly and thought I enjoyed them; so I lived on. There did not seem to have been a right change in me. What I did, I seemed to do more because I felt it to be *duty*, than privilege. At last there was a kind of division in the church, and our minister resigned and another took his place, one that had most too much milk and water about him to suit me. I went a few times, but all I heard was some anecdotes or something to keep his hearers laughing about half the time; after that, I did not go. My husband enlisted for three years, and about that time, I went to live with one of my sisters. It seemed as if I was left wholly to myself; I did not go to meeting, nor have any desire to go; I seemed to be sinking

lower and lower, with no power to stop. I have fallen on my knees and prayed that there might be a way made for my escape. Still I rushed madly on, till at last I was left without a friend. Then it was that my Old School Baptist *enemies* (as I had esteemed them), proved friends indeed. Then it was that my own church members proved to be my worst enemies. I went back to my brother's, that was last June. I went to meeting one evening, when, instead of trying to restore an erring one, and feeling thankful that the Lord had kept them from wounding him, they seemed to think they were their own keepers, and thanked God they were not like other men. I felt cast down, and hardly knew whether I was among friends or foes. I remember trying to pray, but what I said I do not know. One of them said I must pray three times a day, and come to meeting often; but I did not feel as if that would help my case. I began to feel as if my doings were all sinful, no matter how much I tried to do good. I used to go with my brother and sister to meeting, but I could not like them, it seemed such a mystery; but, one day my sister and I were alone, and I said to her, Now we will have a meeting. She said she felt so poor and weak that she wished I would read a chapter and lead in prayer. I got the bible and read, and then got down and prayed, and then she prayed. Oh, what a prayer—so weak, yet so confiding; so helpless, yet so trusting. I never shall forget that prayer. In that moment I was brought to see the difference between our worshipping. I was brought to see that the being she worshiped was mighty to save; I thought I had been worshipping an unknown god, an imaginary being. After that I did not try to pray; when my sister would come out of her room mornings, she would almost always have some passage of scripture on her lips; I used to envy her, and still feel to hate her; I would hear her praying mornings. I remember it was about four months ago, there were two Old School Baptist preachers there, and they stayed all night; in the morning I was down cellar at work, and they were having prayer; they did not call me up; these thoughts passed rapidly through my mind while listening to them. Oh, they are the elect; they are better than any body else, at least they think so. At the same time I felt that they possessed something that I knew nothing of, and I hated them for it. Shortly after that, I went to a covenant meeting, and told the church that I wished to stand alone awhile. I would often feel as if I ought to read the bible; but the sight of it, before I opened it, condemned me, so I would fly to a novel, my main living then, and it had always been a pleasure to read them. I have sat and read paper after paper through; I would often take up the bible and kiss it, but never open it.

One Sunday I went to meeting where I belonged, to see if I could find any comfort there; the scales seemed to fall from my eyes; their words seemed to be as sounding brass, and a tinkling cymbal; it seemed as if, instead of rest and peace, it was bondage. I felt, I never can walk with you again; no, not if I sunk in misery. It was all, "do and live." They told me the preacher and deacon of the church were coming to visit me the next Saturday. I went home, and the desire of my heart was, Lord, show me the true way. I used to go about half a mile through a piece of woods after the cows. I would sometimes get in the woods and fall down and cry for mercy; sometimes I was not able to utter a word, only cry to the Lord, and sometimes I would feel as if I was sinking into hell; that there was no mercy. On Tuesday night, I went after the cows; as I was going, I got down and tried to pray twice; when coming back after getting through the woods, I felt that hell was my certain doom; and I was brought to see that it was right and just; why, it seems as if I felt then as sure of hell as if I was there, and I think I felt the powers of hell get hold of me. All I could say was, "Wretch that I am!" I fell to the ground. How long I lay there I cannot tell; but the first I know, I was upon my feet looking up, and there I had a view of the cross and Christ upon it. Oh! I never can forget that moment! It seemed as if I saw it by the eye of faith, as plain or plainer than I could with my natural eye, had that bloody cross been erected before me. Yes, I saw him, I saw his hands, feet, and side; and faith said it was for me he bled! Then I saw how he could be just, and save me. Yes, though so vile, I felt that his blood was sufficient. I saw it was through grace alone. Oh, what happiness I felt. I firmly believed.

"Tis finished, all my guilt and pain,
For me! for me! the Lamb was slain;
I want no sacrifice beside,
And I'm forever justified."

I knelt down, and my tongue seemed to be loosed, I felt that I never could thank him enough for his rich, but free gift; my whole soul seemed to pour itself out in that prayer. I don't know what I said, but the joy and happiness I shall never forget, although it is indescribable. I saw the glorious plan of salvation, I saw how great that being was, yet how merciful; I saw that all must sink to hell without sovereign grace. And I thought, Why to me is this great grace given? Then my vileness came before me, and I thought, Why not others who are better? Then it came to me so plain, that the worthiness was in that blessed Lamb, that my vileness was all laid upon him, and his righteousness was imputed to me. How long I was there, I know not, but I must hasten on, for I fear I have already wearied your patience. But I went home thinking I had found the same God my sister worships. Oh, we had many good talks of that blessed Master that week. I was high upon the mount, I firmly believed that I never should have a doubt, and that I always should feel just so happy. The doctrine of election seemed as familiar to me as if I had always known it. I talked it continually; my brother told me that I would have to take a great fall, but I doubted it; my sister

said it was wonderful and marvelous in her eyes. I thought it was a wonder; why, I was a wonder to myself, and the greatest wonder of all was, how God could stoop so low as to see me; but all I could say was, Grace, free grace! Saturday came; I told my sister before that I could hardly wait for them to get there, for I felt strong enough to confront earth and hell; but when the day came, God saw fit, in his wisdom, to partially hide his face; but I still knew in whom I believed. They tried to get me to go with them to covenant-meeting that afternoon; but I plainly told them that I had no desire to go; that if they had come a week sooner I, no doubt, should have went with them; but there had been a great change in my feelings, and I did not believe as they did, nor ever could walk with them again. They asked me what I believed and I told them. They said they never saw any signs of a christian in an Old School Baptist. I told them I used to think so too; but I thought now they were all the people on the earth that worshiped God in spirit and in truth. They said, the devil led us in a path so near like the right one sometimes, that it seemed to us to be the right one. I told them if the devil taught me to worship God and to give him all the glory, it was the very path I desired to walk in. The preacher said that I did not know what he believed, for I had never been to hear him. I asked him if he believed that all that experienced religion would be saved; he said he did. Then I asked him if he thought Christ died for all; he said he thought he died for his children, and partly for all, so that there was a way opened for all. That was enough, all I wanted to hear; for if his blood is not sufficient to save all that it was shed for, it is not sufficient to save one; and if it is possible for one of his purchased ones to be lost, why not I? in that case, I am surely lost. I know that he first loved me, or I should never have loved him. Slender, indeed, will be my motives to the love of God on the supposition that my love to him is before hand, with his to me. And that the very continuance of that love is suspended on the flimsy thread of my imperfect affection to him.

Since that, they have turned me out of their synagogue; and I feel like shaking the dust off my feet as I come out from among them. Not that I am one whit better, in and of myself; but I feel to thank God, that he has taken me from their midst, that he has lifted me up out of the mire and the clay; that he has put my feet upon the rock, Christ Jesus, and taught me to sing a new song, even praises to his holy name; that he has brought me by a way I knew not, he has made rough places smooth, and crooked things straight. I think I can truly say, Whereas I was once blind, I now see. I fondly thought to cease from sin, for I felt as if I hated it; but I soon found, like Paul, that my old nature still hangs to me; that I could not do the things that I would. And all this while I have not told you what a change I found in the bible, or I should rather say in me.

It did seem as if the bible was another book. Oh! I felt how much I have to learn, it seems to come plainer and plainer to me. I felt to ask for more wisdom and knowledge of his glorious plan of redemp-

tion. It has been revealed to me as I trust; I feel sometimes as if the Spirit had taken the things of Christ, and revealed them unto me. How dear the bible seems to me; I love to read of God's eternal purpose; it is good to feel that he works everything after the counsel of his own will; that he can work and none can hinder, that he can open and none can shut. How good to feel to rely on his promises; how good to feel that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. How sweet to feel that rest, from all our own works, trusting alone in the mercy of the Lord, knowing that the Judge of all the earth will do right. Feeling to say, Father, thy will, not mine be done. Since I have met with this blessed change (as I humbly trust), I have had to part with my dear brother and sister; duty called me to part. My husband returned, and now I am keeping house again. I often feel the need of an encouraging word, then I go to see my sister. I always find her ready with a kind word; she takes the *Signs of the Times*, and I have read her last number. I have been led to say, Let me live and die with this people. I am not without my trouble and persecutions; but, oh! can it be possible for me to be counted worthy to suffer for his sake? If so, I am happy. But I can truly say that, as my days, so has my strength been; that his grace has been sufficient for me, so far; that hitherto he has helped me, and I know his love is unchangeable, and I feel to trust him for all things. I feel as if it was hard to reconcile the flesh to some things, and sometimes feel to murmur; but when I remember that my Father willed it so, that all things work for the good of those that love him. I feel to cry for a reconciled heart in all things, and I think I feel sometimes that I want his holy will to be done, however crossing to me.

I have met with the Old School Baptists a number of times since I have felt this change; and, behold, they speak in my own tongue. I feel they are the only people I can fellowship. They seem near and dear; sometimes I have felt to weep while among them, and wonder if I should ever be counted worthy of a place among them in this world; much less in that upper and better land. I don't feel worthy to be with them, yet I feel it is home. I have had a great many thoughts on the subject of baptism, not feeling satisfied with mine; for I do not think I had come to a full knowledge of the truth as it is in Jesus, and I have felt it my duty to be baptized again. Some of my friends, according to the flesh, say they would rather follow me to my grave, and hope I will drown if I ever am baptized again; they say it is a worse disgrace than ever come upon me, to join the Old School Baptists; they say there is not one sensible person among them; but it only strengthens me, for I know that, Because we are not of the world; therefore the world don't know us. I know we are counted the offscourings of the earth, and I am happy to think I can be numbered with such a base people, for he has chosen the base of this world. I know I must stop, but I have not written half that I had intended to. I have hardly spoke of my own weakness and helplessness; but I trust I feel it; but I sometimes feel strong in the Lord. May

you be spared long to proclaim the glad tidings, if it be God's will, is my prayer. If you deem this worthy of a place in your paper, and it is not too long, it is at your disposal; if not, all will be satisfactory. Yours in hope of eternal life.

HELLEN M. AKERLEY.

(Continued from page 83.)

THE REST OF THE SAINTS.

HEB. IV. 9.

II. What is the relation which the "people of God" sustain to the Lord Jesus Christ? They are to each other, as Teacher and disciples, as King and subjects, as Priest and supplicants, as Savior and sinners, as Deliverer and delivered, as First-born and younger sons, as Elder and younger brothers, as head and members, as Husband and Bride. Jesus Christ, who was from everlasting betrothed to children of Adam's posterity, became their Redeemer, in the very act of becoming their Husband. (Isa. liv. 5.) There can be no reasonable doubt, that the obligations of the Redeemer and Husband are coextensive:—that the point intended ultimately, to be reached in the union of Christ and the church (their joint eternal glory) could be attained only in their eternal redemption, since in this union, the whole person of the Bride, soul and body, was interested. All that Christ is, and all that He does, is for His church. In the mystery of godliness, they are one; neither the Head, nor the members existing alone. They were chosen in Him before the foundation of the world, (Eph. i. 4.) They are said to have been quickened together with Christ, and raised up together to sit together in heavenly places in Christ Jesus, (Eph. ii. 5, 7.) They are "members of His body, of His flesh, and of His bones," (Eph. v. 30); "the fulness of Him that filleth all in all." (Eph. i. 23.) In virtue of this ineffable union, "In all their affliction, He was afflicted, and the angel of His presence saved them, in His love, and in His pity He redeemed them, and bare them and carried them all the days of old." (Isa. lxiii. 9.) And in virtue of the same, He prays that "they may be one as we (Father and Son) are one." (John xvii. 21—23.)

Let us now observe:

1. The grand purpose subserved in all God's works, is the showing forth of his own glory. Associated with this and inseparable from it, is the glorification of Immanuel—God in human nature, involving human redemption, and the destruction of all evil. The divine glory is the sum total, of all that God does or permits to be done. The Lord hath made all things for himself; yea even the wicked, for the day of evil." (Prov. xvi. 4, Rom. xi. 36, Rev. iv. 11.) "He is righteous in all his ways, and holy in all his works, (Psa. cxlv. 17); therefore, "All his works shall praise him, and his saints shall bless him." (Ver. 10, Rev. xv. 3.) So far as these works concern the destiny of the earth and its inhabitants, that glory has been transferred to him of the Trinity, who, being in the form of God, took upon himself the form of a servant, to die for sinful men. Since his incarnation obtained the concurrence of the Father in having "given him to be sin for us who knew no sin," it is his will, that "all should honor the Son as they honor the Father, (John v. 23,) especially, since the Son and Father are One in counsel.

and execution, in essential dignity and honor. To this being added the concurrence of the Holy Ghost, as exhibited in what he did to prepare the Son for his sacred office, in what he did to sustain him through his sufferings unto death, in what he did to exalt humanity in his resurrection, and in what he did and is now doing, to prepare the vessels foreordained to glory; therefore to dishonor the Son, is to resist the Holy Ghost, by whom he has been characterized, as the embodiment of wisdom and knowledge.

The glorification of Christ then, being the will of "Him that cannot lie," it follows, that the written revelation which he has been pleased to give to fallen men, looks singly to this end. The typical service of ancient patriarchs, when the path of the just began to be faintly traced, the visions of believers when in holy communication with the source of light, and the prophetic declarations of all the men of God; all center in him. It was in reference to this, that Jesus spake to his disciples, while yet present with them, that "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning him." (Luke xxiv. 44.) Nor can it be lightly regarded, that these types, visions, and prophetic declarations, contemplated not his humiliation only, but his exaltation also. "The spirit which was in them, testified beforehand of the sufferings of Christ, and the glory that should follow." (1 Pet. i. 11.) It was from an exclusive regard to the glory of Messiah, that when Jesus came to his own, they received him not. Erring in the Scriptures, and not knowing the power of God, they did not perceive, that the crown of thorns should come before the crown of glory. Yet their tradition concerning their future glory, was based on the sure word of prophecy. "It is the glory of God, to conceal a thing." (Prov. xxv. 2.) The two stages of Christ's kingdom, indicated in his two advents, often appear to be so interwoven as to refer to the same event; and in the same strain of prophetic truth, the minor and sad notes concerning the sufferings of Christ, seem to interchange with the major and joyful concerning the glory that should follow. How often does the Psalmist commence with joyful anticipations, and close with sighs and lamentations! How often do the notes of fear and despair yield to soul-inspiring visions of Messiah's future kingdom? Thus, Isaiah in that sublime passage, (ch. ix. 1-7,) blends the features of the first and second advents in one, like the opposite but not discordant colors of the rainbow. He places the record of wo (Ch. liii.) in the midst of predictions most cheering to Jerusalem, and through her to the nations. We see in ch. lxi. distinct allusions to the humiliation and glorification of Christ, the former of which, he assures us, were fulfilled, when, in the synagogue at Nazareth, he opened the book, read this scripture, and sat down. (Luke iv. 16-20) Again in ch. lxiii. similar distinct references are made, but pursuing each other so closely, as to leave upon the incautious reader, the impression of his martyrdom enveloped in obscurity. The same might be shown from other prophetic writings. One cannot but think, that he who dwells in the light of his own word, has purposely withholden its full brightness, under clouds of his own selection. Even the apostle Pe-

ter, whose sermons and epistles clearly make known the coming of Christ in power and glory, saw but in part the meaning of the words of the prophet Joel. (comp. Acts iii. 21 and 2 Pet. iii. 4-14, with Acts ii. 16-21)

The necessary consequence of the intimate relationship existing between the Husband and Bride elect, as above set forth, is, that the sacred scriptures are required to be fulfilled in the latter also, literally, spiritually, eternally. Prophecy contemplating the members as distinct individuals, must be literally fulfilled in their native character and holy calling.

The word of God written upon tables of stone, must be written in the fleshly tablets of the heart also, by the spirit of the living God. (2 Cor. iii. 3, Jer. xxxi. 31-34, Ezek. xxxvi. 15-27.) "Search the Scriptures," said Jesus, "for in them ye think ye have eternal life; and they are they which testify of me." And said John, "He that believeth on the Son of God, hath the witness in himself." (John v. 39, 1 John v. 10.) The vine must put forth its branches; the corn of wheat must fall into the ground and die, not only, but must spring forth and bear much fruit also; Christ must see of the travail of his soul and be satisfied; by the revealed knowledge of himself, must the righteous servant justify many, since he has borne their iniquities. The scriptures concerning the sufferings of Christ required to be fulfilled, and they were fulfilled. They require to be fulfilled in his glorification with his bride, and shall they not be fulfilled? With no more distinctness, does the spirit of prophecy point to the one, than to the other: and with no more distinctness, does he point to the sufferings and glory of Christ, than to these in connection with the church. This comprehensive truth is set forth in these words of Jesus, "They follow me." (John x. 27.) This leads to the observation,

2. That the glorification of Christ in the saints, contemplates in them the work of the Holy Ghost affecting these two things. 1. The erasement from their persons, of the image of Satan, and 2. The impressment thereon, of the image of Christ. The kingdom of God includes the two states of grace and glory, answering to the two advents of Christ. (Ps. lxxxiv. 11.) The former being a type of the latter and preliminary to it. In the one, we are as children receiving the un-mixed milk of the word; in the other, as more arrived at the measure of the fullness of the stature of Christ. In the one, we know in part; in the other, we know even as also we are known. Here, we are under tutors and governors, receiving the spirit by measure; there, we enter upon an inheritance of glory, boundless as the love of God. Here, the church are strangers and pilgrims in the earth; there, its kings and priests. Yet, being in all essential particulars analogous—differing not in the kind of enjoyment, but the degree thereof—the people of God are here also, a chosen generation, a royal priesthood, a peculiar people, an holy nation, to show forth the praises of him, who has called them out of darkness into his marvellous light." (1 Pet. ii. 9.) The reign of grace, therefore, concerns the entire persons of the saints, in conformity with the atonement of Christ. It begins with the soul in the present life, and is consummated upon the resurrection of the body.

Of course the two acts referred to—erasement and impressment—commence and terminate together.

The scriptures represent the elect in common with all others, as prey in the hands of the mighty, and as lawful captives. (Isa. xlix. 24.) This captivity extending through the whole period of their earthly existence, has resulted in the complete enslavement of their persons—body and soul—the former, terminating its existence in its original dust—except in the case of those translated, the latter, corrupted and enfeebled in all its functions. The features of Satan are clearly perceived from the corruption of every impulse of the spirit, every emotion of the heart, and every movement of the body. Sin reigns throughout the whole. The source of life being poisoned, the streams bear nothing but death in their course, the tree yields only corrupt fruit, and the vine, grapes of gall. It is in the heart itself, that Satan has established the seat of his empire, and before its corrupt judgment hall, every process of reason, and every emotion of the soul, is brought for approval or condemnation. It is due to overruling Providence alone, that the whole does not sink down to irretrievable ruin; not that the person of man is essentially or by original constitution; sinful, but that since the fall, a dreadful disease has been preying upon his inner life. The whole head—the seat of reason—is sick; the whole heart—the seat of the affections—is faint; and the whole body is full of wounds, bruises, and putrifying sores. (Isa. i. 5, 6.) Nor is this an extreme case. It is said of those, who lived in the enjoyment of distinguished privileges. Besides, new testament writers teach the same. "Alienated from the life of God through the ignorance that is in them," "dead in the uncircumcision of their flesh," "leprous," "blinded by the god of this world," "lost;"—what more is wanting to attest the wretchedness of man by reason of sin? Yet, if anything could be added in proof of the curse which blights the race, it is, that men disbelieve these Bible declarations, and delude themselves with the whisper of "Peace!"

From this dreary abode and cruel bondage, in virtue of their relationship to the conquering King of kings, they are called by the voice of God to rest from their labors in the blissful city of the living God.

E. H. B.

WINCHESTER, Clark Co., Ky., May 20, 1866.

BROTHER BEEBE:—I herein send you a letter I received a few days ago, written to me by my nephew, in which I think is embraced a great many good admonitions to the children of God. You may publish it if you think it worthy of a place in your valuable paper—the "Signs," if not, lay it aside and all will be right. Your sister in hope of eternal life,

POLLY DUERSON.

CLARK COUNTY, Ky., May 12, 1866.

MRS. POLLY DUERSON—Dear Aunt:—As you often take a great interest in conversing upon the subject of religion, and also because it is a subject surpassing all others in interest to me, I have concluded to talk to you some on paper, and thus pass away some of my time which is not always as profitably spent as it should be.

I have thought much for some time of the importance to the christian of a strict observance of all the commands of Christ, in order that he or she may possess that sweet joy which consists in abiding in the love of Jesus. I shall, in my poor way, endeavor to allude to a few things which often, of late, occupy my mind, and cause me anxious concern for the welfare of God's dear people.

In Matt. v. 16, our dear Savior enjoins it on his disciples to "let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." This language, I understand, was addressed by our Savior to a class of individuals to whom there had already been eternal life given. "And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."—John x. 28. It was addressed to individuals who had been made capable of seeing and hearing spiritual things, and acting spiritual acts. 1st Cor. ii. 14. The exhortation was spiritual in its character, for, apart from the spiritual life which the saints possess, all in man is darkness. No matter if it be the emanation of profoundest learning, from the most gigantic and powerful intellect which has ever startled the world, if there has not been eternal life given, there is no light in man to shine, in the bible sense of the phrase.—John i. 4.

This exhortation then had direct reference to the acts which should govern the lives of the followers of Christ. Now, if our dear Savior had stopped here and not given his little children particular direction as to the course they should pursue in order to let their light shine, they might have indeed been in perplexity. But, like a tender loving father to his children, he has carefully given direction to guide them in every step of their lonely and perilous journey through the thorny pathway of life. Let us lay hold upon and cherish his words as they drop from the pen of his inspired writers. Listen: "As the Father hath loved me, so have I loved you: continue ye in my love."—John xv. 9. Could language possibly be more tender and soothing to the convicted penitent sinner? Again, "if ye keep my commandments ye shall abide in my love."—John xv. 10. What! abide in the love of Jesus by keeping his commandments? Yes, for he himself says so. But I fear they are too hard, for I am very weak, says one. No, they are not hard either. "His commandments are not grievous."—1st John v. 3.

Now next let us consider how great a thing it is for a christian to abide in the love of Jesus. Does not the language infer that by keeping the commandments of Christ, the child who obeys shall enjoy many and great blessings that are denied to his disobedient children? Consider well the two passages of scriptures: "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary, and they shall walk and not faint."—Isa. xl. 31, and Mal. iv. 2; "but unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." Examine also Psa. lxxxix. 30-33, inclusive.

Suppose we review again some of his commands in order to refresh our memories, neither shall we be in danger of

seeing them too often. We may find a list that seems to be a long one, and hard to fulfil, but remember he has told us by way of assurance and encouragement that his commandments are not grievous. And remember also that there are commandments contained in the bible which are not meant for you; which are meant for those only who are looking for righteous justification through the deeds of the law. Paul may assist us here; he says, "for sin shall not have dominion over you, for ye are not under the law, but under grace." Rom. vi. 14. (Thank God for that, dear aunt, for by that your and my hope for eternal salvation are sustained.) By this we are shown that those individuals whom Paul is addressing in this manner, are released from all the claims of the law of Moses. And still, he who gives these commands to you, is the same kind friend who released you from the hard demands of this law of Moses. How then can commands be too hard that comes from one who loved you tenderly, and well enough to live a lifetime of self-denial and suffering, and finally to die for you? Oh! then we will certainly search eagerly to know what he has told us to do while we sojourn in this dreary world, away from his visible presence, and among those who hated him while in this world bad enough to kill him.

The one which we will notice first is the chief one of all; indeed, complete compliance with this command will ensure obedience to all the rest. We find it in John xiii. 34. "A new commandment I give unto you, that ye love one another." Now let me ask, is it hard to do this? Do we love our dear Savior? View him while on earth; his condescension; his good deeds to the poor and needy; his tears for our sorrows; his agonies, not for his own, but for our sins; his meekness and patience in drinking the bitter cup of sorrow and affliction to its very bottom, and all, all for us, for our cruel sins! Oh! is not this the loveliest picture that ever enraptured human gaze? If then we love him, we will love his children according as they are walking in his example. Then this commandment is not grievous. Still keeping in view the debt we owe him of love and duty, let us seek a little farther. This one we should perhaps consider next. And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.—Acts xxii. 11. What! wash away your sins? Yes; show by following the example of Christ your Savior, that you love him, and believe he is able to cleanse you if he will. And by it also you show that you desire to separate yourself from the ungodly, and to imitate his example in all things. Is it hard to obey this command, ye who see such surpassing beauty in the meek and lowly life of the dear Savior? We are admonished against spending too much time and thought after the perishing things of this world. Matt. vi. 33. Again, "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." James i. 27. And again, "Confess your faults one to another, and pray for one another that ye may be healed."—James v. 16. In Matt. xviii. 15, 16, 17, express direction is given how to proceed toward a member who has acted in such a way

as to bring reproach upon the cause of Christ. It would be impossible in this letter to quote but the smallest part of the warnings, exhortations and assurances of love and tender solicitude with which almost the whole of the new, and a great part of the old testament abounds. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2d Tim. iii. 16, 17. And now (but I fear I have already wearied you,) I am getting to the point which I set out more particularly to write upon, namely: The importance to the christian of a strict observance of all the commands of Christ, that he or she may abide in his love. Should not every one who feels interested ask him or herself the question, Do I love my Savior well enough to sacrifice every worldly desire, let it be pride, envy, selfishness, worldly concern, personal ease, or aught else that he requires? If we are still clinging to the world for our enjoyments, if we are not willing to do what he lovingly, and for our best good commands us to do, is it any wonder that we are so often complaining that we feel cold and dead in spiritual enjoyments? O, that christians could have the fact now forcibly impressed upon their minds that coldness, and lukewarmness of feeling, and great sorrows are inflicted on them by their Heavenly Father, because they disobey his commands which are not grievous. Rather than feast on the rich, wholesome repast upon their Father's table, how often do they go away "off" like the prodigal son, and in their hunger fain would fill themselves with the husks which the swine do eat. The apostle says, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us." &c.—Heb. xii. 1. Shall we spend a few moments in considering the weights which retard the christian in running? If I were to run a race where a great deal depended upon my success, I would be very careful to lay aside every weight which would be likely to hinder me, and I would try to run with patience even though I became fatigued. Is not a constant striving and thought after this world's goods, which after all are only calculated to minister to our fleshly pride, and thereby make us less instead of more humble, a heavy weight?

Is not the neglecting to go and see our brothers and sisters, and talk with them about their hopes and fears, their trials and difficulties, a heavy weight? Has some brother or sister been living in a way to bring reproach upon the cause of Christ, and we, for fear we will make somebody an enemy, (who loves the world more than Christ) do we for this cause or through indifference, or for any other cause, hesitate to go in all humility and brotherly love, and tell the erring one of the fault, and exhort to a return to christian walk? If we are neglecting such a duty as this, are we not letting rest upon us a heavy weight? Alas! are not most, if not all, of us guilty in some of these respects? And what is this "sin which doth so easily beset us"? It must be a dangerous one, for it doth so easily beset us. What could it more likely be than unbelief? Yes, unbelief!

that vile enemy to the christian's peace. Unbelief! one of the worst sins which can beset the child; one which disqualifies him to obey his Savior, and comes stealing on him unawares. He may be mentally addressing himself in this manner: If I do not spend all of my time, energy and thoughts in endeavoring to make money as fast as my neighbor, he and his children will get more money than I and mine, and I am not willing that he shall excel me. Stop, sir! hear what the Lord says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vi. 33. Take notice, the Lord has not promised to add unto you as much or more of this world's goods than your neighbor; but what? Food and raiment according to your need. But you do not believe him, for by your practice you show that you do not.

Again, another will say, It is of no use for me to go and visit that brother or sister, as it is a good way off, and maybe when I get there, he or she, as the case may be, will not be in a state of mind to be benefitted by my visit. Is not this unbelief? "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. iii. 16. And again in reference to attending meeting, how little it often takes to deter the brethren and sisters from fulfilling this important duty. The morning perhaps is a little unlikely, or maybe the brother or sister feels a little languid; or, more probably still, so unworthy that they cannot believe that any of the members would care to see them. Ah! dear one, how much you are mistaken. Only think a moment. Does not the love for and desire to see you cause the other members to make sacrifices to get to their meetings? Have they no difficulties to contend with? Have they not bodily ills? And do they not feel unworthy too? And your minister, it may be he is a frail old man whose head is already white with age, who has, in the fear of the Lord, served you many, many years. He, too, may have many and great bodily ills; he may be liable to suffer much from exposure, traveling may weary him, he also has cares at home as well as we. But, God bless him, he is looking for his reward in the smiles of his approving Master. And he wants, in the winding-up of life, to feel that calm assurance which gives the faithful servants of Christ so sweet a foretaste of heaven. 2d Tim. iv. 7. Neither counts he his life dear unto himself, so that he might finish his course with joy, and the ministry which he has received of the Lord Jesus to testify the gospel of the grace of God.—Acts xxii. 24. In the ardency of his love for you, and his solicitude for your welfare he tries to visit you punctually and minister to your necessities. And how his heart must often have sunk within him, when he comes and finds those absent, who, by a small sacrifice of personal ease or some worldly concern, might have been present. Are not the weights and this easily besetting sin the cause of the lukewarmness and disquietude of mind which christians so often experience? I feel that this (if I am a christian) has been the cause of most of the disquietude and

darkness of mind from which I have suffered so much. Too much, too much! alas! have my thoughts been taken up with the concerns of this vain, perishing world. Too little have I been engaged to honor and obey my Divine Master. Too little concerned for the welfare of Zion: O, that the Lord would grant that my mind and thoughts, life and energies should be engaged in doing his commands. None but the people of God, I am persuaded, can know how awful it is for Jesus to withdraw his presence from them, and leave them alone in darkness in this howling wilderness of sin.

Before closing this poor scribble let me, in love and anxious solicitude, say to you, (and to all the Lord's people, if possible,) Is there no debt of gratitude due to such a friend as Jesus is? Do we desire to feel his approbation and love in our hearts? Is his stay and support through all the scenes of life, and in the final dread hour of death worth anything? Yes, it is worth a thousand, thousand such world's as this, says one and all. Then, oh, let us be found oftener at his feet asking for grace, and let us seek more earnestly to know his commands and do them. This I have written with but a small hope of doing good (poor worm of the dust as I am) in the household of Jesus. But if you think it will be of any advantage to any, you may read it or show it to whom you please. And if even a single one of the little pining, perishing (Luke xv. 17.) children of the kingdom shall be induced to take a little more courage, to "press towards the mark for the prize of the high calling of God in Christ Jesus," my heart's desire shall have, in that much, been accomplished. Dear aunt, remember me in your intercessions at a throne of mercy. With kindly remembrance of you for the encouragement and comfort you have so often given me in spiritual things, I remain your devoted nephew, and I would fain hope, brother in Christ,

CHAS. E. STUART.

BRICK STORE, Ga., May 6th. 1866.

ELDER G. BEEBE, ESTEEMED BROTHER IN CHRIST:—I have the privilege of reading your invaluable paper, of hearing from those whom I esteem the excellent of the earth; those who are redeemed from the earth, and I am so delighted with their edifying and instructing epistles of love, as well as your editorials, that I feel disposed, much as I realize my incompetency, to cast in my mite. I have been thinking that every number of the "Signs" was an improvement over the preceding one, and it does seem to me that there is a sweetness and preciousness in the articles written by our brethren and sisters that is peculiar, that there is more love, gentleness, humility and more power than I ever recollect to have noticed. It certainly is food to my soul, and I cannot but hope, unworthy and sinful as I know I am, that I have experienced what they write of, that I can witness with them, that the same spirit that teaches them, has taught me, that I belong to that happy number who have been translated into his kingdom, that we are all one in Christ, he our head, we, his members. In us, that is in our flesh, dwells no good thing, we deserve, in and of ourselves, nothing but wrath and condemnation; we were not seeking after God nor desiring the

(Continued on page 94.)

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1866.

WHAT ARE THE RELIABLE EVIDENCES THAT WE HAVE PASSED FROM DEATH UNTO LIFE?

Perhaps there is no subject in which the feeble, fearful, trembling, tempted and doubting children of God feel a greater interest than to know what are the scriptural evidences of being in a quickened and regenerated state; as there can be no subject in which they feel so much concerned. One brother writes that he would be in despair if it were not for one bright spot in his life, alluding to the time when Christ was first revealed to him as his Savior, but recalling to mind his happy frame on that occasion, his hope is frequently revived. In reflecting on this remark we have felt inclined to enquire, Can it be possible that the brother has never had but one reliable evidence in his long life, that he is a subject of saving grace? We know that it is very natural for us to revert to our first experience when doubts and fears assail our faith and hope in God. We do not object to this calling to mind God's former loving-kindness unto us, as evidences of his saving grace. Jeremiah remembered the time of the wormwood and the gall; from which God had graciously delivered him, and his hope was thereby revived. But is it right to overlook all other evidences and rely only on the first displays of God's love and mercy to us? To such exclusive reliance we object, because it underrates and overlooks the daily experience of the saints, which although in many instances they may not be as vivid and satisfactory to us as the first, are equally important and reliable, and should therefore be as fully appreciated, not only for the comfort of the saints, but also for the praise of the glory of God.

Because it tends to a repudiation of all subsequent evidences as being less conclusive and reliable, or worthless. How many have hung down their heads despairingly, because their first experiences were not so distinctly marked as those of others of whom they have heard or read; and although they can keep even pace with others in every subsequent step of their religious travel, are all their lifetime in bondage, through fear that they have started wrong, and therefore all subsequent experience has been but a delusion.

It may be that the general practice of our churches in the examination of applicants for baptism and membership, has been faulty in making the first exercises of the candidate far more important than other exercises. While we love to hear related the more wonderful displays of God's power and grace in bringing sinners to a knowledge of the truth, we should also listen very attentively to "the still small voice," which has whispered peace and salvation to the trembling ones. According to our own observation for more than fifty years in the church of Christ, those who have been the most fearful and trembling, have proved the most watchful and prayerful among the followers of Christ. Some have made us doubt the genuineness of their evidences, by the extravagant marvelousness of what they have related, while others who could

scarcely say they had a hope, have showed such evident marks of the spirit of humility, self-abasement, and fear of being a disparagement to the church, that they have taken every step with the greatest fear and trembling, have given us the more satisfactory evidence of the work of grace wrought in their hearts by the finger of God. But we need not advert to observation, nor to feelings of satisfaction, for we have a more sure word of prophecy or instruction, to which we do well to take heed. The scriptures of truth do not leave us uninformed as to the heaven-stamped and sealed evidences of a quickened state. Let us examine some of them. The case of Philip and the Eunuch, (Acts viii. 26-39), is in point. Here is an application for the ordinance, and the great question, What doth hinder me to be baptised? is asked. The man of God who was full of the Holy Ghost, is amply qualified to decide this matter, which concerns all others as well as the Eunuch. How does Philip settle this question? Whatever impediment might be in the way to hinder the Eunuch, is still in the way of all others, and whatever qualifications entitled him to the privilege, are equally applicable to all others who possess them. Philip did not say, If you can distinctly call to mind your first religious exercises, if you saw the flaming gulf open to receive you; and all your sins were distinctly presented to your terror-stricken soul; if you were held in that distressing state a certain length of time; and can distinctly tell how you felt, and what you thought during this time of bitter anguish of your soul, and if you know just when, and where, and how you was delivered, and how you felt at that time; and if you do not now feel too unworthy, to be numbered with the saints. These were not the questions proposed, nor the prerequisites demanded. If they had been it would have debarred thousands of the precious children of God from that holy ordinance, and perhaps the Eunuch himself would have been rejected. But observe, the only question was as to the then present state of the Eunuch, and not a question was asked in regard to his former exercises of mind. "If thou believest with all thine heart, thou mayest." Shall any one now dare impose any other requisite than that which the Holy Ghost through Philip then required? That which applied to one, equally applies to every subject of grace. But let it be remembered that the question implied more than a formal profession of belief. It is not enough that the natural judgment or understanding should assent to the truth, for it is with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. This belief must come from the heart, not the head; for the law of Christ is written in the hearts of the children of God. A new heart is given them, for the old heart is destitute of the faith of the Son of God; and a new spirit is put within them, for their faith is the fruit of the spirit; if, therefore, the candidate believes with all his heart, it is an infallible testimony that he has received this new heart, and a new spirit is given him. Now, according to this example, we insist that the church and the administrator should be satisfied that the candidate has passed from death unto life—is born again, and has that full belief in Jesus Christ as the Son of God, which can only result from the faith of Jesus Christ dwelling in his heart.

There are many who without any change of heart, without any love to God, or knowledge of their own lost and helpless condition, with no saving knowledge of God, of Christ, of the way of salvation, may say I believe that Jesus Christ is the Son of God, and speaking after the manner of men, they do; that is, they have a traditional belief, knowing no reason why they should disbelieve what they have read or heard others say; but in the case of the Eunuch, there were strong circumstantial evidences that God had wrought this faith in his heart. His mind was directed to the scriptures; he is found reading the book of the prophet Isaiah; he is buried in deep thought; he is earnest to understand the scriptures. He has a thirst for a knowledge of him of whom the prophet wrote, and although a man of high standing, and in great authority, he had a childlike humility, and desired that some one of clearer understanding in divine things should guide him. The minister of Christ is gladly received into his chariot; he has a hearing ear, and an understanding heart, and as he hears of Jesus, as preached by Philip, in his heart receives the testimony, gladly receives the word, and most unwaveringly believes that this Jesus is the Son of God, of whom the prophet testified. Another evidence of his heavenly birth is given in his desire to take on him the yoke of Jesus, to follow him in the ordinance of baptism. Absorbed in thought as he heard of Jesus, and transported with new light upon the subject and theme of prophecy, and attentively listening to the preaching of Jesus by Philip though he was at that time, he did not pass the baptismal waters unnoticed. "See here is water!" Never before had water presented such attraction to his eyes. Wonder, ye heavens! what heavenly beauty his faith discovers in that water; the footprints of his Savior; the bright example for all his children are seen. Did water ever before seem so lovely? The Savior's high command, "If ye love me, keep my commandments," is applied with power. O what a joyful privilege it would be, he may have thought, if I were worthy to follow Jesus in that delightful ordinance! Nay, I cannot be denied, unworthy though I am. Thou man of God, "See here is water! what doth hinder me to be baptised?"

Indeed, we know of no authority in the scriptures for attaching more importance to past than to present evidences of our having passed from death unto life.

The apostle John says, "We know that we have passed from death unto life, because we love the brethren." Not because our first evidences were so clear, or strongly marked. Not because we have acted so well our part; not because our natures have become better than they were before, nor because we feel that we are now unworthy of a place in the house of God, and communion with his saints; but simply because we love them, and desire to be with them.

And Paul says, "For as many as are led by the spirit of God, they are the sons of God." The test is not laid on what is past, but what is present. If we are led by the spirit of God, it will lead us to Jesus; to his work; to his laws, his ordinances; and to his people. It will make us feel that we are very, very unworthy of his favor, and to admire and gaze and wonder at the manner of love which God

hath bestowed on us that we should be called the sons of God.

Another present and reliable evidence that we are the children of God, is that "God dealeth with us as with sons." "If ye endure chastening," then have ye the evidence. "But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."

How many present evidences are found in the scriptures of our sonship, and heirship, as sons of God and heirs of glory; and who shall tell us that any one, or all of these are less reliable than the first that we ever received?

We would by no means depreciate or undervalue the first evidences which were given us in our new birth; for without that birth we should be forever destitute of all the other evidences. But if we cannot find in our first experience the extraordinary exercises that some others can, we are fully warranted in relying on those which our God has seen proper to give us. If because we cannot tell when, where, or under what circumstances we were born into the natural world, would we be reasonable in concluding that we never were born? The very fact that we are now alive, is sufficient evidence that there was a time when we began to live. If, to-day, we love God, it is because he first loved us. And if we ever have loved him, the evidence is the same, for we could not possibly love him from any other cause.

There is one other evidence we will name, and that is, If we are involved in the christian warfare, then have we the same evidence of a heavenly birth that Paul had. Until we were born of God the whole current of our nature ran in one way; our element was sin; it was sweet to our taste, and we drank it as the ox drinketh water. There can be no war where there is but one party. In the Shulamite we see as it were the company of two armies. So in every christian is seen two opposite determined hostile parties. The one is born of the flesh and is flesh; and he held his palace in peace, without opposition, until another party came to occupy the same house, or person. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. These are opposite one to the other; for the flesh lusteth against the spirit, and the spirit against the flesh, and so terribly does the battle sometimes rage, that we cannot do the things we would. All who are born of God, but no others, will so long as they are here in the flesh find a law in their fleshly members warring against the law of their mind, which will at times bring them into captivity to the law of sin which is in their members. All the doubts and unbelief that ever assailed or troubled a christian in regard to his interest in Christ arises from his fleshly nature. Doubts, fears and temptations, unbelief and desponding fears, are the artillery of the flesh and of satan, planted against the law of their mind; but however the faith of God's people may be stormed, faith shall most assuredly triumph ultimately, for God giveth us the victory, through our Lord Jesus Christ. Dead fish will float down with the current; only the living fish will stem the tide. Those who never have any conflict, can never know the joys of victory. Those who have no temptations cannot appreciate deliverance. And those who have no clouds must live in a very dry pasture.

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knowledge of his ways when arrested by his grace, there was no comeliness in him. He was as a root out of a dry ground to us, we were pleased and delighted with the glittering toys of earth; knowing at times that all was not well, yet we thought that with the good prayers that we could pray, and deep repentance that we could command, that we could, when we desired, turn to God, and that he, seeing that we were in earnest, would come and finish out, if we lacked, our righteousness.

How deluded by the gods of this world! When by his spirit we trust we were shown the character of him against whom we had offended, and shown our own vile wretched nature, our heart a fountain of corruption, black as the nether regions, our good prayers, riches laid up in store for many days, all gone, we smote upon ner" could not so much as raise our eyes our breast, "God be merciful to me—a sinner to heaven, as we felt that against heaven and in thy sight have we sinned; we felt that we were lost, ruined and undone forever; and his righteous law approved it well; we sank in deep mire, in darkness; like Job said "Let blackness and darkness cover the day in which we were born." "The soul that sins it shall die" sounded continually in our ears, we, weighed and oppressed, by the wrath of God abiding upon us, to the earth, the fountain of our tears were all dried up, our heart that could at first feel under a sense of our impending doom, now seemed as hard as an adamant; the heavens above seemed as brass, the earth as iron beneath our feet, all nature seemed to share in the general gloom, the very beasts that we desired to be, because they had not sinned, seemed to look sad in view of our approaching doom; death and eternity were just at hand, with no friend on earth, none in heaven, no way possible to be saved with our views of God's justice, our last prayer fell to the earth, we, sinking down to rise no more, gone, forever gone, as we thought. In that moment of awful suspense we arise in a new world, old things have passed away, behold all things became new, the trees of the forest seem to clap their hands for joy, every little leaflet seems to show forth its Maker's praise; that load of guilt and condemnation is gone, we feel light and joyous, and can say from our inmost soul "Glory to God in the highest, on earth peace, good will to man" "Praise the Lord, O my soul, all that is within me, bless his holy name." "He hath done all things well, he maketh both the dumb to speak and the lame to walk" "He is my Savior, my Redeemer, the Rock of my salvation," "Farewell to sin and sorrow, I bid them both adieu." We rejoice with joy unspeakable and full of glory; are now astonished that we could not believe before, it is now so easy, why could we not see that we were saved from wrath through him? why could we not believe for ourselves before? we believed that he was the Savior of sinners, but could not until then, believe that he was our Savior; we did not understand then that it was for the want of evidence. The very things that we had been trying to do, and could not, he had done; all our laboring and toiling, as we thought, were over, and there would now be nothing for us to do but to sing his praises, to speak of his goodness through life. The law

could condemn us no more, he had fulfilled it on our part.

Soon, to our sorrow, it is whispered in our ears, it is all a delusion, you are deceived, you were laboring under a mental hallucination, and you know you are deceived because you have wicked thoughts again; you do not even now have that love that you at first thought you had, your Savior would not leave you so soon to the buffetings of satan if you were his. The poor, trembling child looks into his old wicked, corrupt heart, that he thought was entirely cleansed too, and there finds sin working still in his members; he falls in with the tempter's insinuations. Alas! says he, it is too true, I am a man of unclean lips; it must be a delusion after all, for I am a sinner still. He now prays for the first time, that if he is deceived to be undeceived; he is in deep trouble, searches for that burden again that seemed almost to crush him to the earth, can never find it if he could he would know next time how it passed off; in deep distress he cries unto the Lord. The Lord who is gracious again shows his smiling face, now he will doubt no more, but go on his way rejoicing; the warfare has commenced in good earnest, and will continue through life; but thanks be to God, who giveth us the victory through the Captain of our salvation; all shall come off more than conquerors through him that has died for us. He has given us the armor of God, the whole armor; having on that, we are through him invincible, we shall be able to withstand all the fiery assaults of satan; he is an arch enemy, dark, malignant and insidious; he is powerful only when our carnal natures coincide with his false reasoning, when we listen to his lies. He can do nothing against the life of the child of God; that is secure, "Christ is our life;" all the combined powers of earth, with the gates of hell, shall not prevail against his church. Nothing is able to separate us from our exalted head; tribulation cannot, for that is one part of our legacy and for our good; persecution cannot, because that, in its most revolting forms, has been tried from the days of righteous Abel until the present moment, and has always been as a purifier and refiner and no doubt will ever be. It is only when the church of God seems to be exempt from tribulation, so to speak, that she has formed entangling alliances with antichrist, and falls into disorder and reproach.

"Be not conformed to the world" is just as imperative now as at any other time; if we claim to be the church of God we must separate ourselves from the world, and from every brother who walks disorderly. We are a peculiar people and must maintain our peculiarities; founded of course upon the teaching of our great head, and to be subject to him in all things, must and will bring upon our devoted heads the same hatred and enmity, that was manifested by that wicked Cain, when he slew his brother. We must, to be the followers of Christ, forsake all and follow him; if that leads us through fiery trials, as it certainly will, we are not to think strange of it, as though some strange thing happened unto us, and conclude that our lot is now different from the ancient saints.

But one of the purposes for which I

took my pen has not as yet been spoken of, and that is, to express my approbation of the course pursued, not only by the editor, but the writers in the "Signs." Now, no one need be alarmed for fear that I shall write upon politics, that is entirely foreign to my purpose. All seem to take bible grounds, whatever that teaches, not only in the private and domestic relations of life, as to wives and husbands, &c., but as to doctrine and ordinances of the house of God, is certainly imperatively enjoined on us; and to refuse to observe and do, in all things, what is there commanded, is downright infidelity, and an infidel is not entitled to membership in the house of God. Nor is any one liable to the charge of holding political sentiments, when he advocates what the bible teaches; taking that for his guide he may defy all the hosts of antichrist, and whoever departs from that, it matters not where he lives, nor how high he may stand in the visible church of Christ, he is a transgressor and church discipline ought to be executed.

Now, I am sure the brethren at the North and South, East and West can all unite, or rather have united, been united all the time, upon these principles. And so long as the bible, and its teachings are observed we shall continue to be, as we have ever been, one people. I have no idea that there is a single solitary Old School Baptist in the South, who is informed of the views and sentiments of the Old School Baptists North who entertains a single prejudice against them, but, on the contrary, feels his bosom glow with love to them, and would esteem it a great privilege to grasp his brother's hand.

Write on, brethren and sisters, your communications make my poor heart rejoice, and to repeat, I cannot but hope that love and union that now exists here below, will be enlarged above. Here we have no abiding city, but are strangers and pilgrims as all of our fathers were. The poor loved South, to-day, lies bleeding, ruined, our humiliation is complete without one unkind expression from you. I do not believe we shall receive it from our brethren; cheer us on by your missives of love. You, too, have your own trials; we would not add the weight of a feather to them, but would pray to our Father, yes our Father, to sustain and comfort you in all your tribulations. For myself, I never can be sufficiently grateful for the aid I received from you in my great distress.

There are, I have no doubt, greater trials in store for the church of God than we have ever yet endured; fanaticism is not satisfied, but if God is for us, who can be against us? Our days of trial will soon be ended, let us endure hardness as good soldiers, and live in expectation of that crown which the Lord, the righteous Judge, shall give us at that day.

I have written with a rapid and wandering pen; if, in your judgment, brother Beebe, what I have written will be beneficial to one of the least of the saints, publish it. Love to all the household of faith. May the Lord, in the riches of his grace, bless you and your dear family, my brother, with all spiritual blessings in heavenly places in Christ Jesus, is the sincere desire of your very unworthy brother in Christ.

WM. S. MONTGOMERY.

RICHMOND, Ray Co., Mo., Feb. 8, 1866.

BROTHER BEEBE:—In ancient times we read that "They that feared the Lord spake often one to another, and the Lord hearkened and heard it." The children of God, those who are born of his spirit, without which they are none of his, are the self-same characters now they were then. And if we were to take the opposite ground, and prove by the practice of many who heretofore have professed faith in Christ, and now by works deny him, still the first position would be true.

You have long since made the character of God in his greatness and goodness, power and majesty, the Alpha and Omega, your deliberate study and profound research, and arrived at the just conclusion that he is of one mind and changes not. Then his works are like him, and what he doeth is effectually done. He spoke the world into being—he spake and it stood fast. And it now requires the exercise of that same Omnipotent power to preserve, perpetuate and keep in being that which his hand created.

And now when we behold all things beneath the sun, we see that everything is undergoing a change, and proving that that which has a beginning will also have an end. "I am God, I change not;" an expression that applies to nothing earthly. And now when we come to inquire, What is man at the present time? Our observation is that he is not man as originally created. Then in dwelling a moment upon the character of man, what he is now in a fallen state, it is hard to tell to what depths of degradation he has fallen. Many professed teachers of christianity try to teach men how good they are or at least might be. Who can prove what might be that is not? We are taught by an inspired apostle that there is none good, no not one. The true condition of man as a sinner, justly condemned before God, should be charged upon him. The facts of the case as the truth presents, them should be constantly kept in view, pointing to Christ as the only Savior. But the thing of late, brother Beebe, that astonishes me, is the part that some act who have professed to have passed from death unto life, and heretofore manifested zeal for the cause and love to the brethren. How lukewarm and indifferent to the cause a believer may grow, yea, how far in open sin and transgression he may go, neglect his covenant engagement to watch over his brother in love, I cannot tell. And when I see brethren, for trivial causes, neglect the exercise of their gifts, and neglect the assembling of themselves together, as some of old, I can but ask, Will ye also go away? This awful man-fearing spirit. If God be God, serve him.

When we knowingly disobey God, we forget the path of duty is the path of safety. When God sends his Messenger on a mission of love to proclaim salvation to the lost sheep of the house of Israel, will he not also send an escort of angels to guard and protect? I trust he will. I fully believe he has done it. Here, some of us who profess to have had a dispensation of the gospel committed unto us, and hear the bleating lambs and sheep around the fold, and fear to say publicly, "Be ye reconciled to God." We may have some faint excuse here in Missouri, from the shameful restrictions laid on preachers in the exercise of their inalien-

ble rights. But when Christ says, "Go preach the gospel to every creature." Shall we respond and say, Satan doth hinder us. Shame on the excuse! Will this excuse justify us in a coming day? We ought to obey God rather than men. "Be thou faithful unto death and a crown of life I will give."

O brethren, are we faithful in the discharge of the duties and obligations incumbent on us from the position we occupy as the called of God? Are we endeavoring to strengthen the things that remain, comforting the feeble-minded, consoling those that are bowed down, and speaking peace to the troubled soul? Let us cry aloud and spare not, shew to Israel his sins and to Jacob his transgressions. I delight to see the names and read the epistles of old brethren and sisters, many of whom I have not seen for many years. May the God of Jacob and his divine law, rule and govern the people of God.

Yours in the bonds of the gospel and hope of eternal life,

J. DUVAL.

OPELIKA, Ala., May 24, 1866.

DEAR BROTHER BEEBE:—As it is my duty to write for the accommodation of a dear aged sister, who wishes to have the *Signs of the Times* sent her, I will drop a few lines for publication, if you think proper to give them a place. Not knowing the feelings which the past years of bloody strife may have engendered in the minds of Northern brethren toward the brethren of the South, I have felt a little reluctant to write, but on looking over the *Signs of the Times* this morning, for May first, I find that sister Jane E. Hait, of Long Island, N. Y., has said, "I rejoice that the way is again open for our Southern brethren and sisters to communicate with us." If, however, it would give any of the brethren North any additional trouble, embarrassment or distress, for a communication to appear in the *Signs*, from Alabama, let the name of the State be suppressed (as it was omitted by mistake or otherwise in a former communication). Sister Hait says truly, "It has been the pleasure of the Lord to scatter his children through the land; many of whom have no one to speak a comforting word to cheer them on their way." To all such who are deprived of associating personally with those whom they love in the truth, and who have no opportunity of hearing the word of the Lord preached, even a feeble letter on the subject of gospel truth is like cold water to a thirsty soul. It seems that some brethren are confidently looking for the fulfillment of important prophecies during the present year. I cannot tell what a day will bring forth. It is certain, however, that "Every word of God is good" to those whom grace has prepared to relish it. To grow and thrive and receive comfort from the word of God, we must have it all, a whole gospel, a whole Savior, full and complete redemption from sin and from all iniquity by him who filleth all things. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. iv. 4. It may seem, to carnal reason, to be much for our present interest and worldly comfort to drop some portions of divine truth, and keep back such things as might raise a storm of persecution against us. Should a child of God, however, yield in an unguarded moment

to such base reasoning, and seek to save his life or any of the comforts or enjoyments of life, by denying the true application of the word of God, or keeping back objectionable portions of God's truth, he will surely "lose his life," or the blessings, peace and comfort of soul that makes life desirable. "Man's life," or his enjoyments of life "does not consist in the abundance of the things which he possesseth."—Luke xii. 15.

It is often a great blessing to be poor, especially to be poor in spirit. The privileges, comforts, provisions, clothing, doctrine, laws, ordinances and blessings of the kingdom of God belong to the poor. They have nothing in and of themselves, yet in Christ they possess all things. "The poor that walks in his integrity is better than the treasures of many wicked."—Prov. Poverty denotes dependence, and it is said by the prophet, that the Lord would leave in Jerusalem "A poor and afflicted people, and they shall trust in the name of the Lord." With a feeling sense of their utter poverty, they have no where else to trust. They realize that they cannot live by bread alone, or anything else that is simply the product of the earth, or the works of the flesh. Ministers of Jesus Christ are often assailed by the tempter, like their Divine Master, at what appears to be a weak point. When Christ had "fasted forty days and forty nights, he afterwards hungered." It was very reasonable for Satan to suppose the Son of God would be most likely to yield obedience to him, and show his God-like power by commanding the stones to be made bread, to satisfy his hunger, than any other thing which he could then present. Hence this was the first point of attack. Let all Christians and followers of Christ beware. Satan and his emissaries know your weak points. They watch for your halting. Remember you cannot live the life of a Christian by bread alone, but by every word of promise and truth that proceedeth from the mouth of God. The word of God is spirit and life. Should we labor, as professed followers of Christ, for meat that perisheth, our labor is vain. He who makes a profession of Christianity for the sake of worldly pleasure, worldly ease, gain or wealth, has never yet learned the nature of that kingdom that is not of this world. "Seek first the kingdom of God." If the church of Jesus Christ, and the poor and afflicted people connected with it, and the righteous laws that govern it, are not of the first and highest importance with us, then we are not worthy of the kingdom. Our motives are wrong. To obey God, often requires that Christians part with many near and dear earthly relatives and friends. Here is a sore trial to the flesh. Sometimes they must bear great reproach and suffer imprisonment and death itself. But be faithful unto death, and God's word of promise is, "I will give thee a crown of life." Human governments and laws may change, but our God and his gospel changes not. Gospel truth is adapted to Christians in all ages and in every circumstance in life. I must here desist writing at present. Affectionately,

W. M. MITCHELL.

NOTICE.—Brethren coming to the Western New York Conference at Riker's Hollow, from or through Geneva, Utica, or Delphi, by the Onondaga Lake, will enquire for Harvey Weld, at Naples, four miles from the head of that lake, where they will find entertainment and conveyance to the meeting.

Blood's Station, on the railway from Corning to Rochester, is but five, instead of seven miles from here. We give a cordial invitation to all who wish to attend this yearly feast with us. Ministering brethren are especially invited to attend. As we contemplate being organized as a church, we leave it with you to determine whether the meeting be continued the third day, or not.

AUGUSTUS WELD.

RIKER'S HOLLOW, N. Y., May 12, 1866.

DEAR BROTHER BEEBE:—In writing the obituary notice of our dear son James, you omitted to mention that the funeral sermon was preached on Monday, April 23d, by Eld. G. Beebe, from 1 Cor. xv. 25. "But thanks be to God, who giveth us the victory, through our Lord Jesus Christ. The sermon which you were enabled to preach on that occasion, was so comforting to our sorrowing hearts that I desire to mention it. I cannot but feel thankful to our God that he sent his servant to us in our affliction, with so cheering and glorious a message. We cannot tell how deeply we feel bereaved in the loss of our son, for he has been a great comfort to his mother and myself in our declining years. We were greatly blessed in our souls, when he, with the rest of our children, came into the church of Christ, in which we have had a standing for about half a century, and now we cannot but be thankful, in the midst of our grief, for the victory which was given him; and though we sadly mourn our loss, yet we rejoice in his triumphant departure. Could you have witnessed his miraculous rising from his last slumber, when life appeared almost extinct, standing upon his feet exclaiming, "Jordan is driven back," and praising God for his goodness and mercy, and preaching to us in strains of eloquence most sublime, on the importance of love and union among the brethren, you would hardly have felt that you were looking upon one in death, but upon one who was victoriously coming forth out of great tribulation, and most triumphantly entering the blest mansions of peace and rest. Your brother in Christian love,

DANIEL DURAND.

HERRICK, Pa., May 25, 1866.

Obituary Notices.

DIED.—At his late residence in Smithboro, Tioga Co., N. Y., May 17, 1866, after a most painful illness of dropsy and congestion of the lungs, which he bore with Christian firmness and resignation to the will of God, brother SAMUEL CAREY, aged 66 years. Brother Carey was born and raised in this county and town, but moved many years ago into Pennsylvania, where he continued until about a year ago, when he moved to Smithboro, in this state, where he finished his pilgrimage. Some ten or fifteen years ago he was, with some other members of his family, baptized on profession of his faith in Christ, by Eld. G. W. Slater, in Wyoming county, Pa., where he was then living. Since that time, so far as we have been informed, he has walked orderly as a disciple of the blessed Lamb of God. He has left a widow and several children. Sister Carey and several of their children are also numbered with the saints, as members of the Old School Baptist communion. The funeral discourse will, if God permits, be preached at the Old School Baptist Meeting-house in Waverly, by Eld. A. St John, on the 2nd Sunday in June, at which time and place a daughter of our deceased brother, with some others, it is expected will be buried with their divine Lord, in the ordinance of baptism.

BROTHER BEEBE:—Please insert the following:

Departed this life, Jan. 1, 1866, Mrs. ELIZABETH TAWRESEY, aged 68 years and 2 months. I will relate a providential event in the history of our departed sister. More than thirty years ago, she, with her husband, came from England and settled in Norfolk, Va. She went to hear the Baptists of that place, but found no food. From Norfolk they moved into Lancaster, Pa., but found no gospel there. At the time of the occurrence alluded to, they lived at Pennington, Pa. While living there she occasionally went to meeting, but found there, as at other places, no gospel food; and, as she told me, she came to the conclusion that the gospel was not preached in this country, and, as a just chastisement for her unworthiness, God had deprived her of the privilege of ever hearing the gospel again. Within a few miles of Pennington there were a few brethren whom I occasionally visited. I had authorized them to make several appointments for me, and when I arrived in the neighborhood, unexpectedly to me, I found an appointment was made for me in the New School Meeting-house. Finding the door open for me, I entered and preached. That beautiful text came to my mind, "A bruised reed he shall not break, nor the smoking flax." &c. While preaching, I observed a small woman, of English countenance, paying very close attention, and exhibiting evident marks of excitement, but from what cause I could not tell; whether from approbation or disapprobation. After meeting I was standing near the door conversing with the preacher of the place, when she approached me and asked how far I lived from there. I answered; and then she asked, Do you expect to preach here again? I replied that I did not. Well, sir, said she, you have preached a new gospel to us. I replied that I had been preaching many years, and I thought it was the old gospel. Yes, sir, said she, it is the old gospel, but it is a new one here, and would to God we had

more of it. With this she filled up, and the tears gushed from her eyes, and she immediately departed. Of course I had a desire to know who she was; but all I could then learn was that she had been seen occasionally at meeting. But it was not long before she found us out and came and united with us, and proved a worthy member. She was sound in experience, sound in walk and conversation, and sound in the faith of the gospel, and both able and willing to defend it, when occasion required. In a word, she was beloved by the saints, and her death was regretted by us all. But it becomes us to be still and know the Lord is God, and has a right to do according to his own will. "Blessed are the dead that die in the Lord."

ALSO,

DIED.—March 9, 1866, RUTH GRIFFITHS, in the 56th year of her age. She had been a member of the London Tract church something like 60 years. She was circumspect in her walk and conversation, of a meek and quiet spirit. She was an inmate of my family many years, affording me full opportunity to know her character. I have no doubt that she has made a happy exchange, a world of sorrow and affliction, for one of peace and tranquility. Like Abraham she lived to a good old age, and died and was gathered to her people. I am well satisfied that she could in truth and sincerity say to the followers of the Lamb, "Thy people shall be my people, and thy God my God," and here I am willing to let her sleep until the morning of the resurrection. Yours as ever,

THOMAS BARTON.

NEWARK, Delaware, March 19, 1866.

DIED.—At his residence at Sugar Loaf, in this county, April 12, brother AUGUSTUS A. ACKERLY, in the 67th year of his age. On the 5th day of April, as our lamented brother was attempting to put a package on the car at the Sugar Loaf Station, the train having moved a few inches beyond the end of the platform, he stepped forward on the track, and when about to put the package on the rear of the car, the train suddenly commenced backing down, and caught him between the side of the car and the platform, and rolled him like a piece of putty, in the space of only about eight inches, for about half the length of a passenger car. The iron bolt heads projecting from the side of the car, crushed him fearfully at every few feet. The car was stopped as soon as possible, and he was extricated from his frightful condition, but so crushed and bruised as to survive only about a week, or from April 5, 1866, 7:15 a. m., to April 12, 6:10 a. m.

Brother Ackery was baptized in the fellowship of the Warwick church July 9, 1843, and continued an orderly member as long as he lived. He was esteemed highly by all his neighbors as an excellent neighbor, a sober, honest and industrious man, and by his brethren as a true disciple of the Lamb. He leaves twelve children, having never lost any, and a number of grand-children, and a large circle of friends.

Donations and Subscription Receipts.

SUBSCRIPTION RECEIPTS, &c.

NEW YORK:—Armetta Westbrook 1, H. B. Webb 2, \$ 3.00
CONNECTICUT:—Watts Comstock, 1.00
NEW JERSEY:—Geo M Holcomb 2, Eliza True 2, Jas H Hill 4, Chas Morrell 2, Saml C Hill 2, Levi Hixon 2, John Vlereborne 2, Sarah Pratt 2, Harriett Van Winkle 2, Mary L Kise 2, M A Cornell 2, John Blackwell 2, A H & P W Sheppard 5, Eld G Conklin 6, 28.00
PENNSYLVANIA:—Hannah J Scott 2, Jas Serch 2, Catharine Kennedy 2, Wm H Crawford 2, J W Dancy 2, N P Taylor 2, Moses Greenland 2, Catharine Rutherford 2, 16.00
DELAWARE:—T L J Bawlin 2, Winder Hastings 6, Eld Thomas Barton 15, John Brady 3, Mary Frist 2, Wm E Riggs 2, Chas Gooding 2, Ann Ford 2, Eld E Bittenhouse 4, John Campbell 2, S H Tawresy 2, Wm E Williams 2, 44.00
MARYLAND:—Eliza W Taylor 2, Eleanor Bonds 2, J Gist 2, Mrs A H Gorchuch 2, J F C Tolbert 4, Abraham Cole 2, Wm C Ensor 2, Eld Wm C Grafton 2, G W Gilly 2, Thomas Bond 2, Miss E Price 2, Mrs D Berryman 2, Hon T H Crampton 2, Eli P House 2, Sarah Staubs 2, Mrs Rachael Ensor 6, Mrs M Linton 2, Abraham Scott 2, Thomas M Scott 2, John Griffith 2, S Kemp 2, Miss Annie Scott 2, Eli Scott 2, G C Ensor 2, Evan Davis 5, Baltimore Association 20, G H Cole 2, Dr R Meechem 2, Joshua Lowe 2, Wm Towresy 2, Mary Rowe 2, Joseph Brooks 5, Olivia Wicks 2, L C Ensor 2, Herod Choate 10, J Watkins 2, Jas Blizard 2, Nra P F Bacon 2, Lewis R Cole 2, Elizabeth Patterson 2, Mrs S Shaul 2, Mrs Pusey 2, N Grafton 2, J C Ensor 1, Dea M Grafton 2, Tho H Scott 2, J B Ensor 2, J H Ensor 2, Mrs H Hartman 2, Eld G W Staton 10, 144.00
VIRGINIA:—Eld R C Leachman 6, Enoch Grimes 15, 21.00
ALABAMA:—Eld W M Mitchell, 2.00
LOUISIANA:—Mrs P Waples, 1.00
OKLAHOMA:—Wm Steele, 1.00
OHIO:—Mary Hursberger 2, Delilah Cowan 2, D C Murray 2, Joseph Church, is credited to Dec. 15, 1865, J G Findley 1, 7.00
MICHIGAN:—Eld Jas P Howell, 2.00
INDIANA:—Mrs Bawlin 2, Mrs M Carter 1, Orson Moore 2, John Overman 2, 7.00
ILLINOIS:—Eld B B Piper 3, H B Smith 2, John Barry 2, Dea A Sanford 15, Henry Griffiths 5, 27.00
MISSOURI:—P A Hannock 2, M K Willson 4, A F Dudley 1, F B Baster 11-60, 18.60
KENTUCKY:—Silas Scribner 2, A L Hamilton 2, W B McGhee 6, 10.00
Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and all other purposes, \$271.60

Yearly Meetings.

BROTHER BEEBE.—Please announce in the "Signs" the annual meeting at Mt Carmel, Clarke Co., Ky., will begin on Friday before the fifth Saturday in June, and continue two days. The church will be happy to see Elders and brethren from a distance. Yours in hope of eternal life,
CHARLES E. STUART.

Associational Meetings.

CHEMUNG.—The Chemung Association will be held with the church at Burdett, Schuyler Co., N. Y., to begin at 10 o'clock, a. m., on Saturday before the third Sunday in June, and continue until the Monday evening following.

Brethren and friends coming to the Chemung Association, by the Erie Railway, will change cars at Elmira, N. Y., and take the cars on the Ganandagua Railway, to Watkins' Depot, on Friday, where they will be met by friends with conveyance to take them home and to the meeting. Those coming from the North, by public conveyance, can take the cars at Syracuse at 1 o'clock, p. m. Those who come by their own conveyance will call on the writer of this notice, or on Henry Ayers, at Burdett village. Brethren and sisters in the Lord are cordially invited to attend, especially our brethren in the ministry.
WILLIAM AYERS.

CONFERENCE.—The Old School Baptist Conference of Western New York will meet with the brethren at Riker's Hollow, Steuben Co., N. Y., on Wednesday and Thursday after the meeting of the Chemung Association, which will be on the 20th and 21st days of June, 1866, to commence at 10 o'clock, a. m. Those who come by Rail Road will be met on Tuesday, the 19th, at Blood's Station, on the Buffalo, Rochester and Corning branch of the Erie Railway, and conveyed about 7 miles to the meeting.

THE BAPTIST HYMN BOOK.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and till having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

GREAT BROAD GAUGED DOUBLE TRACK ROUTE

BETWEEN THE ATLANTIC CITIES AND THE

West, Northwest, South And Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES

BETWEEN

NEW YORK & DUNKIRK, BUFFALO,

SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted May 14, 1866.

TRAINS GOING WEST.

LEAVE NEW YORK VIA PAYONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.00 A. M. DAY EXPRESS, Daily (except Sundays) through without change of Coaches, arriving in Buffalo 11:55 P. M., Rochester 10:30 P. M., Salamanca 11:32 P. M., and Dunkirk 1:50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.
8.30 A. M. ACCOMMODATION TRAIN, Daily for Otisville and intermediate Stations.
10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.
4.30 P. M. WAY TRAIN, Daily (Sundays excepted), for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5.30 P. M. NIGHT EXPRESS, Daily (except Sundays) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 P. M., Buffalo 1.00 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
6.00 P. M. WAY TRAIN, Daily (Sundays excepted), for Suffern, and intermediate Stations.
7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays) through without change of Coaches, arriving in Rochester 12.13 P. M., Buffalo 1.00 P. M., Salamanca 12.55 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for the West.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted) Arrives in New York at 10.20 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.
8.35 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South. Merged at Susquehanna into Lightning Express, leaving Buffalo at 2.20 P. M., and arrives in New York 7.30 A. M.
2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.30 A. M.
5.00 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.20 P. M.
10.45 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays) Arrives in New York at 4.00 P. M. Connects at Elmira with Williamsport and Elmira Railroad; at Great Bend with Delaware, Lackawanna and Western Railroad, and at New York with Afternoon Trains and Steamers for Boston and New England Cities. Only One Train East on Sunday, leaving Buffalo at 5.00 P. M., and reaching New York at 12.20 P. M.—over three hours in advance of the Albany route.

FROM DUNKIRK AND SALAMANCA—Trains will leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.20 P. M.
7.10 A. M. EXPRESS MAIL, from Dunkirk Daily (except Sundays) Stops at Salamanca 9.40 A. M., and connects at Hornellsville and Corning with the 8.35 A. M. Express Mail from Buffalo, and arrives in New York at 7.30 A. M.
4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays) Stops at Salamanca 6.55 P. M., and arrives in New York at 12.20 P. M., connecting with Afternoon Trains and Steamers for Boston and New England Cities.

THE BEST VENTILATED AND MOST LUXURIOUS SLEEPING COACHES IN THE WORLD accompany all night trains on this Railway.

ASK FOR TICKETS VIA ERIE RAILWAY. To be obtained at all Principal Ticket Offices.
H. BIDDLE, WM. R. BARR, Gen'l Sup't. Gen'l Pass. Ag't

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

THE HISTORY OF PROTESTANT PRIESTCRAFT IN EUROPE AND AMERICA.

In the form of Supplements of the *Banner of Liberty*, will be mailed to order, [postage paid,] for Fifty Cents per set. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a set of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of sets of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct.

This History contains a full exposure of Popular Delusions relative to the pretended "Reformations" under Calvin and Luther, Henry VIII., Cromwell and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Puritanic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England; the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way, and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools; and the Anti-Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and progress of Native Americanism, Maine Lawism, Know-Nothingism, Abolitionism, and the various other fanatisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, at length involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra-headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the *Banner of Liberty* containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment, G. J. BEEBE, Middletown, Orange Co., N. Y.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,

Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., JULY 1, 1866.

NO. 13.

Correspondence of the Signs of the Times.

OFFICE OF THE "SIGNS OF THE TIMES,"
June 13, 1866.

Many portions of Scripture have formed the basis of communications in the "Signs," and many writers have contributed to enrich its columns. The scriptures possess a great variety of subject matter, and yet when viewed critically it will be found that the subject is *but one*, although the style and manner of presenting that subject comprises a rich and beautiful variety. We will endeavor to present in this article some views upon that all engrossing subject, founded upon that portion recorded in Heb. iv, 12: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The apostle commences this epistle by informing us that "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last times spoken unto us by his Son." And contrasting the two messages, he shows the superiority of the latter over the former. All scripture, both of the old and new Testament, is given by inspiration of God, and viewed simply as a record of his mind and will, all parts are equally entitled to our credence and reverence. But there is a spirit pervading all parts of the scriptures not always discovered in reading the letter. It is this spirit which constitutes the *word*, and that spirit is Christ. "For the testimony of Jesus is the spirit of prophecy." In treating of the "word of God" we should always be careful to distinguish between the letter and the spirit, if we would not be involved in a labyrinth of perplexing difficulties.

There are things said about the "word" in the text under consideration which are wholly inexplicable when applied to the scriptures as such, but which are easy of comprehension to the children of God when applied to Christ, the essential "Word," or that spirit that permeates the whole.

It is quick. By this expression we understand the apostle to assert that it is life. How well this agrees with the language of Jesus himself, "The words which I speak unto you, they are spirit and they are life." And also the testimony of John that the word was in the beginning, was made flesh and dwelt among us, and that "in him was life, and the life was the light of men." "It is the spirit that quickeneth, the flesh profiteth nothing." And if it possesses a quickening power, it must itself be quick. Life is always essential to action and thought, and as all life must be derived from some source or other we search in vain for any source of

that life which is spiritual and eternal other than Christ, whose name is called **THE WORD OF GOD.** Rev. xix, 13. This is the record, says John, "That God hath given to us eternal life, and this life is in his Son." Again, "We know not what we shall be, but we know that when Christ who is our life shall appear," &c.

Prior to the communication of this life, notwithstanding the possession of that which is derived from Adam, in its full vigor and enjoyment we are wholly dead to all spiritual impulses, desires or actions, and must forever continue so, did not that life-giving spirit or word communicate another and a different life; as it is written, "The hour cometh and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." Then begins those spiritual exercises of which we will speak more particularly hereafter.

It is powerful. There are many words spoken by men that possess neither power, authority or importance, and none which can compare with this in either. The letter of the scriptures is often treated as a nullity, and its pages read with that indifference and unconcern with which we would read the mere productions of men. But where is the instance upon record where Christ has spoken, that his word was not instantly obeyed? Whether he spoke to animate or inanimate things it was all the same. So the obedience was not the result of fear such as compels obedience at the hands of the servant to the commands of his master, or of love such as would prompt the wife to obey her husband or the child his parent. Not such as would result from reflections as to the expediency or propriety of yielding obedience; but wholly because of a potency in the word itself, entirely independent of all extraneous circumstances. Lazarus had no more power to consent to obedience when called forth from his grave of death than had the waves of the sea when commanded by the same all-powerful word to still their fury. There was no more power of choice with Zachaeus when called to come down from the tree than there was with the young man who was borne of four to his place of burial when called to arise. In each and every case the power is in the word alone. But of all the exhibitions of the power of this word that have been made there is none that so much attracts the attention of the saints and calls forth their admiration as that of the call from death to life, from darkness to light, and from Satan to God. While he is to them that perish foolishness, he is to us the power of God. While to the Jews a stumbling block, and to the Greeks foolishness, he is to them that are called Christ the power of God and the wisdom of God.

"As the rain and the snow cometh

down from heaven and returneth no more thither, but watereth the earth giving seed to the sower and bread to the eater; so shall my word be that proceedeth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. liv, 10, 11. What a striking illustration of the power of the word, and yet how simple and easy of comprehension! This is that incorruptible seed of which all the saints are born, and no adverse circumstances can any more prevent its operations than can the efforts of men stop the blowing of the wind or the falling of the rain and snow.

It is sharp. This expression like the preceding is intended to show its certain and effectual operations, as any instrument used for dissection or any cutting operations is more effectual when sharp than one which is dull. And as if the Apostle was at a loss for something with which to compare it, he has not contented himself by saying that it was as sharp as a sword, for some swords are very dull; but it is *sharper* than a sword. Not only sharper than a sword, but sharper than *any sword*—yea, sharper than any two-edged sword. Swords are never used for the purpose of cementing or uniting disconnected parts, but the reverse. So this word pierces to the dividing asunder, soul and spirit, and of the joints and marrow. This is rather peculiar language and is to be understood either literally or figuratively. If literally, it would be a most deplorable state in which to be left, as we understand that in the physical structure of the human frame it is essential that all the parts should remain united and act in perfect unison in order to the performance of the proper functions of life. We do not understand that in the work of the spirit there is any disconnecting of the various parts of the human system or any disqualification for the performance of any function of life previously possessed. Nor have we ever heard of such a thing being done either among the primitive saints or those of more modern times. The only effect of such an operation would be to kill the patient beyond all hope of recovery. If we cannot understand it literally, then the question arises how are we to understand it figuratively. Christ came into the world to organize a body or church, and plant it in the earth. This body, church or kingdom is spiritual. It is not of the world, even as he is not of the world. But a strong propensity exists with the subjects of this kingdom and members of this body to consider themselves as a part of the world, and under obligation to participate in the political and civil affairs of the world, and so identify themselves with it, but the word comes and divides them asunder, showing that they are only strangers and pilgrims in the earth. It crucifies them

to the world and the world unto them, and shows that just so far as they are the friends of the world they are the enemies of God. The word soul is properly applicable to the world or mankind in nature, inasmuch as God breathed into Adam's nostrils the breath of life and man became a living soul. So the term spirit is properly applied to the kingdom of Christ, inasmuch as it is a spiritual kingdom, and "if any man have not the spirit of Christ he is none of his." This kingdom, though in the world, is yet not of the world nor is it dependent upon the world for anything whatever. The laws of her King are perfect and complete for her government in all things; her protection and defence are vouchsafed to her by her King who is almighty, so that she has no occasion to resort to the use of carnal weapon, but on the contrary is expressly forbidden to do so. Bread shall be given her, and her water shall be sure. If she unites with the world in conducting its wars or furthering its political designs she is only aiding in perpetuating an enemy which shall be destroyed and one whose whole policy is adverse to the interests of the kingdom of Christ. Touch not, taste not, handle not, the ordinances of men which are to perish with the using, says the word. O that the power of this word might be more fully displayed in dividing asunder church and world; then, indeed, would Zion appear as a city set upon a hill which could not be hid. But we cannot enlarge upon this subject without swelling this communication to too great a length.

There is perhaps a more direct application of this figurative language to be found in the experience and exercises of individual Christians. It cannot be denied but that the word soul is frequently used in the scriptures in reference to the entire man, as for instance, where it is said, "The first man Adam was made a living soul," and also "There were few (that is, eight) souls saved in the ark and many other places. So we understand it to be used in this place. The thoughts and intents of our hearts, and the highest conception that we can have by nature of what constitutes christianity, are that it consists in some undefined union of flesh and spirit, or that by uniting the flesh with the spirit the spiritual man will be produced. This theory underlies all the systems of men, and is a leading idea with all sects and societies of religionists on the face of the earth, except Old School Baptists; hence the various plans and schemes that are resorted to for the purpose of inducing men to accept and fall in with the overtures of mercy, and by a reformation of life to secure the influences of the spirit. This is often very perplexing to the minds of those who so often find that when they would do good evil is present with them. So much so that in early experience, after

having exhausted all their efforts to effect such a union, they finally are driven to despair of ever obtaining acceptance with God in that way.

The word comes quick and powerful and sharper than any two-edged sword, dividing asunder soul and spirit, by showing that, that which is born of the flesh is flesh, and that which is born of the spirit is spirit. That there is an old man which is corrupt with his deeds, whilst at the same time there is a new man which is renewed in knowledge after the image of him that created him. That that which is born of God doth not commit sin, and that which is born of the flesh has no good thing dwelling in it.

There is an intimate and important connection between the joints and marrow in the human system; so much so that without the marrow acting upon the joints, as oil upon the joints of any piece of machinery, they would become stiff and finally useless. This part of the subject seems to have allusion to the fact that there is a prevailing sentiment that if we would perform the active duties of christianity all that is necessary to enable us to do so is for the grace of God to act upon the Adamic powers, as marrow acts upon the joints, and that this sentiment exists until the word comes and shows a separation or distinction. In this we realize that the body is dead because of sin, but that the spirit is life because of righteousness. That of ourselves we can do nothing, leaving us as completely helpless as if a sword literally had pierced to the dividing asunder the joints and marrow of our entire frame. All, consequently, that we are ever able to perform acceptable to God is by the power of the new man working in us to will and to do of God's good pleasure. Jacob, when smitten by the angel upon the hollow of his thigh, became lame. How completely helpless must be the man when his joints and marrow are divided asunder? and how often have christians occasion to say, "Without thee we can do nothing."

And is a discernment of the thoughts and intents of the heart. This word not only discerns the thoughts and intents of the heart, but so clearly and openly exposes them to view that christians are often astonished to find the most secret workings of their imaginations brought to light. The woman of Samaria exclaimed "Come see a man that told me all things that ever I did;" and other saints often use the expression after hearing the word preached, "The man has described my feelings more clearly than I could have done it myself. This they have no cause to regret; but, on the contrary it brings them hope and encouragement, as face answereth to face in the water. This whole subject shows the religion of Jesus to be a distinct thing altogether from that which is of the flesh, and presents a test by which we can try our own, of what sort it is.

By a wayfaring man,

R. C. LEACHMAN.

Affectionately dedicated to Eld. S. H. Durand, with a request for his views through the "Signs," of 2 Peter iii, 13.

LIBERTY, Mo., March 21, 1866.

ELD. G. BEEBE.—Through the perusal of the columns of your paper I have learned to love you, and I cannot resist the impulse to write you, believing that you are

one of the heirs of the kingdom of Christ. Although I am but a babe in Christ, as well may I try to check the surging tide as it ebbs and flows, as to restrain the gushing streams of my affections from going out to those whom I believe are christians; to those who have realized the efficacy of the atonement, and felt the preciousness of redeeming grace. Though the edicts of oppression be issued, and the restrictions of temporal power be arrayed against the bulwarks of Zion, still the cause of truth and righteousness remain invincible, for the interests of the church of Christ are guarded by the ever vigilant eye of him who never slumbers nor sleeps. His is the arm, all-powerful, all-true, that directs the destiny of all men, and all nations. He directs the planets in their brilliant orbits, and preserves the exquisite and perpetual harmony of the spheres. There is a beautiful arrangement in the works of the inanimate creation; the regularity of the seasons, the refreshing showers, the dew, the rain, the snow, &c. And when we contemplate fallen man, and the scheme of redemption, nothing but the infinitude of God's mercy could have provided and revealed such a plan of goodness and love. As in the natural world we have no influence over the elements, so in the spiritual we have only to bow, yield, and submit to the mandates of him who is the King Eternal, Immortal and Invisible, the only wise God, to whom be power and dominion forever. And the aspirations of those who have been awakened from the lethargy of carnal security are that they may obey the heavenly precepts contained in the holy oracles. And the consciousness of the Savior's love enables them to rise superior to all affliction, and they indulge the cheering hope of attaining that heaven of joy and peace, and love, where all the sorrows of this life will be merged in one continued flow of happiness. Not for anything they have done, or can do; but simply through the merits of the atoning Savior.

If amid arduous duties and other labors attending on an editor's life, you find leisure to let me know upon what terms you receive contributions, I might give you some of the lessons of my lonely hours. Though amid so many gems I fear you might regard anything that come from my pen as but the semblance of that which is good and pure. Make what disposition you please.

Thoughts are embodied in words, and dwelt upon with an eloquence born of truth and religion, (to those who have realized the same hopes and fears) are a source of communication from which springs the sweetest flowers of enjoyment. Hoping through your kindness to hear from you, I am, &c.,

FANNIE ARNOLD.

REPLY.—Our paper is designed to be a medium of correspondence for the use of the Old School, or Primitive Baptists generally, and our columns are open for the voluntary communications of all who love the cause of truth and righteousness, as held by us. As publisher and editor we are held responsible for doctrine disseminated through our pages. All communications must, of course, be submitted to our judgment; and if approved, to the extent of our space, they

will be admitted. It must not however be inferred that all received by us which do not appear are disapproved; as we sometimes have many more on hand than we have space to insert; in such cases we usually select such as require the least labor to prepare them for the press, or such as we believe will be the most edifying and interesting to our readers. We are under great obligations to those who have written communications for our paper, and desire that they grow not weary in well doing. [Ed.]

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1866.

REMARKS ON 2 COR. V. 21.— REPLY TO BROTHER B. NEWKIRK.

YOLO COUNTY, Cal., April 11, 1866.

BROTHER BEEBE:—Will you please give your views on 2 Cor. v. 21. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." I am aware that you have many such requests from brethren and sisters; but I am so situated that I have no preaching except what comes to me in the "Signs of the Times." The "Signs," with my bible and hymn book supply all I receive. There are no Old School Baptists within fifty miles of me, that I know of. Eld. T. H. Owen is the nearest; and I have not seen him for eighteen months. Yours as ever,

B. NEWKIRK.

REPLY.—The apostle in the connection of this text is treating upon the subject of the complete redemption of the people of God from the curse and dominion of the law, the guilt and punishment of sin, by the blood and righteousness of our Lord Jesus Christ. That all for whom Christ died were sinners against God, transgressors of his righteous law, and, by nature, children of wrath even as others, is fully demonstrated; for if they were not sinners, no expiation of sin would be required on their behalf. This apostle informs us (Rom. iv. 24, 25.) that Jesus, the Lord, was delivered for our offences, and was raised again for our justification. And in our context, verses 14, 15, he says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

Our views on this subject, which we believe are warranted by the scriptures, are that the immaculate Son of God, who was delivered for our offences, was holy, harmless, separate from sinners, and higher than the heavens. A Lamb without spot or blemish, who knew no sin in his nature, or in his works. Shining in all the brightness of his Father's glory, was the express image of the invisible God, and he was and is the Lord from heaven, and filled with all the fulness of the Eternal God-head. All the infinite perfections of the eternal deity were embodied in him. He was one with the Father, and he was in the Father, and the Father was in him. In his eternal identity with his Father he knew no sin. His will was and is the will of the Father, and that will is the supreme standard of holiness, according to which God worketh all things. On his unsullied purity and absolute holiness all holy beings

love to contemplate; angels adore, saints extol, and devils tremble before him. If he had known sin, as attaching impurity to himself, it must have disqualified him for the great work of our redemption.

"For he that could for sins atone,
Must have no blemish of his own."

All the victims required to be slain under the ceremonial law, and indeed all that were offered from the foundation of the world, as typical of Christ our sacrifice, including that of Abel, were required to be without blemish, to show that we, the church of God, are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without spot or blemish, as set forth from the foundation of the world, pointing to that one offering wherein he through the eternal spirit offered himself without spot to God, and by which he hath obtained eternal redemption for us.

This holy and spotless Lamb was made sin for us! How? By himself coming under that law of which he was the author and superior, and which his members in their Adamic nature had transgressed. "When the fulness of the time was come, God sent forth his own Son, made of a woman, made under the law, to redeem them, (his members) that were under the law, that we might receive the adoption of sons." In thus coming under the law he took on him the seed of Abraham. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death; that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels," (for angels were not in the nature of those to be redeemed, or to receive the adoption of children,) "but he took on him the seed of Abraham." That is as explained by Paul to the Galatians. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In taking on him this seed, he took on him all their transgressions. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment, and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their

iniquities."—Isa. liii. 4-11. Thus he was made sin, or, if we include the supplied words of our text, he was made to be sin for us. He was not made to sin, or to do that which was sinful; but in taking on him our nature, he took on him our infirmities; was made like unto his brethren.—Heb. ii. 17.

Much has been said and written in modern times of the immaculate conception of the Messiah, as though his design had been only to take on him the seed of Abraham, and not their sins. But the very object or design was to bear the sins of his people in his own body. Imbedded in the seed of Abraham, which body was prepared for him, with that seed he stood identified, as its life, and he was recognized by the law and justice of God, as being responsible for their sins. Should a capital offence be committed by a man's hand, would not the life of the body of which that hand is a member be held in law and justice for the offence? In the typical illustration of this sublime subject, the priest confessed the sins of Israel over the head of the scape-goat, and it was said their sins were laid upon the head of the scape-goat, and borne away. It is in this way we understand that Jesus was made sin for us. And he was made a curse for us, as it is written in the law, "Cursed is every one that hangeth upon a tree." Mere substitution could not meet the demands of the law. To condemn and punish the innocent, or to justify the guilty, were alike forbidden by the law which Christ came to fulfill. Yet the head being identified with its body may be held for the transgressions of the body. The right of Christ to redeem his people, as the one nearest of kin to them, and holding, by virtue of higher claim, a right of property in the seed of Abraham, before they were partakers of flesh and blood, and before they had sinned, rests on their spiritual existence in him, anterior to their becoming partakers of flesh and blood; but his qualifications to redeem them with his blood required that he should take part of the same flesh and blood in which they had offended, that he might be recognized as being under the same law by which they were condemned. Hence he was made flesh and dwelt among them. With them identified as the head with its body; the life of the body prepared for him. He was made sin. See him whom the heavens adored arraigned before the bar of justice, now in the form of sinful flesh, with all the iniquities of all his members found on him, not merely by imputation, as some suppose, but by actual identity of head and body.

He has taken on him that body, that seed, and in that body crushed with the mighty weight of all the sins, which with the body he assumed, the law with unabating fury pours on him the wrath that was due to the sins which were laid on him. An arbitrary act of imputation could not suffice. He is made sin, or made to be sin, for us. For whom? For the seed of Abraham: for his body, his bride, his sheep, his seed, his members, and for them only. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.—Rom. viii. 3, 4. But we pass to consider the great purpose or design of

this wonderful condescension and unparalleled humiliation of the Son of God.

We are told in the sacred word that God sent his Son to redeem them that were under the law, to put away sin by the sacrifice of himself. To save his people from their sins. To redeem them unto God. But Justification as well as redemption is contemplated in our text. Merely the putting away their sins would not secure to them the righteousness of God. It could only restore to them their original innocence in which they stood in Adam before sin entered. Hence to make the redeemed seed the righteousness of God himself required that the same relationship should exist between Christ and his members which we have found to be indispensable for their redemption.

Theological speculators talk of justification before God in a variety of ways. Some look for justification by the deeds of the law, or by the righteousness of their own works. But God has informed us that in that way no flesh shall be justified in his sight. As many as are of the works of the law are under the curse. Others speak of the righteousness which Christ wrought out by his active and passive obedience to the law. This was indispensable in our redemption from sin. "By the obedience of one, many shall be made righteous." And so far as legal righteousness is considered, it is secured by the obedience which Christ has rendered to all the jots and tittles of the holy law. This legal righteousness redeems and saves us from wrath and condemnation, but does it qualify us for communion with God, for fellowship with the spirit, and for an inheritance with the saints in light? Our text contemplates a higher order of righteousness than the mere satisfaction rendered to the law for our transgressions. "That we might be made the righteousness of God." Much more than an acquittal from guilt and condemnation is required to bring us to God, and prepare us to stand before him in the perfection of his nature. God has told us by the mouth of Daniel, that Christ should not only "finish transgression and make an end of sins, and make reconciliation for iniquity." But also "BRING IN everlasting righteousness." To work out is one thing, but to bring in, is quite another. Without the former the latter would be impossible. It was indispensably necessary that Christ should redeem us from sin, and death and hell; but having so redeemed us, it is no less indispensable that we be made the righteousness of God, and partakers of the divine nature. We are therefore assured that Christ is of God made unto us wisdom, and righteousness, and sanctification, and redemption." This is the name wherewith he shall be called, "The Lord our righteousness." "For their righteousness is of me, saith the Lord." So then as Christ was made to be sin for us, in the putting away of our sins, and as he was made sin by taking on him the seed of Abraham, so the seed of Abraham are made the righteousness of God in him who is the righteousness of God. Christ is our life, and he is the true God, and Eternal Life. We are in him, and he is in us, that all his members should be made perfect in one, that the world may know that God hath sent him, and that he hath loved us even as he hath loved him.

Circular Letters.

The Baltimore Old School Baptist Association in Session with the Church at Black Rock, Baltimore County, Maryland, May 16th, 17th and 18th, 1866, to the several Churches of which she is composed, sends love in the Lord.

BELOVED BRETHREN:—Another year has passed away, and the period has again come for us to address you, once more, by this our annual circular, in which we hope to be able to present the truth in such a manner as will comfort and encourage the children of God; and while confusion, darkness, sorrow and distress are so fully manifested throughout, not only our country, but nearly all the nations of the earth, showing more fully, perhaps, than at any other time, since the organization of the gospel church, the corruption and depravity of the human heart, we feel to address you upon the subject of peace and brotherly love, and have chosen as a foundation for our remarks the following declaration of scripture: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."—Psa. cxxii. 6, 7.

David, the king of Israel, did not pen that remarkable language under the impulse of an earthly desire that the Jews, as a nation, and his own countrymen might prosper simply; but a heavenly desire caused him to express such deep emotion of soul, and an object of far greater moment than the earthly peace and prosperity of the literal Jerusalem was presented to his mind; for the Spirit of God was in him; therefore, it was by divine authority that the inspired Psalmist penned the important language now under consideration. Peter, in referring to the prophets, said, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Consequently it was not as the natural son of Jesse that he spoke, but as a child of God under the special guidance of the spirit of Christ, that he recorded the truth of God. While king, David desired the worldly happiness and prosperity of the Jews, and the peace of their beloved city, Jerusalem, and said, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy;" yet we do understand that another Jerusalem is here brought to view. And it would seem that the name, Jerusalem, given to the Jewish Metropolis, was typical in a very striking manner of the church of our dear Redeemer; for the word signifies *vision of peace*; and we feel that we shall do no injustice to the scriptures, if we apply the true and spiritual import of the scripture, selected for the foundation of our remarks, in this letter, to the church of the dear Redeemer.

Pray for the peace of Jerusalem. Much is said about prayer in our day; and men appoint times, and select places to assemble to pray for this, that, or the other thing to be accomplished; but such kind of supplications is conclusive evidence

that they who offer them have an imaginary deity, whom they suppose can be moved by their appeals to him, to do for them what they desire; for in their earnest appeals they inform their Baal what is necessary, and, in some cases, go so far as to suggest a remedy in desperate cases. There are formulas of words printed, for the convenience of some of the popular sects, and adapted, as they affirm, to all times and circumstances of life; and such prescribed forms are so worded that the graceless hypocrite can repeat them with much seeming pathos and solemnity, while, in heart, he is an enemy to the true and living God, and a despiser of spiritual holiness. Now all such mockery, called prayer, may, and doubtless does, appear pleasing to the natural eye, and sound sweetly to the un-circumcised in heart and ear; but to the child of God, who knows what a feeble, erring mortal he is, and has a just view of the holy character of Jehovah, such kind of prayer appears not only exceedingly sinful, but blasphemous; for he has times in his experience, when he feels it would not only be wrong for him to attempt to pray, but that it would be a great sin for him to address the God of the universe, as a suppliant.

An inspired apostle has forever settled the matter with regard to the subject of prayer, for said he, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." How widely different the language of the apostle Paul, concerning prayer and the carnal teachers of the present day. The apostle declaring we know not what we should pray for as we ought, and men, in our time, not only affirming that they know *what* to pray for, but setting apart days for fasting and prayer. The apostle's language was the teaching of the Holy Ghost, and that of men the result of their own carnal impulses. All the children of God find, in their experience, that true prayer to God is not the result of their own meditations of mind and preparation of heart, but the special operation of the Holy Ghost.

The Spirit, by David, designates a particular place, city, or organization to be prayed for; and it is not merely to pray for Jerusalem, but to pray for the *PEACE* of Jerusalem. It should be noticed that it is not according to the teachings of the Spirit, in this important subject, to pray for the peace of the literal world; and, while the inspired apostle, in addressing Timothy, said, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all that are in authority; that we (the saints) may lead a quiet and peaceable life in all godliness and honesty," he did not exhort that prayer should be made for the universal peace of mankind. Since man's fall from his primitive state of innocence, as his fallen race have spread abroad upon the face of the earth, instead of peace, there has been war; and in the present age of the world, there are commotions and wars all the time. And why? Because man

has the elements of war in his own vile and depraved heart; and the plain and positive teachings of the scriptures are, that instead of the children of men becoming better, they "shall wax worse and worse, deceiving and being deceived," and as the Holy Ghost teaches no contradictions, it is evident that the peace of the world while men are in the flesh is impossible.

Amidst all the sanguinary strife of ancient days, there was a real peace to and for the children of God; and, even now, while the upheaving of the nations is ominous of great and appalling events, there is a peace which the world can neither give nor take away. Who gives this genuine peace, and what is it? Is it something that is transitory, and of little consequence? It may appear so to the world; but to them who have experienced it, no other peace is like it. The dear Redeemer said, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Upon another occasion, while the disciples were in a room, having the doors shut for fear of the Jews, Jesus came "and stood in the midst, and saith unto them, Peace be unto you." The apostle in addressing the church at Ephesus said, "For he is our peace, who hath made both one, and hath broken down the middle wall or partition between us." The peace of our Redeemer is like a river, which clearly shows that it is a never-failing source; and as the river has its course marked out and restricted, or kept within prescribed bounds, so the peace of our Redeemer applies to the church only; and, while David declared, "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah;" he could also sing with rapturous delight, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." The spirit of Christ is the spirit of peace. "If any have not the spirit of Christ, he is none of his." "As many as are led by the spirit of God, they are the sons of God."

In the declaration, "Pray for the peace of Jerusalem," the affirmative clearly implies the negative; and were there not danger, imminent danger of war, why pray for peace? While it is a soul-cheering and glorious truth that what is born of God cannot sin, it is also certain that while the children of God are in the flesh, they carry about with them a body of sin and death, and find by painful experience that the "old man" remains. Paul exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" Often does the "old man" show himself in the works or fruits of the flesh; and they are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God; but the

fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." James says, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

As has already been stated the spirit of Christ is the spirit of peace; and there cannot be any wars and fightings in that spirit. The declaration was, "Behold my servant, whom I have chosen, my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." While the great and important truth is set forth in the language, "he shall not strive," &c., that as the Mediator, our Savior has absolute power over all flesh, and will reign, subduing, in the fullness of time, all things unto himself; it is also clearly set forth that the teachings of the Holy Ghost are such as to lead to no strife; for there is one Lord, one faith, and one baptism. As the love of God is shed abroad in the hearts of the children of God, joy and peace are their delight; and, said the Redeemer, "Blessed are the peacemakers, for they shall be called the children of God." Upon that memorable night that the Savior's birth was announced to the shepherds, on the plain of Bethlehem, by the angel of the Lord, "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The spirit of Christ leads the children to love Zion, or the visible church of God; and they do pray for the peace of the brotherhood, or the organized church; and it is not the audible form of words either that is always a sure token that men earnestly desire the peace of the church; but the prayer, for the peace of the church, is not in word and tongue, but is deeper than the mere utterance of words, it is in the heart. The children of our God will pray for the peace of Jerusalem; and if they, who profess to love the church of God, never feel their minds drawn out in prayer for the peace of the church, they have no just reason to hope that they have any interest in Christ.

They shall prosper that love thee. Prosperity, amongst the children of men, is generally understood to mean when their flocks and herds increase; and when all things seem tending directly to increase their worldly wealth and power. As an evidence that such is the case, when they, whose "all" is in this world meet, the engrossing theme is about worldly matters; and, if any misfortune has occurred that is considered as a sure indication of adversity. When such is the case, carnal religionists always say the failure is on

account either of wickedness in the person, if he is what they call a worldly man, or unfaithfulness in the person whom they call a christian; but we do not understand the prosperity named in the text as having any direct reference to worldly prosperity, in the accumulating of the wealth of this world, or the receiving of its applause; but that it has direct reference to spiritual prosperity. The language of John to Gaius was: "The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth; for I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." That they who love Jerusalem will prosper, is certain; for God has declared they shall; and though losses, afflictions and tribulations attend through life's journey, not one of these sorrows, nor all of them combined, can prevent their prosperity; for "All things work together for good to them that love God, to them who are the called according to his purpose." Now, what are some of the evidences of the prosperity of them who truly love our Lord Jesus Christ, and desire the peace of the church? Their minds are fruitful in spiritual things; they are led into the truth; the Lord is their Shepherd, they do not want. He maketh them to lie down in green pastures; he leadeth them beside the still waters. He restoreth their souls: he leadeth them in the paths of righteousness for his name's sake. They overcome the world; but the world is not overcome by them through personal efforts of theirs; for nature cannot overcome itself. Said John, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

Though the children of God may have to struggle with poverty, as it regards the things of this life, they are rich in faith, and heirs of the kingdom of God. The rich banquet of which they, at times, partake, is to them more joyful than any earthly feast that mortals can prepare; and the prosperity of the inhabitants of Zion consists not in the treasures of this world. It is said of Zion, "God is in the midst of her; she shall not be moved. God shall help her, and that right early; for the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever, here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy." This prosperity is as sure to the characters described, as it is that God has chosen them for his own declarative glory.

Peace be within thy walls. Ancient cities, many of them, at least, were surrounded by walls, which were a protection to the inhabitants against their enemies. The entrances to such cities, were by gates, at which were placed guards or sentinels, who had positive instructions with regard to the ingress and egress of persons; also watchmen were stationed upon the walls to notice carefully events transpiring in and around such cities. It was important, for the peace and prosperity of such cities, that enemies should

not be permitted to disturb or derange their laws and regulations; but, on the contrary, that a strict scrutiny and a rigid vigilance should be kept, at all times.

The church is likened unto or compared to a city having laws and regulations, and as ancient cities had walls around them for protection from their foes, so has the church also; but they are not made of bricks or stone; and the walls of the church not only environ her, but separate her from the nations of the earth. A description of her walls is to be found in the New Testament; and, while in her mystical union to Christ, her towering walls defy the assaults of earth and hell, yet in her visible organization upon earth, enemies have often disturbed her peace and tranquility; and they generally have performed their work, not by entering in at the gate or door, but by causing a breach in the walls.

It is a soul-cheering and glorious truth that the spiritual temple of our blessed Redeemer can neither be deranged nor overthrown. "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following; for this God is our God for ever and ever, he will be our guide even unto death." In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." These declarations of the Holy Ghost show beyond a peradventure the perfect safety of the chosen and redeemed family of God; and the language of their heavenly Father is, "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."

What are the walls that protect the church, in her visible organization upon earth, from her enemies, and keep peace within her borders? We understand that the strict enforcement of gospel discipline is the wall that environs the church; therefore the discipline of the church, in everything pertaining to her organization, cannot be too carefully looked after. As the church, or kingdom of our dear Redeemer, is diverse from all the kingdoms of this world when peace is within her walls, none of the strife of tongues and angry elements of this world are cherished there. Our God, in his goodness to his Gentile church, or church of God among the Gentiles, has given a perfect rule for her practice; and when she, in her members, individually and collectively, obeys

the injunctions of her King, by walking according to his commandments, she presents impregnable walls to her enemies.

When the peace of God is enjoyed within her walls, gospel order is visibly manifested, and quiet reigns; and then there is but little room within her walls, for angry discussion about the things of this world; for the children then know that her God has absolute control over all events; and the paramount desire of each child, in the visible house, is to follow after those things which make for peace. It is impossible for peace to be manifested where there are conflicting elements, but there are no jarring elements in the spirit of Christ; for it teaches the same lesson of peace, love, and joy to all the heaven-born family. When war, instead of peace, prevails in the church, there must be some other cause than the spirit of Christ which produces it. The spirit of Christ leads the children right; and concerning the characters made meet for the church, it teaches the same truth to all of them; for said the Savior, "It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me."

The Holy Ghost never taught an inconsistency, never taught an error; and the position assumed by the great mass of professors of religion that it makes no difference about church discipline, provided the persons are sincere, is false; for any proposition that contradicts itself cannot be true. We know that the scriptures do not leave such an important matter in an indefinite manner, but sets forth clearly and positively the rules by which the church is to be governed, and to which the members are to conform; and when the discipline of the church is not regarded, the consequence is confusion, strife, and sometimes war. All the ordinances and precepts pertaining to the church are written out in plain simple language; and they are all she needs, not anything is to be taken therefrom, and nothing to be added thereto, for they were given by our Lord Jesus Christ; and the children are taught by the Spirit, a harmonious doctrine. There is one Lord, one faith, and one baptism. Do not the children see alike with regard to them, who are proper subjects for baptism? Are they not of one mind with regard to the communion or the Lord's supper? Do they not find, in their hearts, a principle forbidding any, except them who have given satisfactory evidence of spiritual life, and have complied with the requirements of their Redeemer, from partaking of the emblems of his broken body and spilt blood? Is there not a oneness in all these important matters? But pertaining to the things of this world, there never has been, in modern time, so far as we can judge, the same unity of views that there has been in spiritual things; neither do we think it the design of God that there should be. See the 14th chapter of Romans entire, concerning the proper course for christians to practice towards each other. If the apostle Paul felt the importance of refraining from anything that made his brother to offend, should not the same things be followed by the saints in this day? It is impossible, in the nature of things, to mingle the affairs of the world in the matters of the church, and have

peace; for they are conflicting elements.

And prosperity within thy palaces. That the children of God desire the prosperity of one another in spiritual things is fully and clearly set forth in the scriptures, for John in writing unto Gaius, expresses his deep interest concerning his beloved brother in the following language: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth;" and John loved him in the truth. It was not merely a seeming or outward prosperity that John desired for Gaius; but that his brother might prosper as his soul prospered. The prosperity that John desired for his brother Gaius was not that which consists in the applause of the men of this world, neither was the desire simply in word and tongue, but in deed and truth. There was anciently a true brotherhood; and we are satisfied that it rested not upon an earthly relationship, but was the result of spiritual life and vital union to the immortal Head of the church; for the apostle said to the brethren at Colosse, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God"; also, "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Our precious Redeemer said, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Nothing can be more certain than the fact that the same divine substance supports the members of the body that does the head; and all the fault-finding and caviling of men cannot change the truth of the doctrine of vital union between Christ, the head of the church, and her, the members of his body.

In ancient days as well as in modern times, where there was no true interest in Christ, as in the case of Judas, there was not any real brotherly love; and in this dark and evil day, what engages the thoughts of the children of God, worthy of their contemplation, but the purpose, love, mercy, and power of God, as manifested in the salvation of his chosen people; and Christ and him crucified is their meat and drink; and, when led away from the vain allurements and strife of this fleeting world, their anxious desire is for the peace and prosperity of the church of God.

Beloved, may the events now transpiring admonish us to be vigilant, watchful, and sober, and strive, as God may enable us, for the peace and order of the church. If men become tired of the truth and leave us, it only proves that the truth does not satisfy them, and the church is not the home. Such occurrences should not trouble the saints, for such was the case in the apostles' day; and we should not expect anything different in our day. May the language of our precious Redeemer, addressed to his disciples, be applied sweetly and powerfully unto us; for said he, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

WM. J. PURINGTON, MODERATOR.

JAMES BLIZZARD, Clerk.

The Warwick Old School Baptist Association in session with the Middletown and Wallkill Church, June 6th, 7th and 8th, 1866, to the Churches represented:

DEARLY BELOVED BRETHREN:—In these associational meetings it has often been our privilege to enjoy the lively exercise of that love by which it is given to the children of God to know each other as one in Christ. As we talk with each other of God's dealings with us severally; as we sit together while our Savior's gifts to his church are exercised for our profit and enjoyment; as our minds dwell in union and conference upon that glorious doctrine which is the foundation of our hope; as we speak together of those precious promises which abound to the saints, and tell of the many times when the application of them to our souls has brought us up out of trouble and darkness, and raised us to light and joy in the Holy Ghost; that love "which is the bond of perfectness," is deeply stirred within us, and by the delightful experience of it, we are enabled to "behold, how good and how pleasant it is for brethren to dwell together in unity." This love, and a belief of the truth are inseparable. One cannot exist, or be in exercise, apart from the other. For "this is love, that we walk after his commandments." And again, "Jesus answered and said unto him, If a man love me, he will keep my words." Without both, this christian love and a belief in all the doctrine of God our Savior, the great promises which abound in the word cannot be received with gospel assurance. All peace and assurance professed to be felt by those who reject the truth is vain, being without foundation. It is but the worldly peace and self-confidence of those described in the seventy-third Psalm, who "are not in trouble as other men," "whose strength is firm." Those who are taught of the Lord, as all of Zion's children shall be, are brought not merely to acknowledge with the lips, but to feel deeply, by daily experience, that they are utterly impoverished and helpless, that their strength is weakness, their wisdom foolishness, their righteousness filthy rags, and that all their efforts to reach salvation are only effectual to sink them apparently deeper in the pit of corruption. A view of Christ, therefore, in all his fulness, as the Way, the Truth and the Life, must be the foundation of all true spiritual peace and assurance.

We are brought to Christ as the brethren of Joseph were brought to him, by having a strong necessity laid upon us. A famine is called for upon the land, and every earthly source fails us before we go to him, who thus directs us to his own abundant supply stored up for us. He causes us most painfully to feel our need before we can have the joy of seeing that need supplied. The doctrine of salvation by grace, wherein work is excluded, we do not receive, until we have learned that in no other way can there be a shadow of hope for a perishing sinner. When we have felt the heavy burden of sin weighing us down, when our earthly wisdom and legal righteousness have failed to effect its removal, and we find ourselves utterly polluted, with no sanctifying principles, and with no power to obtain redemption; then, and not till then, we are prepared to know Christ as having borne

our sins, and to receive him with rejoicing and adoration as of God made unto us wisdom and righteousness, and sanctification and redemption. Until we are thus taught we are able to find entertainment among those who reject the word, who rely upon their own wisdom, extol their own righteousness, profess sanctifying power in themselves, and not only declare themselves able by their good works to effect their own redemption, but offer, by their means, to redeem their brother, and give to God a ransom for him. But when we are thus instructed, we are prepared to go with gladness into the house of the Lord, to esteem above all things the privileges of his house, to appreciate the importance of all its laws and ordinances, to obey the injunctions, heed the warnings, rest in the promises, continue steadfast in the doctrine, and rejoice in the fellowship of the saints. If we find that the world hate us on account of the doctrine, if we find tribulations and fiery trials besetting our way, if we have waters of a full cup wrung out to us, these are but scriptural evidences of our union with Christ, and we are told not only to be patient, but to lift up our heads and rejoice when these things come upon us. Every various trial of the child of grace is so pointed out in the scriptures, that whenever and in whatever form trials may come, our God by his spirit will show us in good time a word and promise for the occasion, and thus by his rod and his staff will comfort us as we walk through the valley and shadow of death. If our afflictions are such that we look in vain for comfort from an earthly source, this is an assurance that we are in that valley through which all the children of our Heavenly King are made to walk. Death reigns in all this world: death reigns in all our fleshly nature. Its shadow is over all that sin has polluted. But those only who have been born again are able to see that blighting shadow, and to feel it in themselves. What grief and trouble they experience on account of it! What darkness of mind! what bitterness of soul! And in the light of the word they see that all their bodily pains and worldly afflictions of whatever kind, which they have in common with all the world, are but a part of this terrible shadow. The word is their only comfort in this dark valley; the promises are their support. By this they have knowledge that the world is overcome, that a victory has been gained over death, and that by faith this victory is given to all the elect of God.

Brethren, what but the word can we point to as having been of profit to us in our pilgrimage hitherto? and upon what but the word can we still rely? The entrance of the word gave us light, by which first we saw our sins and beheld the way of holiness. Upon the word the Lord has caused us to hope. By the word he opened the way before us, and brought us into his house. And what do we know of the rules and ways of his house, only as they are pointed out and established upon us by the word. The word is still a lamp unto our feet, and a light unto our path. Seeing, then, that we have no wisdom, or light, or comfort, but that which the word gives, how important that we carefully observe it, that we hide it in our heart, and that we take heed to our way according to the word. And especially careful ought we to be

when floods of ungodly men compass us about, who, while professing to love the same word, still deny its power, condemn its laws and injunctions, and call upon us to be guided by the wisdom and prudence of men. Unless we are constantly on our guard, and constantly cleansing our way "by taking heed thereto according to the word," we are in danger of being lured away from the path of wisdom, so artfully do our enemies suit their snares to the desires of our carnal nature. They present us their doctrines woven in gaudy colors to captivate the natural mind, by ministering to our pride and self-love. And they will boldly assert that these are the doctrines of the bible, while the word plainly describes them as the doctrines of devils. They give us work to do which the word has not given, and set up gods for us to serve which our father's knew not; and they boldly assert that in serving these gods, or institutions of men, we are serving the God of the bible. They point out a path for us wherein we may gratify the malignant passions of our nature. They give us carnal weapons, call upon us to fight against flesh and blood, and to take vengeance on our enemies, and boldly tell us, in the face of the word, that in doing all this we are pleasing the God of peace, and shall have great reward. And here, brethren, let our attention particularly rest for a moment, for in this day of abounding strife and bloodshed, we fear that some of the dear children of God have been led away and made to transgress by those whose religion is the religion of Cain, who have not known the way of peace, but whom violence covereth as a garment. Since our Savior called us out of the world to follow him; the weapons of our warfare are not carnal but spiritual. The commands of earthly kings and governments is no excuse for a child of God being found in a battle-field where carnal weapons are used. If he is there he is in disobedience. Better lose his life for Jesus' sake than seek to save it by turning from him. Earthly rulers may take our earthly possessions, and neither the example nor the precept of our Savior will allow us to complain of the wrong. But we may not yield when they would command our actions contrary to the law of our God; neither can they force us to transgress unless we yield. Our bodies we are to render a living sacrifice unto our God. Some will acknowledge that, as disciples of Christ and members of his kingdom, we are not allowed to fight, for his words are plain; but, they say, we are also citizens of the world and members of earthly governments, and as such we may and ought to take the sword when commanded. This would seem like serving two masters, which our Savior has said is impossible. It would seem like being engaged at the same time upon each side of two contending powers, contrary to each other in all things, as the kingdom of Christ and the kingdom of the world are, and in deadly conflict with each other. Let us not be deceived, brethren. Our Savior did not come to destroy men's lives; he rebuked his disciples when a spirit of destruction was manifested, therefore if we join with those who go forth to destroy, we may be sure that he is not with us. No one will contend that there may be fighting in the house of God; but the one thing which the spirit leads us to desire is, that we

"may dwell in the house of the Lord all the days of our life." If the Lord grants our desire, where will be our opportunity to use carnal weapons?

We were speaking of the word as our light, our guide, our only comfort. It overcomes our enemies for us, clears away shadows, and makes a pathway through the deep waters. It will lead us safely through all our earthly pilgrimage. As we approach the end, as the valley grows deeper and the shadow of death darkens and draws closer about us, then will the wonderful power of the word more gloriously appear. That word marks those who trust in it as the Lord's dominion. The children of Israel, when their way was suddenly stopped by the Red Sea, when Jordan swelled up before them as if to bar them from the promised land, stood trembling and fearful, as though God had never given them his word, as though they knew not that he who controls all things by the word of his power, had declared Israel to be his dominion. His word was with them, but they saw not its power. But "the sea saw it, and fled; Jordan was driven back." And so it is with spiritual Israel. Hitherto his word has made darkness light before us, and crooked things straight, and has controlled the raging waves when they have risen up around us. Yet we have gone on continually doubting and disputing its power. Death still threatens, and boasts his might, and displays his terrors before us, and we fear and tremble, though the word assures us he has been overcome and cannot hurt us. We tremble, yet what can we do but cling to the word and go forward. Jordan seems to fill up his banks. His dark waves swell exultingly, and surge fiercely towards us, as though they would hasten to swallow us up forever. The weary pilgrim, approaching the brink, shrinks with mortal fear. It is the last trial, and in that trial heart and flesh shall fall. But now, behold! What wonders are wrought by the word in which we have hoped! As we approach the brink, as we lose our grasp of earth, a glorious light breaks forth from the word! It is Jesus unveiling the ineffable brightness of his face. Well may the soul, freed from terror, exclaim, in rapturous amazement, "What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou was driven back?" Death knows his conquerors; and though he has great terrors for the quickened soul, when the word is not present with its comfort, he cannot for a moment maintain his power to inspire fear when Jesus appears. Even his presence vanishes before the feeblest subject of our conquering King. Who cannot but give thanks unto God who giveth us the victory through our Lord Jesus Christ.

That love which has been our solace and joy here, though at times it has seemed to be almost gone from our hearts, now expands, as our mortal powers fail, and the world fades from view, and fills our whole renewed being with glorious delight. No place for darkness, no room for fear where perfect love abounds. Well may this earthly house be dissolved; well may the body fail and die. That great bounding joy with which the spirit rises to meet him who fills eternity with his glory, is more than the powers of nature can sustain. That song of everlasting praise

which his unveiled presence inspires, is too rapturous and too exalted to be sounded upon earthly strings. In the first bursting forth of that great delight, in the first note of that immortal song of praise, the bars of the earth must break. Where is the king of terrors? Where is the shrinking of fear? How else could it be but through death that we should spring forth into eternal day. How else that this infinite love which swells our hearts could be infinitely expanded, and we be satisfied with sounding in adequate strains the high praises of our God. How, but through death, can we come into fullness of joy.

Brethren, may our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts and establish you in every good word and work.

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

Corresponding Letters.

The Baltimore Old School Baptist Association, in session with the church at Black Rock, Baltimore Co., Md., May 16th, 17th and 18th, 1866, to the several associations with which she corresponds, sends christian love:

DEAR BRETHREN:—Through the abounding goodness of our heavenly Father, we have again been blessed with the privilege of meeting in our Associational capacity; and we feel that we have been especially favored in receiving your minutes and so many of your messengers. It has been very encouraging to us to see so much love and unity manifested by the brethren. Some of our ministering brethren, from whom we have been long separated, have again made us glad in being present with us, and declaring to us in power and demonstration of the Spirit, as we fully believe, the gospel of Christ.

The preaching has been harmonious, setting forth clearly that salvation is of the Lord. It has seemed evident that all have been led by the same spirit, and have contended for the faith once delivered to the saints. We feel to rejoice in the great, the glorious truth that God's dear children are unmoved by the scenes of discord and strife of the present hour, resting assured that God controls all events, however dark and inscrutable his providential dealings with us may appear.

The next meeting of this association will be held, by divine permission, with the church at Warren, Baltimore county, Md., commencing before the third Sunday in May, 1867, at 10 o'clock, a. m., when and where we hope again to receive your messengers and minutes.

WM. J. PURINGTON, MODERATOR.

JAMES BLIZZARD, Clerk.

Nearly Meetings.

BROTHER BEEBE.—Please announce in the "Signs" the annual meeting at Mt. Carmel, Clarke Co., Ky., will begin on Friday before the fifth Saturday in June, and continue three days. The church will be happy to see Elders and brethren from a distance. Yours in hope of eternal life.

CHARLES E. STUART.

BROTHER BEEBE.—Please publish that there will be a yearly meeting of the Middletown and Halcott church, on the first Saturday and second Sunday in July, 1866.

Brethren and sisters generally are requested to attend with us, and such also as are overseers of the flock.

By order of the church,

JAMES MILLER, Clerk.

HALCOTT CENTRE, N. Y., May 16, 1866.

Marriages.

June 2.—At the house of the bride's father, near Woodsville, N. J., by Eld. P. Hartwell, Mr. WILLIAM Y. JOHNSON, of Delaware township, and Miss SARAH A. HUNT, daughter of Mr. Job T. Hunt, of Hopewell.

June 12.—By Eld. G. Beebe, at his house in this village, Mr. HERONONIOUS LANGBEIN, and Miss AUGUSTA NELSON, all of Middletown.

Obituary Notices.

BROTHER BEEBE.—Please publish the death of my brother-in-law, JOHN OWEN ROGERS, who departed this life Nov. 28, 1865, aged about 44 years. He was attacked with palsy in April, from which he measurably recovered, and fond hopes were entertained that he would recover; but a second attack blasted all our hopes. He lingered on until the date above mentioned, at times suffering extremely. His speech was much affected, yet, at times during his illness, he gave good evidence that he had a good hope through grace, the change in his case seemed satisfactory. Brought up as he was under the influence of religious training, he was violently opposed to the doctrine of Sovereign Grace, and bitterly opposed to those who believed it, and so he remained until born of God, after which he manifested as great a love and zeal for the truth as he had of opposition to it before. He was baptized by Eld. Purington in July, 1859, and continued an orderly and consistent member of the Harford church until death. He has left a deeply afflicted widow and six children, two of whom are young. We sympathize with the afflicted family, and pray the Lord to sustain and comfort them all, especially the heart-broken widow, and give her the oil of joy for mourning.

WILLIAM GRAFTON.

HARFORD CO., Md., April 28, 1866.

BROTHER BEEBE.—It becomes my painful duty to inform you and the household of faith, through your medium of correspondence, of the death of one of Zion's old and faithful watchmen, ELIJAH WILSON THOMPSON, who fell asleep in Jesus May 1st, 1866. He was born August 17, 1788, in Kentucky, and at the early age of thirteen was circumcised with the circumcision made without hands, receiving the spirit of adoption, whereby he could cry, Abba, Father, and was baptized by Eld. James Lee. At the age of 22 he began his public career as a minister of the gospel, and for 58 years devotedly giving himself wholly to the work of the ministry, as thousands who have sat under his ministry, growing in grace and in the knowledge of the truth, can testify. A kidney disease growing upon him seemed to impress his mind sensibly with approaching death for some months, but with a remarkable constitution and strength of lungs, and zeal unabated, he continued to preach Christ and him crucified, until about one week before he died. His last labors was with the Antioch and Ross Run churches, Wabash Co., Ind., where it pleased the good Lord to pour out his spirit; additions were made to the church, and he seemed to almost forget his infirmity, with the joy and praise that filled his soul on seeing the salvation of the Lord. He was taken down away from home, but by medical assistance was partially relieved, so as to get to his son, James Thompson, in Howard county. He spoke of his disease, his worldly affairs, and approaching death with the utmost composure and resignation to the Lord's will. His physician expressed some surprise at his strong faith and confident assurance in God, his Savior, he replied, "My God never changes." About 18 hours before he died he aroused in severe convulsions, for about half an hour suffering intensely. He cried out, "O Lord, I pray, I pray;" and fell asleep, from which no groan, or sigh, or conscious suffering escaped till his breath left him. Truly one of the mighty in Israel has fallen. He leaves a frail companion, nine months younger than himself. May God support her in this sad hour till it is his will to take her to his embraces. An appropriate discourse was delivered by Eld. J. G. Jackson from the words, "Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, for they rest from their labors and their works do follow them." After which the remains were deposited in the graveyard at Rusaville, Howard County, Ind.

E. D. THOMAS.

DANVILLE, Hendricks Co., Ind.

DEAR BROTHER BEEBE.—It is with much pain and affliction that I attempt to write the following obituary for the "Signs."

DIED.—Of galloping consumption, at the residence of her father, at 6 o'clock and 45 minutes, A. M., April the 9th, A. D. 1866, after an illness of two years, first being attacked with the measles, afterwards taking cold, and resulting in death as above stated, Mrs. PARTHENA F. POLK, wife of the writer. Deceased was born in Mason County,

Kentucky, July the 30th, 1840; her parents [Mr. and Mrs. John Dye] moved to Platt Co., Missouri, about the year 1851, where she was married to the undersigned on the 14th day of Oct. 1858; in the winter following she united with the Christian Church at Salem, 4 miles north of Weston, Platte Co., Mo.; in the summer of 1859 she was enabled by the goodness of God to see herself as a sinner before God, but made no confession till late in her affliction, when she expressed her willingness to die and leave this world of affliction. Her father asked her if she was willing to die but a few moments before her death. She was perfectly sensible of her early departure, and answered she was and closed her eyes to sleep till Jesus calls her to heaven in her immortal state. The spirit has returned to God who gave it, and the dust lies mouldering in the tomb. She leaves two little children—one a boy 6 years old next December, and the other a little girl 7 years old next October—who are unconscious of what they have lost. None can ever fill the place to them that their mother filled. Dear Brother Beebe, you will please bear with me in my affliction and try to remember me at a throne of Grace. It seems that my last earthly friend has left me here to be tossed too and fro by the billows, with none to cheer and none to mourn. I yet have a little spark of hope, notwithstanding I felt too unworthy to remain to day with the brethren and partake of the emblems of the broken body and shed blood of our Lord and Savior, Jesus Christ; but if they could only feel the bitter anguish and indescribable pain that racks my breast, and be bowed down beneath the depression of mind that I now sadly mourn with, they would most certainly forgive me and take my case with them when they approach God's merciful throne. The deep burning fire in my soul that melts into a hot molten liquid that causes every emotion to pain my heart to that extent that cannot be expressed, is only known and felt by those that have been called through the same trying afflictions. I know I have not fully obeyed my master's will, and in my afflictions I have not had a proper regard for the feelings of some of my brethren, and perhaps have not complied with the constant impressions of mind to cry aloud and spare not. My little hope that remains is that God in his wisdom is trying me in the fiery furnace of affliction, to purge me from my sins. I know my loss is my loved companion's eternal gain, and can only have David's consolation that she cannot come to me, but I must go to her; if it is not, as I often fear, that I am deceived; and after having preached to others, I myself will become a castaway. "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." Will all the praying brethren and sisters remember me when all is well with them. Yours in affliction,

W. W. POLK.

Weston, Platte Co., Mo., April 29, 1866.

ELDER BEEBE:—Please publish the obituary of MARY, relict of Eld. D. Campbell, who departed this life February 27, 1866, aged 87 years. She was baptized in Scotland by Elder Daniel McArthur, late of Thompson county, N. Y.

ALSO,

JANET, daughter of brother Alexander Stewart, late of Lobo. Her disease was internal inflammation. She died in the full triumphs of faith.

ALSO,

CATHARINE, daughter of Deacon John McIntyre, of Ekfrid, on March 8th, of pleurisy.

ALSO,

Sister LIZA MC ALPIN, of consumption; a young woman of amiable character. She died last October.

ALSO,

LIZA FORD, daughter of Deacon John Ford, of Aldboro, who was struck by lightning March 27th, the bolt coming through the roof and the upper floor, went through her head, came out below the ear. Two other young women were stunned, and fell, but recovered. She was a beautiful figure, and of a most amiable disposition.

THOMAS MCCOLL.

DEAR BROTHER BEEBE:—I am requested by the friends of the deceased to forward for publication in the "Signs of the Times," the following obituary of a little girl, the grand-daughter of our brother, Jordan J. Peak, of Scott county.

DIED—Of diphtheria, on March 24, 1866, LILLIE B., daughter of William L. and Wallie Long. This interesting little girl was born April 10, 1861. While on her death bed, and a few days before she expired, she appealed to her mother, saying, "Ma, I want you to promise to take me to Georgetown next Saturday, to hear Uncle Dudley preach." Shortly before breathing her last, she deliberately remarked, "I am dying," and took leave of the various members of the family. She then said, looking up, "Grandpa, I am going home, won't you go with me?" and fell asleep, as we hope, in Christ.

It is consoling, brother Beebe, to know that our God is so able to prepare this dear little child for the heavenly glory, as one of riper years. May

God administer consolation to the deeply afflicted parents and friends.

I am also requested to forward the following lines for insertion, with the obituary, which you will find enclosed.

THOMAS P. DUDLEY.

We have tearfully folded her cold white hands,
Lovingly over her breast;
We have kissed the pale lips, forevermore closed,
And laid her down gently to rest.

We have laid her to rest with a void in our hearts,
In anguish wept over her tomb;
Yet we would not recall her where earth's chilling winds,
Blight the flowers in their loveliest bloom.

We would not recall her, Ah, no! she has gone,
Where life's surges can trouble no more;
To that beautiful home in the land of the blest,
On that beautiful shining shore.

For we know there's a home in our Father's house,
A home for us all in the skies;

And we know that the one we have loved so well,
Has gained that Paradise.

ELDER BEEBE:—With mingled feelings of pain and pleasure I, by the request of surviving friends, write the obituary of my dear cousin, who is also a sister in Christ, MISS MAGGIE A. NELSON, daughter of the late James R. and Paulina Jones. Painful because she was so amiable, kind, pleasant and useful in her earthly home, a great stay to her heart-stricken and widowed mother, amidst the sore trials through which she has passed in late years; and the loss sustained by the Bald Eagle church, which is deeply felt and mourned; but pleasant because she died in the triumphs of the faith of the Son of God. Strong in the faith and hope which are the fruits of the spirit, she met the king of terrors, and passed the valley of the shadow of death fearing no evil. With a calm smile, she said to her mother, "I do not dread the change, for I trust I possess the christian's hope, which is Jesus." She said to her husband (James H. Nelson, Esq.) that he had been a kind husband to her, and she desired him to let her have the babe, a promising boy, while she should live; to which request he consented. She said she would like to talk much, but her strength failed, and she was heard to say no more, but lay apparently easy until fifteen minutes past seven o'clock of the morning of Feb. 4th, 1866, when she passed away. O how consoling to her dear husband, mother and sympathizing friends, relatives, and to the church, were the reliable evidences at the close of life that she was supported by a well-grounded hope of immortality, and that she shall come forth in the morning of the resurrection in the likeness of her Savior. Our dear departed sister was born in Bath Co., Ky., Dec. 7, 1840; and in the fall of 1863 gave satisfactory evidences of her faith in Christ, on which she was received by the Bald Eagle Church, and baptized by the pastor, Eld. Samuel Jones. Her mother, our sister in Christ, and the church sorrow not as they who have no hope. "Blessed are the dead that die in the Lord."

Your brother in hope of happiness beyond the grave,

D. C. JONES.

Near SHERBURN, Ky., May 22, 1866.

DEAR BROTHER BEEBE:—Please publish the death of my much loved grand-mother, MRS. DORIS DERBEY, who died at the residence of her son, Oct. 3, 1865, aged 79 years, 1 month, and 19 days. She professed faith in Christ in the spring of 1805, in Hartland, Hartland Co., Ct. She joined the Methodists, but afterwards

moved into this state, and became convinced of her error, and after much examination and prayer for the guidance of the Spirit, she united with the Monroe Baptist church, and was baptized by Elder — in 1847, where she remained a worthy member until her death. She was a firm Old School Baptist, and her faith grew stronger and stronger as she advanced in years. She was a sincere lover of the "Signs of the Times," and of the doctrine they contained. In her death the poor have lost a dear friend, and a sympathizing and loving neighbor. She was loved by old and young, and in fact, none knew but to love her. Six children, numerous grand-children, and others, are left to mourn, and the church has sustained a great bereavement. May God support us in our heavy affliction.

ALSO,

DIED—The next neighbor to the above, August 14, 1865, CHARLES C., only child of Judson and Mary Lutes, aged 3 years, 7 months and 12 days. This dear child was a very amiable boy for one so young. He would talk very sensibly of heaven and holy things, and often asked questions which were hard to answer. He was a great favorite among those around him. His pleasant manners won the affections of all. Just before his spirit departed, his eyes were turned upward, and although in extreme pain a sweet smile was on his countenance, which death did not remove. May his young parents be sustained in their deep affliction, is the prayer of the writer. Your sister in affliction,

EMMA DERLEY.

MONROE, Wyoming Co., Pa.

DEAR BROTHER BEEBE:—Our sister, REBECCA EMERSON, died on the 9th instant, at the house of Elder Hiram Campbell, in Topsham, Me., aged 75 years. She was a maiden lady, and in the goods of this world, poor, and supported by her friends, of whom she had many. You have sent her the Signs, gratuitously, for many years, which she has appreciated highly. May the Lord reward you, my dear brother, for your kindness. She has been a professor of religion ever since she was a mere girl, and she has, through grace, maintained a christian character to the last. Feeble in body, but she possessed a strong mind, and a great memory. She had quick discernment, and was rooted and grounded in the truth. The new theories and inventions in religion never turned her aside; she constantly testified that "Salvation is of the Lord." She has left no father, mother, sister or brother, or other relative to mourn her loss. And we believe that our loss is her gain. Her last sickness of typhus-fever was short; her last hours and her death were peaceful. They who sleep in Jesus, will God bring with him. He is their life, and when he comes all his children will be with him.

Yours, as ever,

JOHN A. BADGER.

BRUNSWICK, Me., May 18, 1866.

DEAR ELDER BEEBE:—Will you please publish the death of my dear mother, EUNICE C. HARDY, who departed this life Nov. 16th, 1865, in the 59th year of her age. She was a daughter of Eld. Hezekiah Werts, and like him was a firm believer in the Old School Baptist doctrine. She was confined to her bed for

the last sixteen years of her life, and in that time suffered much and severe. She made no public profession of religion, yet she seemed to entertain a hope that upheld and supported her through all her afflictions. She was never heard to murmur or complain, but would often say while suffering the most acute pain, It is all right, for it is the will of God. She retained her senses until the last. Her last moments were quiet and serene, and she passed away without a struggle, leaving a husband and four children to mourn her loss; but unto God we resign her praying that his grace may sustain us in our bereavement.

G. N. HARDY.

ORWELL, Pa., June 4th, 1866.

BROTHER BEEBE: Please publish the following:

DIED—At his residence in Otego, of congestion of the lungs, brother John Birdsall, in the 70th year of his age. He leaves a widow and five sons to mourn their loss. Brother Birdsall was a man of more than common judgment, uprightness and honesty. In the death of brother Birdsall the church of Otego sustain a heavy loss, which all her members feel. And to say as did another, Help, Lord, for the godly man ceaseth, and the faithful fail from amongst men. Yet we have cause to rejoice that he has gone to dwell in that country the inhabitants of which can no more say, I am sick. An interesting sermon was preached by Eld N. Wattles, from Phillipians iii, 10.

Yours in christian love,

B. BUNDY.

DEAR ELDER BEEBE:—Please publish the following deaths of my father and my mother-in-law. MRS. JANE YOUNG died Jan. 6, 1864, aged 70 years, 2 months, and some days. She was a Baptist many years, and rejoiced in the doctrine of salvation by grace. Her disease was congestion of the bowels.

ALSO,

WILLIAM YOUNG, who died March 26, 1864, aged 83 years and 7 months. He was also a Baptist many years. His disease was congestion of the bowels. Both died in the full triumphs of faith, and went down to their graves like a shock of corn ripe to the harvest. Their residence was at Savannah, Davis Co., Iowa.

MARTHA A. YOUNG.

DAVIS Co., Iowa, March 22, 1866.

Donations and Subscription Receipts

SUBSCRIPTION RECEIPTS, &c.

NEW YORK:—Mary O'Connor 2, A F Crosby 2, Mrs C B Fuller 2, Eld I Hewitt 7.50, J B Habbell 5-25, J L Sayer 2, Wm Springsteen 2, J Conklin 2, Hannah Miller 3, Arletta Leroy 2, R Blauvelt 2, Miss B Holbert 2, Eld J Winchell 8, Mrs D Johnston 2, H D Wood 1, S Wheeler 2,.....	46 75
MAINE:—Isaac Curtis.....	4 00
NEW JERSEY:—Martha Phillips 2, A S Cook 4, A S Leigh 1, N Hart 1.13, Sarah C Munson 2, James Payne 1, J Y Coleman 3,.....	14 13
PENNSYLVANIA:—Erastus Maynard 1, Rosette Young 2,.....	3 00
MARYLAND:—Jacob Brewner.....	1 00
VIRGINIA:—Eld R C Leachman.....	8 00
NORTH CAROLINA:—E G Clark.....	5 09
GEORGIA:—J R Battle.....	2 00
ALABAMA:—Eld W M Mitchell.....	4 00
MISSISSIPPI:—John M Collins.....	2 00
OHIO:—Eljah Hasler.....	2 00
INDIANA:—Eld J A Johnson 4, B Richardson 2, Eld James Strickland 1, H W Badger 2,.....	9 60
ILLINOIS:—Wm Adkisson 2, Mrs M Kimball 2, J D Richards 2, Mrs M A Dunlap 2, Christopher Lockwood 2, A F Purvines 2,.....	12 00
MISSOURI:—G Shifflett 2, Mrs Turney is credited to June 1, 1867, E d Eli Penny 5, D S Woody 2,.....	9 00
IOWA:—Walter Oyer 1, Martha A Young 2,.....	3 60
KENTUCKY:—Eld T P Dudley 4, A L Wood son 5,.....	2 00
CANADA WEST:—James Black.....	2 00

Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and all other purposes.....\$135 83

Associational Meetings.

BROTHER BEEBE:—Please give notice that the Licking Association of Particular Baptists will meet with the Bald Eagle church, in Bath Co., Ky., on the second Saturday in September, 1866, and continue three days. Elders Beebe, Durand and Harding, from the East, and Eld. J. L. Parington from Georgia, have given encouragement that they will attend.

Those who come by public conveyance via Cincinnati, can take the boat from thence to Maysville, Ky., thence by stage to Sharpsburg, where they will call on Mrs. Andy Boyd. If the river is too low, they will take the cars from Covington, opposite Cincinnati, to Paris, and thence by stage to Sharpsburg.

SAMUEL JONES.

BROTHER BEEBE:—The church at Mt. Carmel, Clarke County, has concluded to have a three days meeting, to commence on Friday, June 29th, and close on Sunday, July 1st. And the church at Elizabeth, Bourbon County, have also agreed to have a three-days meeting, to commence on Friday after the meeting at Mt. Carmel, that is, Friday before the first Saturday in July, to close on Sunday following. Each of these churches most cordially invites our brethren and sisters generally, and the ministering brethren especially, to be with them at these meetings.

Brethren who come by public conveyance, to Paris, Bourbon Co., will inquire for Col. Kinsey Stone, who will furnish conveyance to each of these meetings. If they will notify brother Stone at what time they expect to reach Paris—on morning or afternoon train—he will meet them and convey them to his house. We shall be much pleased to see our brethren East, West, North, and South. Brother Durand, when with us last fall, left an impression that we might look for him again the coming fall. Will he not respond favorably.

THOMAS P. DUDLEY.

THE BAPTIST HYMN BOOK.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge, at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

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SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted May 14, 1866.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAYONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.00 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.58 P. M., Rochester 10.30 P. M., Salamanca 11.32 P. M., and Dunkirk 1.50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for Otisville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.

4.30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Watwick, Port Jervis, and intermediate Stations.

5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 P. M., Buffalo 1.00 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.

6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.13 P. M., Buffalo 1.00 P. M., Salamanca 12.55 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for the West.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.20 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.

8.35 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2.20 P. M., and arrives in New York 7.30 A. M.

2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.30 A. M.

5.00 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.20 P. M.

10.45 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 4.09 P. M. Connects at Elmira with Williamsport and Elmira Railroad; at Great Bend with Delaware, Lackawanna and Western Railroad. Only One Train East on Sunday, leaving Buffalo at 5.00 P. M., and reaching New York at 12.20 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.20 P. M.

7.10 A. M. EXPRESS MAIL, from Dunkirk Daily (except Sundays.) Stops at Salamanca 9.44 A. M., and connects at Hornellsville and Corning with the 8.35 A. M. Express-Mail from Buffalo, and arrives in New York at 7.30 A. M.

4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 P. M., and arrives in New York at 12.20 P. M.

FROM ROCHESTER—Will leave by New York Time from Genesee Valley Depot:

6.35 A. M. NEW YORK DAY EXPRESS, Daily (except Sundays.) Intersects at Corning with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.20 P. M.

10.25 A. M. EXPRESS MAIL, Daily, [except Sundays] Intersects at Corning with 8.35 A. M. Express Mail from Buffalo, and arrives in New York at 7.30 A. M.

7.30 P. M. NEW YORK NIGHT EXPRESS, Daily. Intersects at Corning with the 5.00 P. M. Night Express from Buffalo, and arrives in New York at 12.20 P. M.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

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IN

EUROPE AND AMERICA,

In the form of Supplements of the *Banner of Liberty*, will be mailed to order, [postage paid,] for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a sett of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of setts of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct.

This History contains a full exposure of Popular Delusions relative to the pretended "Reformations," under Calvin and Luther, Henry VIII., Crommer and Cromwell, by a truthful history of their rise, progress and persecutions in Europe, down to the emigration of the Pharisaic Puritans to America—an account of their persecutions of Baptists, Quakers, Catholics and other Dissenters in New England, the Blue Laws and Witchcraft—Persecutions of Dissenters from the State Religion in Virginia prior to the Revolution of 1776—the severance of Church and State at the formation of the United States Government opposed by the popular clergy of that day—their efforts, and those of their progeny, to restore political power to the clergy, by an attempted union of Church and State—the Constitution of the United States and of most of the States, in the way; and the consequent conspiracy of the clergy to overthrow our former happy system of free government—the various means employed from the first perversion of Sunday Schools, and the Anti Sunday Mail movement, down to the seizure and subversion of the common schools, academies and colleges, from institutions of learning to engines of ignorance for the enslavement of the minds of the rising generations to the degrading dogmas of the clergy—the rise and progress of Native Americanism, Maine-Lawism, Know-Nothingism, Abolitionism, and the various other fanaticisms of Priestcraft.

All should subscribe who wish to acquaint themselves with historical facts of the greatest value at the present time, or to arm themselves with arguments to oppose Puritanic Priestcraft, which, in addition to all other curses it has inflicted upon our country, at length involved us in the most terrible sectional war, and threatens to follow it with a sectarian crusade far more awful, unless arrested by the dissemination of documents exposing its character and objects, such as the author has sought to make this history useful in accomplishing. Priestcraft is therein proved to be alike antagonistic to the true Christian religion, popular liberty, and the public peace and prosperity; and the political clergy are also proven to be the servants of Satan, instead of ministers of the Prince of Peace, and their influence "evil, and only evil continually." Patriots will find a perusal of its pages of great advantage in enabling them to fight the hydra headed monster that must be slain before we can hope for peace and a restoration of civil and religious liberty in our country.

This history will also soon be published in book form, with paper covers, at \$1, and in good cloth or skin covers at \$1.50 to \$2. At these prices it will be sent to any address in the United States, postage free. Every intelligent patriot should have a copy, and after reading lend to his friends and neighbors.

All Editors publishing this advertisement, including this paragraph, will receive a copy of the *Banner of Liberty* containing the entire History, and for three or more additional insertions, a copy of the bound book also. Address, inclosing payment.

G. J. BEEBE,

Middletown, Orange Co., N. Y.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—Dr. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,

Signs of the Times Office,

Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

Dr. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

Dr. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

Dr. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

Dr. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it, I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

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Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., JULY 15, 1866.

NO. 14.

Correspondence of the Signs of the Times.

HERRICK, PA., June 27, 1866.

DEAR BROTHER BEEBE.—In the "Signs of the Times" of March 15, there is a request from sister Martha Foree for my views on Hebrews xii, 17, concerning Esau's selling his birthright; and in the number for June 1st, sister Jane Mundell asks me to give my views on Eccl. ix, 13, 15. I would cheerfully comply with these requests, for when the Spirit shows me any of the things of Christ out of the Scriptures, I have no greater joy than to talk of them to my brethren. But I do not think I have any special light upon either of the texts named, and it would be useless to undertake to expound a portion of Scripture which I do not understand. I am afraid of giving views which are not correct. It does seem to me that I understand very little of the Scriptures, and sometimes I am inclined to fret because of my dullness of comprehension, and to be anxious and in a hurry about learning. But this is wrong; it is not a spiritual frame of mind. When we are spiritual we do not make haste, but enter into rest. I would not complain, for I know God will give me just as much light as is for my own good, and for his glory. We cannot get spiritual knowledge as we acquire a knowledge of worldly sciences, by dint of study. We neither receive it of man, neither are we taught it but by the revelation of Jesus Christ. Still I believe, as Brother Wm. J. Purington once remarked to me, that where there is a gift of teaching there is also given a desire to search the scriptures, to compare scripture with scripture, and to meditate upon them. And, indeed, it must be so in a degree with all the subjects of grace. We are apt to think most about that which we love most. And when the scripture does open to our understanding, when some portion, perhaps, which our minds had long been laboring in vain to comprehend, all at once easily unfolds and shows a meaning so simple that a child might understand it, and yet so high and glorious that angels must wonder, when the precious things are brought to us out of the treasure-house, how our souls are filled with rejoicing and praise. I never can but faintly express the delight which I experience when some portion of the Word is newly opened to my view.

But here I am reminded that I must mention an exception, and acknowledge that the unfolding of the Word sometimes fills us with fear and anguish instead of delight. Sometimes we learn the meaning of scripture through transgression, when we are overtaken in our wandering by the Word, and made to sink down fearful and trembling under its rebuke, and to learn how our God visits the transgressions of his erring and disobedient children with the rod, and their iniquity with stripes.

While we have a spiritual mind which seeks those things which are above, where Christ sitteth at the right hand of God, we have also a carnal mind which seeks earthly things. The spiritual mind is at home in the church, loves the congregation of the righteous, finds joy in the careful observance of all the laws and ordinances established by the King in Zion, and loves his word, and desires to maintain the honor of his name. The carnal mind is at home in the world, opposes the word, and is not subject to the law of God, neither its deed can be. If we are led by the spiritual mind, we shall crucify the flesh with the lusts thereof, and find tribulation in the world, but we shall find peace in Christ; shall desire the place where his honor dwelleth, and shall find joy there; shall reverence his name, and his word; shall find a supply for every need; shall know why tribulations in the world are necessary for us, and rejoice in them; shall find everlasting consolation, riches that are enduring, and joys that never fade. All these, and more than can ever be told, are the birthright privileges of the children of God; but privileges that can only be enjoyed in this present world, while we are walking obediently in the order of God's house. If we follow our carnal mind we are led directly away from these true enjoyments. We get a little mess of pottage, a momentary fleshly enjoyment, a little vain earthly pleasure, but O how trifling! how unsatisfactory! for the child of grace cannot, like the world, find satisfaction in worldly enjoyments; and then comes bitterness of soul, and the horror of our darkness; and this do we have at the Lord's hand; we are down in sorrow.

The apostle in the twelfth chapter of the epistle to the Hebrews seems to be reminding his brethren of something like this in referring to Esau. He exhorts them to look diligently lest any man fail of the grace of God; (that is, I suppose, lest we come to the conclusion that in some extreme cases the grace of God, and his express rules, are not sufficient for us, and go about to get a supply of works and worldly wisdom to make up the deficiency,) lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for a morsel of meat sold his birthright. The apostle James calls those brethren who will be friends of the world adulterers.—James iv. 4. Paul calls them by a similar name here. A profane person is one who shows contempt for that which is worthy of reverence. Esau showed contempt for his birthright when he bartered it away for something to eat. After he had satisfied his hunger he would like still to have had the advantages of his birthright, and cried for them, but it was too

late. He had made a fair bargain, and it was too late to repent, or change. Nor indeed have we any evidence that he was sorry he got the pottage, but he wanted both. Some false preachers say that Esau tried to be sorry and couldn't, and so warn their hearers that if they don't accept the offers of mercy in time, they will try to repent, as he did, and not be able. But it cannot be that those who talk so have ever themselves had that repentance which is the result of a godly sorrow for sin, for then they would know that no man ever tried to repent, or be sorry, but was sorry because he couldn't help it. This godly sorrow works true repentance, or a change of mind and a change of action; and Paul says the goodness of God leads us to it. What Esau sold, as well as what he bought, was only a worldly advantage. But Paul presents him to represent in a figure, the Christian who shows contempt for his birthright privileges in the church. If one allows worldly business to engross his mind and time, and to keep him away from the solemn feasts of Zion, he sells his birthright for a mess of pottage. If he turns aside to the pursuit of worldly honors, or pleasure, or of wealth, it is the same. If one, for worldly advantage, should move away from where he enjoyed church privileges to a place where they were not, I doubt if he would not, in many cases at least, find himself an example of the "profane person" Paul speaks of, not having sufficiently appreciated and revered his birthright privileges, nor heeded the injunction of our Savior to "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." If one turns aside from any gospel rule, disobeys any precept or injunction, shows himself heedless of the voice of Christ in his church, joins with the world in opposing and pouring contempt upon any portion of the word, or mingles in the carnal strifes of men, he has followed the example of Esau. In all these cases the erring one may wonder what has become of his former joys, and strive to find that enjoyment which he once could among his brethren, but in vain. We cannot serve God and mammon. We cannot enjoy the pleasures of the world and the peace of God at the same time. We cannot live after the flesh while we rejoice in the spirit. We may seek a place of repentance carefully with tears, trying to get back what we have lost and keep the mess of pottage too. We can't have both. Neither can we enjoy the latter, but finally through severe chastisement, through suffering, through crucifixion to the world, through conformity to our Savior's death, we shall gladly see it taken from us, and we placed in the possession of an unfading inheritance, which has all the time been kept in reserve for us by our God, whose mercy endures forever.

The text upon which Sister Mundell desires my views, reads as follows: "This wisdom have I seen also under the sun, and it seemed great unto me: There was a little city, and few men within it; and there came a great King against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." Now while I know that this, like all scripture, teaches concerning Christ, I yet have never had any special view of its application, further than what seems to be upon the face of it, as an illustration to show how forgetful men are of true wisdom, or rather how ignorant they are of it, even while they enjoy the benefits of it. Christ, as he appeared in the flesh, was a very poor man, and by his wisdom, the wisdom of God, he delivered the people from under the law, from the domination of sin, from the power of the prince of darkness. Yet no man remembered him. "There was no man who would know me."—Psalm cxlii, 4. And no man ever does know him until by the new birth he is made one with him, although all our deliverances from danger both temporal and spiritual are by his wisdom and grace.

Those who contend for what is called the "two seed doctrine," of whom I have never met but two or three, make use of this text to support their theory. But in what manner they explain it I am not now well able to say; for as the explanation at the time I heard it seemed to me very weak even in support of a false doctrine, and was in direct conflict with other plain scripture, and indeed with the whole tenor of the Word, I did not charge my memory with it. I think they made it that this great King, which was the devil, came from some region beyond the limits of God's power, where he had existed, perhaps, co-equal with God, and independent of him, and that in his company engaged with him in building bulwarks against Zion were included all that portion of mankind who shall finally be lost, such being the devil's seed, and never under the law. Now we know that all mankind were under the law and sinned in Adam. All who are lost are lost on account of sin, and "sin is a transgression of the law." If we will carefully look at the "two seed doctrine" we shall see that it rests upon the same arminian principle which is the foundation of all other false doctrines of men, and is only received by those who would avoid the plain, clear doctrine of election. They would make the decrees and dealings of God more in accordance with the judgment of men, and therefore they will have it that as we stand in Adam (or rather, as we stand in nature, for I believe they will not acknowledge that those who are

lost ever stood in Adam at all,) there is a difference, and that on account of that difference, and not on account of God's sovereign choice, some are saved while others are lost. But the Bible does not have it so, and that is enough for those whom God "hath from the beginning chosen unto salvation through sanctification of the spirit, and belief of the truth." Paul says we whom God hath quickened "were by nature the children of wrath, even as others."—Eph. ii, 3. A way-faring man, though a fool, would understand that to exclude all difference, and he shall not err therein.

May God give us an understanding, enlighten us with that wisdom which comes from above, make us patient and trustful at all times, save us from error, and receive us to glory, for his name's sake.

SILAS H. DURAND.

DELPHI, N. Y., Jan. 18, 1866.

DEAR BROTHER BEEBE:—I am happy to say that my list of subscribers for the *Signs* will remain good for the current year, so far as I am informed. I send inclosed, &c.

My much esteemed brother and father in the ministry, I have finished the business part of my letter, and now with diffidence and trembling I must ask for a little corner in your excellent paper, to speak to your numerous readers of the goodness and mercy of my God to unworthy me. Bear with me in my childishness: I want to speak of the happiness I enjoyed in attending the Spring Association.

Having had a great desire for a number of years, to make the acquaintance of distant brethren, I left home, accompanied by my wife, and arrived at the house of brother Beebe on the 13th day of May, 1865, and received what I hardly dared to expect—a cordial welcome. Middletown Market unbosomed its richest treasures to load your sumptuous table, which was enjoyed by me with such a sense of unworthiness, and yet such feelings of fellowship as I can never describe. Then came the meeting at your Hall the afternoon and evening of Sunday, which I had anticipated with such fear and trembling, but which was enjoyed with such love and fellowship. I felt like old Jacob when returning from Padonaram, he met Esau, and bowed himself seven times before him, kissed and embraced him, and he refused his present, saying, It is enough that he had seen his face as the face of God, and he was pleased with him. On Monday morning we left in a happy state of feeling; you kindly consenting to be our pilot, and passing through New York, Jersey City and Philadelphia, arrived that evening at Baltimore, called on our esteemed brother, Dr. John Thorne, where we met other brethren, and were delightfully entertained. On the next afternoon we set out for Harford, and stopped for the night with our esteemed brother Joseph G. Dance, when we met Eld. Wm. J. Purington from Washington City, and brethren Barnes and Grimes and many others from Alexandria, Va. Here we saw brother Dance spread his board so wide that more than fifty were fed and filled, and the next morning proved that there were many baskets full left. Here we also met brother Josiah W. Dance, whom we had known as a correspondent of the *Signs*. After a delightful enter-

tainment with this group of friends we went on to the Harford meeting-house when we met with numerous other brethren and sisters, and where I enjoyed a never-to-be-forgotten meeting; for the form of the fourth was there, and the trumpet gave a certain sound. Here were Elders Grafton, Correll, Durand, Slater, Badger, Purington, Beebe and Sidebottom. And here again we thought of Jacob bowing seven times before his brother, and saying, It is enough that I have seen thy face, and thou wast pleased with me.

Brethren and sisters, let me here say, while I enjoyed these blessed privileges, my bowels yearned for my brethren at home; the flock of my charge, with whom I have spent eighteen years; and I thought if I lived to get home I would hug them closer to my bosom, and strive more earnestly for their good than I ever yet have done. Brother Beebe, if you cannot spare me room, you may leave me out; for if I have any room I want a little more. I want to say that, returning from Harford, we spent a never-to-be-forgotten evening with brother Dance and family, by whose kindness we came again to our old home at brother Thorne's at Baltimore, and stopped over Sunday with bro. Badger, and made a more general acquaintance with the members of the church in that city, after which we took cars for Welch Tract, where we made the acquaintance of Eld. Barton and brother Griffiths. Thence we went to Cow Marsh, where we enjoyed another three days' meeting long to be remembered, having here the privilege of hearing Eld. Barton, Staten and Hartwell in addition to those who were at Baltimore Association. Here I will mention the kindness of brother Frasher and his family, together with a special remembrance of brother William Williams. From Cow Marsh we were brought on our way to brother Whiteley Meredith's, where we spent a night happily, and by his kindness we reached the cars, and steamed on through Philadelphia and Trenton to Center Bridge; here our company increased to an host. The brethren from Kingwood came out to meet us with teams sufficient to take us all. It was our happiness to get in with our esteemed friend Stacy Risler, and with his pleasant family we enjoyed three days' entertainment not to be forgotten. Here we met our old tried and faithful friend, Eld. J. Bicknell, and others, and enjoyed the three days' session of Delaware River Association, which proved to be a feast of fat things. The preaching was God's eternal truth, and proclaimed in the love of it; and the parting exceeded all meetings I have ever before attended. This worthless stripling was treated like a brother beloved.

But I am extending this article too much. I will pass to notice the session of Warwick Association, which was a very interesting one, making two large congregations. But the following Sunday afternoon and evening at the Orchard Street Hall, in Middletown, will be long remembered by many. The interesting scene of the Lord's supper, and the experiences, exhortations and the love and fellowship made it seem like a heaven below. From Middletown we passed to attend the Chemung Association, at Cherry Flats, Pa., which afforded me some pleasure and some instruction. I remember the kindness of

the friends who met us at the cars, and bestowed their hospitalities on us, and after the meeting brought us back to the cars. May heaven's richest blessings rest on them. From thence we went by way of Corning and Bath to the Conference of Western New York at Lakeville, where another precious feast was enjoyed, and we sat under the droppings of God's Sanctuary. I thank God to hear that he is blessing the churches of that Conference, so that you, brother Beebe, and brother Durand have been called there to administer the ordinance of Baptism. May the gracious work still go on. From Lakeville we returned by way of Syracuse home, finding all well, and having been absent more than six weeks, and having enjoyed the happiest privilege of our life.

Brother Beebe: If I have not already wearied you out, I will mention the providence of God towards me of late. On the 15th day of last month I was taken down suddenly with inflammation of the bowels, so that many of my friends despaired of my life, and I thought myself for days and even weeks, that I should probably die. My sufferings were very great: for four weeks I kept my room. To-day, now five weeks since I was taken down, I am so far recovered as to write poorly, and I hope by next Sunday to be able to meet the little flock of my charge once more. In view of their sympathy and watchfulness, I think I owe my strength and life, if God preserves my life, to them.

WEDNESDAY, JANUARY 24.

I preached once on Sunday, which proved too much for my strength, and I have been confined to my room ever since. I am now mending a little, so as to finish my letter. I have felt like making mention of the goodness of God to me in my sickness. "I was brought low, and he helped me!" His praises filled my tongue; the terrors of death were removed from my trembling soul, and I felt that all was well. I did not feel so much reconciled all the time; nor did I at any time feel that there was any goodness in me; but I felt that I could trust my Lord. The words of Dr. Watts were almost constantly on my mind,—

"A guilty, weak and helpless worm,
On thy kind arm I fall;
Be thou my Strength and Righteousness,
For thou art All in All!"

J. P. SMITH.

The foregoing letter came to us in January, at a season when we receive sometimes from one to two hundred in a day, and its contents, except the business part of it, escaped our notice until since the affliction sustained by brother Smith in the death of his excellent wife, he reminded us of it, and in looking over a large file of letters we have found it. The visit of which he gives an account, was in the spring of last year, when his loving companion was living and made the journey with him. [Ed.]

NEWARK, DEL., July 2, 1866.

DEAR BROTHER BEEBE:—I returned last week from Rock Springs, where I had a very pleasant season. I had the pleasure of baptizing two of those young girls with whom you had conversation, and I believe there are others who will soon follow. The indications at Rock Springs are more favorable than for many years

past, and I am led to think the Lord is doing a gracious work among them. I enclose three letters to you in this, one to myself and two containing a short correspondence between two of these young ladies. These two were written for no other eyes than their own; yet I, with others, think they may be of use to some young enquirers; and for this reason I send them to you for publication, if you think their publication will be useful. There is in them an honest simplicity that is very grateful to my feelings and no attempt at display; but a sincere spontaneous effusion of a humble and contrite spirit.

Dear brother, I would like to say more; but I am not able. I have been very much prostrated by the heat and my late exertions, which have been rather too much for my feeble frame. I feel as if my time is very short in the world; but I wish to leave all with God, for he doth all things well. That the Lord may be with and sustain you in all your trials and bring you off triumphant, is the prayer of yours truly,

THOMAS BARTON.

OCTOBER HILLS, May 26th 1866.

DEAR COUSIN HANNIE:—I feel an irresistible impulse to write to you this morning, so I just took my pen and paper and sat down. I do wish I could see you, I so want to have a good long talk with you about the Association, and the glorious things we heard there. Whether indeed we have ears to hear, and hearts to understand, as some of those good men seem to hope, and believe. Had we not the gospel presented in its primitive purity? Were you not refreshed and strengthened in listening to those important truths? Was it not indeed like "rivers of water in a dry place, and as the shadow of a great rock in a weary land to your soul." I think I felt like Peter when he said "It is good to be here." Was not Elder Leachman's first sermon powerful? I felt it to my inmost heart. Did he not "Strengthen the weak hands, and confirm the feeble knees?" Say to them that are of a fearful heart, "Be strong, fear not; behold your God will come with vengeance, even God with a recompense; he will come and save you." I never saw such a faithful delineator of the inmost thoughts of my heart. How does he know so much about the human heart? It cannot be that he has such a heart as I have, that cannot think anything but evil thoughts, and that continually. It was surely the sincere milk of the word he fed the children of God with on that never-to-be-forgotten day. Although I loved all the preaching yet there was none suited my case quite so well as that. Didn't we have a pleasant time? I never enjoyed a meeting so much in my life. O, Hannie, I want to see you so very badly, I can't write what I want to say. And I am afraid I could not tell you if I did see you, I have such a stammering tongue. The very things I would say, I say not, and the things I say not, would I say. Very much would I have liked to have been at Mrs. Whittings, on the night you were. But so I could not be. We arrived home last evening, about sundown. You know Mr. Ensor's carriage was a two-seated one. Well Papa put our horse to their carriage and brought me and Mr. Ensor, and Mrs. Brooks came in our carriage.

They stayed all night and started home this morning. I like them very much. Mrs. Brooks and I were so much together, I became much attached to her. I feel very, very, tired to-day, don't feel like talking or anything else, I cannot help thinking about the meeting and all the pleasant people I met there, and the very pleasant time I had everywhere. I did not feel at all well yesterday—could not enjoy the preaching as I would desire on that account. I had a cold and such a pain in my breast, which went through into my shoulder; I could not sit still in meeting. I saw several people looking at me. I suppose they thought I was tired listening, but indeed I was not. I rejoice sometimes to know that "There is a land whose inhabitants shall no more say I am sick." I do hope that I shall sometime see it. I want to come up to your place soon, meantime write to me; write whatever you think, even as I have done. I have never told any one anything about my thoughts and feelings except Mr. Barton. I will tell you all about it when I see you. Very affectionately your cousin,

MARY T. JENKINS.

June, 2, 1866.

MY DEAR COUSIN:—Mary dear, words cannot express what comfort your interesting letter brought to me. I rejoice to know that you have an interest in the glorious theme of salvation; and my heart was made glad to know that you and I could converse together on such glorious things. In my weak and trembling way I will now endeavor to say a few words to you as you wished me, to tell you some of my feelings and thoughts. Mary, I feel deeply my own weakness to write or talk on that subject, nevertheless I shall try to say a few words to you. I hope you will not let any one see this. I can write only a few words at a time and then I am called away to do something else. Mary, if I could only have seen you when I read your letter, or could have written to you right away. I am inclined to think I could have said or written much more. It seems to me that a thousand things were brought to my memory at once. Mary dear, I am glad that you enjoyed yourself so much at the association, and that you felt that it was good to be there. If you are happy when with the saints here, I know that you will be happy with them and their glorious King in heaven. Yes Mary, I think we had the gospel delivered to us in its purity; and as you say whether indeed we have, *ears to hear, and hearts to understand*, as some of those good men hope and believe. One thing I think I can say that I heard many things which suited my case. My doubts and fears often make me think that it is all imagination in me. Mary, you cannot have a greater desire to see me about the glorious things we heard at the association than I have. If I know my own heart I prefer Jerusalem above my chief joy. Mary, come up soon, I wish to have a talk with you, but I suppose it will be like it always is with me. I cannot say what I want to say. I was at a funeral on Tuesday, I heard much said about preparing for death, I felt like saying to some one that it would be very poor preparation that I could make. Very much would I have liked for you to have been at Mrs. Whitting's on the night I

was, why did you not tell me? we could have taken you. Hattie and I had some talk together. I have always been one of that kind that kept almost all of my trials and troubles to myself, and could not make them known to any one, unless some one would mention it to me first. You say you have not told any one of your feelings except Mr. Barton, and that you will tell me all about them when you see me. I hope you may see me soon. I do want so much to go down to meeting on next Sunday, I hardly expect to get there. Mary, I hope you will not think hard of me in not answering your letter ere this. It seemed as though I could not get time to write. You wanted to know if I was going to write to Elder Beebe. I should like to very much; but I feel as though I could not. It is the third time he has requested me to write. It seems to me I ought too but I feel as though I had nothing to write. He spoke very comforting words to me, they fell like drops of water upon my weary soul. Many a time I think if Elder Beebe knew me as well as I know myself he would surely not have such a hope for me. Did not Mr. Hartwell explain "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light." Mary, I hope your health has improved and my sincere desire is that you may be enabled to rejoice in the Lord.

Yours truly,

HANNAH R. McPHERSON.

P. S.—If you do not come up, write again, for I love to read such letters.

DEAR ELDER BARTON:—Having a desire to converse with you in regard to my spiritual well-being, and fearing that a favorable opportunity may not be presented I have concluded to write for your perusal my experience. If I may claim to have any. When quite young I had a great desire to become a christian, and so attended meetings of different denominations, thinking that by following their directions I might be enabled to profess religion. But with all my trying I could not persuade myself that I felt any change of heart, for I felt that this was essential to the truly converted. My idea of conversion was, that with the change of heart, ones whole being became changed, and that after once experiencing they would need nothing more. But as years rolled on my mind would once in a while be troubled, but the cares and pleasures of life would after awhile erase these feelings, and thus I moved on my way living only in the present. At what time I first felt any serious impressions under Old School Baptist preaching I do not remember, but, often while attending the meetings have felt impressed and as before tried to persuade myself that I might after awhile become a child of grace. In the meantime I have had seasons full of anguish, and felt how utterly impossible it was for me to come to Christ, and yet without him I was undone forever. I found out that only through Jesus we could have eternal life; and since then I have had seasons of real peace and joy, feeling that I might yet be a child of grace, and at such times my soul seemed filled with the "love divine," but again the darkness would come and all seemed so gloomy that I feared that it could not be real. I have sometime felt that to be

buried in baptism and received into the church, would be a sweet privilege indeed, but also felt that with so little faith it was useless to think that so great a privilege would be mine. When I went to Bethel to attend meeting and when Elder Rittenhouse's daughters were baptized I felt more than ever the sweetness of this ordinance, and longed so much to go with them, but felt I could not breathe one word which would be excepted by the church. On Saturday evening Mrs. Clond was speaking about her mind being sometimes so preoccupied that she could not hear the word when spoken from the pulpit; after that I felt that my case was not quite so hopeless, for if such dear christians felt as she described, might I not have at least a little hope? On Sunday I was more composed, and felt that I would like to offer myself as a candidate for baptism ere long; but again the old darkness came and I was wandering on blindly until I went to the association. The sermons of the first day failed to lighten my mind very much, but after the second day had passed and Elder Beebe had conversed with me, I felt as if I might venture before the church. I must also add that it was a great pleasure to be with the children of God, and I loved to linger around the bed of dear Mrs. Barton; her beautiful faith seemed so bright and clear, and her great words of faith and hope, were very precious to me. I often wanted to talk with her on this subject, but I had so little control my feelings that I could not command them enough to enable me to converse. This has prevented me from conversing with some of the members who have sometimes made some remarks to me about my feelings. Until Elder Beebe talked with me, I never conversed with any one on the subject, except to answer a few questions put by those who I suppose fancied they detected in my manner a desire to be with them. I have felt, dear Elder Barton that being the pastor of the church to which I desire to be united, I ought to go to you for advice and instruction, but before I had an opportunity of doing so Elder Beebe by some means discovered that my mind was exercised, and hence his conversation with me at the association.

And now Elder Barton please give me your opinion of my spiritual state of mind, if in this you can find anything that speaks of spiritual life. I know that I have not had the bright experience which many have, but I have not had such terrible convictions of sin as some describe; neither have I had the bright testimony of faith which such persons have. At times I find much comfort in passages of the Scripture or in reading the "Signs," and I do love to be with those who are the children of God; but often there is so much indifference and coldness of feeling that I wonder that the dear Saviour can claim such as I. But to his great name be all the praise for the little faith if in reality I possess any at all.

H. A. BOULDEN.

OPHELIA, ALA., June 5, 1866.

BROTHER BEEBE:—Having again to send you the name of a new subscriber, I will pen a few thoughts on the following text: "Then they that feared the Lord spake often one to another."—Malachi iii, 16. The characters embraced in this text are God-fearing people. They that

feared the Lord. In the sense here intended the human family in their state alienation from God; do not fear him. "There is no fear of God before their eyes." "They are all gone out of the way; there is none that understandeth." As the whole duty of man is summed up in two items, that is, "To fear God and keep his commandments," it is evident that all men in their unregenerate state fail entirely in the first item, and if they fail in the first they do also in the second. Hence all are criminal and guilty before God.

But the text plainly indicates that there are some who fear God, and tell us that, at a certain time, "They spake often one to another." The fear here intended is not that slavish, servile fear which all those have who simply conform to the outward form of godliness, for fear of the punishment that they feel is due to their sins, but who at the same time love sin, and if the dread of punishment could be removed, they would freely practice every enormity of crime. This kind of fear "hath torment." But the perfect love of God, shed abroad in the heart by the Holy Ghost, "casts out" this kind of fear. There is no such fear in such love. I John iv, 18. The fear of our text is a godly fear, a filial, reverential fear, arising from love, and without which no one can serve God acceptably. This fear is the beginning of heavenly wisdom in the soul, which God gives when Christ is revealed in his people "the hope of glory." It is not taught by the precepts of men, but is written in the heart by the spirit of the Living God, and leads the soul to "hate evil, pride, and arrogance, and the evil way, and the froward mouth."—Prov. viii, 13. "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."—Psa. cxli, 1. These are some of the distinguishing traits of character by which they that fear the Lord are to be known. They love God and hate evil, they love humility but hate pride; they love the truth as it is in Jesus, but do not consider anything as gospel truth where Jesus Christ is left out. They are therefore deeply concerned for the honor and glory of God, and when they see departures from his worship and ordinances, and many saying by their acts "That it is vain to serve God," then they consider it most important to speak "often one to another."

Then. By the little qualifying adverb "then," the prophet of the Lord here refers to a time when national Israel had greatly departed from the true worship of God. They had become so carnal and selfish as to offer polluted bread upon God's altar, and to present the lame and blind in sacrifice instead of a lamb "without blemish," and had become so blasphemously presumptuous as to be justly chargeable with "robbing God," by withholding that sacrifice and service which he had commanded. These things might seem very discouraging to those who fear God, but then, at that very time, and under these discouraging circumstances, they ceased not to speak often for the comfort and encouragement of one another.

Dear Brethren, should we not profit by the example? Is not this a time for the trial of the faith of the saints? Is it not a day of religious hypocrisy, deception and fraud? Are not the institutions and commandments of men held to with more religious tenacity than the

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1866.

DEACONS AND DEACON'S WIVES.

ALABAMA, May 27, 1866.

BROTHER BEEBE:—Will you please give your views, through the "Signs," as to whether it is indispensable that a Deacon's wife should be a member of the church with her husband, and oblige some

ENQUIRING BRETHREN.

REPLY.—No rule given by the apostles for the faith, order, or practice of the church of God may be dispensed with. All their instructions are imperative, and should be so regarded and obeyed. The apostle in 1 Tim. iii. says, "A Bishop must be the husband of one wife," and of the Deacons he also says, "Even so must their wives, (the deacons' wives) be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife," &c. This is about all the instruction we can find in the New Testament, bearing on the subject of enquiry. The term, or word, *bishop*, clearly and beyond dispute signifies an overseer of the flock, the same as the pastors among us are held. Of those the apostle says, "A bishop must be the husband of one wife." As polygamy was tolerated to some extent in Oriental countries in the apostles' time, it is thought by some that the apostle only designed to restrict the bishop or deacon to one wife, or to prohibit their having more than one wife at the same time. But this seems to us hardly probable, as it would seem to imply that other members might have a plurality of wives which we find most clearly forbidden by our Savior himself.—Matt. v. 27, 28; Mark x. 2-12, compared with Heb. xii. 4, and Rom. vii. 1-3. To us it seems that, while every pastor or bishop is required to be the husband of one wife, who with his children and household are to be judiciously ruled by him; that the other ministers of the word were not so required, as Paul himself, and others were not included, for they were without wives. The same qualifications here stated seem to be equally required of the deacons. This we infer from the words, "Likewise," (or in like manner) must the deacons be grave," &c. "Let the deacons be the husbands of one wife, ruling their children and their own house well." Such are the instructions and rules laid down; we have neither authority nor disposition to diminish one jot or tittle.

We are aware, however, that in many of the small churches such deacons cannot be found, and the propriety of appointing others, approximating the rule as nearly as possible, is to say the very least, exceedingly doubtful. It seems to us better to wait until the Lord shall supply the church with members possessing these scriptural requisitions, than to appoint others. Expediency is a very unsafe guide for us in matters relating to the kingdom of Christ. The propriety of attempting to organize churches when and where the proper gifts are not to be found is very questionable. Would it not be safer for the little clusters of brethren and sisters to retain their membership in the nearest churches of our order, even if some what remote, than to attempt to organize without the requisite organic members.

An organization is not indispensably essential to the communion, fellowship, edification and social worship of the twos

and threes which may be gathered together in Christ's name for communion and social devotion. The ordinances of the gospel may be observed, baptism administered, and the supper received, by those in churches in fellowship duly qualified and authorized by their respective churches to administer them to such groups of disciples who cannot attend with the organized churches.

A deacon possessing all the qualifications of gravity, honesty, veracity, obstinence, indifference to the wealth and honors of the world, will be still better prepared to fill the office, having a wife of the character required. They are to occupy a position in the church accessible to all the members who may wish for counsel, and if the deacon be the husband of a wife who is also a believer, and equally interested in the welfare of the saints, it will greatly promote his usefulness as an adviser and counsellor in the church.

If the seven men which were set apart to attend to the widows in the primitive church, were, as is generally believed, deacons, their calling was to relieve the administrators of the word from any cares or burdens which embarrassed them in the preaching of the word. In such a calling a wide field of labor is assigned them. The widows, and all who require aid from the church are to be sought out, and their temporal circumstances ascertained, and suitable appropriations made at the expense of the church, for their relief. In visiting and enquiring of the condition of the widows, a deacon who has a wife of the right disposition and piety would greatly aid him in his duties. There seems to us to be sufficient apparent reasons why a deacon should be a married man, and that his wife be a discreet and spiritually minded believer. Her faithful labors with the sisters in the church, as well as making provisions for the relief of the ministry, looking after all the temporal affairs of the church, are scarcely less important than his. Those are greatly mistaken who suppose that the deacon's work is only to wait on the table at the administration of the Lord's Supper, for we have no special direction given that they should officiate at the Lord's table more than in attention to the tables of the poor of the churches.

Of course we give what we have written only as some of our own views on the subject of enquiry. So far as we know, the order of all our churches is not entirely uniform on the subject, and we only submit the suggestions embodied in this article to the consideration of our churches, and more especially in reply to some Enquiring Brethren.

A CLERGYMAN WHIPS HIS CHILD TO DEATH.

The Rochester Union of Thursday gives the following particulars of one of the most revolting and outrageous crimes we ever read:

We learn from railroad men who came from Medina this morning, that there was great excitement in that village, arising from a report that a Presbyterian clergyman, named Lindsley, residing a mile south of the village, yesterday whipped his son, three years old, so severely that he died two hours afterwards, because he would not say his prayers.

Since writing the above, we have re-

commands of Christ? Are there not continually men rising up even among the children and church of God, speaking perverse things to draw "away disciples after them?" Are there not many gins and traps, snares and nets, set to entangle the feet and catch the unsuspecting christian?

If these things are so should not those who fear God and are deeply concerned for his honor and glory, speak often as the Lord gives ability and opportunity one to another. Let them talk and write freely of the doings and works of God in creation, in the order of his mysterious providence, and especially of the "wonderful works of God" in the plan of redemption through our Lord Jesus. The great God himself has said "Comfort ye, comfort ye my people." Among the things written for their comfort is, "their iniquity is pardoned." All their iniquities were laid upon Christ Jesus and he suffered and died for their sins, that they might be free from the condemning power of sin, and be made the righteousness of God in him. Talk of the glory of his grace, the doctrine and order of his church, the discipline of the gospel and the walk and deportment of the followers of Christ.

The "pure mind" needs often to be stirred up by way of remembrance of revealed truth. It is one method of God's dealing, for christians to comfort and edify one another. The members are set in the body as it hath pleased God, and unto every one is grace given according to the measure of the gift of Christ, to qualify each one to fill his or her own position in the body, and promote the peace, harmony and order of the whole body of Christ "according to the effectual working in the measure of every part." Eph. iv, 16.

Affectionately yours,

W. M. MITCHELL.

RICHMOND, Maine, July 5, 1866.

DEAR BROTHER BEEBE:—After journeying more than twenty-six hundred miles from the time I left my home in Georgia, the 6th of May last, I arrived here on Thursday afternoon, June 28th. I feel to acknowledge the kind providence of God, in my preservation amidst perils by land and by water, and some perils in other respects. I hope I feel some gratitude to God for the privilege of meeting with so many dear brethren, sisters, and friends at the Associations and meetings I was permitted to attend. To meet with those, whom I love in the truth, after an absence of seven years, was to me a source of great comfort and satisfaction. And to sit in heavenly places in Christ, under the preaching of the Word, afforded me more than usual comfort and encouragement of mind. From the time I arrived in Washington, D. C., until I parted with you and the dear brethren and sisters at Riker's Hollow, N. Y., I had no justifiable reasons to regret my visit among the brethren and sisters in the Northern States. To enter into a detailed account of my journey, the circumstances attending it, the different meetings where I was present, I think would fail to interest you, and all those who may read this communication.

I am compelled, however, by brethren, sisters, and friends in Canada who desired to hear from me through the "Signs,"

and also by the request of some others who read the "Signs," to state that after I parted with you at the Riker's Hollow meeting, I proceeded on to Buffalo, N. Y., crossed the Niagara River to Fort Erie, and traveled by the Grand Trunk and Great Western Railways to Longwood Station twenty miles west of London, C. W. I arrived the next day, in the afternoon after I parted with you, in the vicinity of the meeting at Ekfred, C. W. I attended the meeting on Saturday, Sunday and Monday, the 21st, 22d, and 23d days of June. Eld. T. McColl, through bodily indisposition, was not present at the meeting, which was a source of regret to me. I much desired to see him, and would have visited him if I could have done so. I was the only minister from abroad, though I heard preaching from brethren in the Gaelic and English languages. I was received cordially by the brethren and sisters, as much, if not more so than I was seven years ago. They seemed to appreciate my visit among them, by their liberality in defraying my expenses, and their kind expressions towards me. I hope and trust the Lord will bless them for Christ's sake.

After I parted with them Monday afternoon, I came on to London, stopped over night at the Northern Hotel, and took passage early next morning by the Grand Trunk Railway to Toronto, C. W., where I took passage on the British Mail Steamer Spartan, three hundred and sixty miles to Montreal, C. E. We passed down Lake Ontario and the river St. Lawrence. The passage of the river through the Thousand Islands, lakes St. Peter and St. Louis, and over the Rapids, is exceedingly grand and exciting. After stopping a few hours in Montreal I left by railway, passing through Richmond, C. E., and Island Pond, Vt., and in the immediate vicinity of the towering White Mountains of New Hampshire, arriving here in safety. After leaving the brethren and sisters in Canada I traveled alone, as to any personal acquaintance, until I arrived in Maine.

I am now at the old domicile where my father once lived, and which is my *old home*. Great changes have taken place. I have met with several of my relatives and old acquaintances. It is not likely I shall remain here long. I must soon leave. I wish to visit the brethren in general in this section and see how they do. My tarry will necessarily be short in these parts.

With usual respects to all, I close these few lines in haste.

Yours affectionately,

JOS. L. PURINGTON.

PALMYRA, Marion Co., Mo., July 2, 1866.

ELDER BEEBE:—Enclosed I send two dollars, for which please send "Signs" to my address as above. I was arrested by the sheriff of my old county, Shelby, two weeks ago, and bound in a bond of one thousand dollars to appear at the Circuit Court for said county, to answer to the charge of an indictment of Grand Jury, for preaching the gospel without first taking an infamous oath. One specification of the oath is, "that you have no sympathy for rebels." So, you see, we go.

H. LOUPHAN.

ceived by special telegraph, the statement of Mr. Lindsley, the father of the child, made to a jury summoned by Coroner Chamberlain: "On the 18th of June the child disobeyed his step-mother, and I commenced correcting him, using a shingle for the purpose, and continued to chastise him for more than two hours, when the child began to show signs of debility, and I ceased to punish him and laid him on a couch and called my wife. When she saw the child she said he was dying, and before twelve o'clock he was dead." The coroner's jury returned a verdict yesterday that "death resulted from chastisement by the father."

Lindsley's statement before the coroner's jury is corroborated by other witnesses called before the jury. The body of the child told more plainly and pathetically than words could, the terrible punishment it had undergone. Several of its fingers were broken and the nails knocked off; the skin was bruised and the blood had oozed from every pore. To conceal the crime the father tied the little one's hands behind his back and himself placed it in the coffin. While the physicians were making a post-mortem examination of the body, he sat by, coolly looking at the proceedings. After a while he spoke and asked them if they had not carried this thing about far enough. The physicians discovered no disease about the child—it died solely from excessive and cruel punishment. The little one would have been three years old next August—whipped to death because it would not say its prayers.

We are told that Lindsley justifies his horrid work. He thinks it was his duty to punish the child until his will was broken and he obeyed. Lindsley was arrested yesterday and committed to jail in Albion. It was with the utmost difficulty that the citizens who had him in charge could keep the citizens of Medina and neighborhood from lynching the murderer on the spot. Lindsley is a man about five feet eight inches in height, well-proportioned, has black whiskers, and dark complexion. He has the appearance of a man of violent temper. As to his character hitherto, we know nothing against him. He has a farm and is reported to be a man of some means. He has not had charge of an established church, but preaches occasionally—is what is called a Mission clergyman.

REMARKS.—Of all horrid examples of mad fanaticism we have ever heard, this seems to us the most revolting. Cain did not reek his hellish fury upon a motherless babe of two years and nine months, nor was Cain the parent and protector of his victim. In all the offerings of infants to Molech, they were quickly dispatched and not tortured for hours. In all the brute creation we know of no monster that tortures its young. The depths of hell must be reached to produce a fiend capable of such unparalleled cruelty. Only to think of a prattling babe of less than three years beaten to death, its bones broken, finger nails torn off, and mangled by perpetual blows from the hands of one who was solemnly obligated to be its father and protector; because accused by a step mother of refusing to say his prayers! Such monsters are, in these last days, employed as Missionaries to evangelize the world!

This missionary monster, we learn, has been admitted to bail, and to escape

the wrath of an incensed community, has fled to Canada, there to wander like his prototype, "a fugitive and vagabond," with a more indelible mark upon him than that which branded Cain.

Circular Letters.

The Delaware Old School Baptist Association, convened with the Church at London Tract, Chester Co., Pa., May 23, 24, and 25, 1866. To the churches whom she represents sends Christian salutation.

DEAR BRETHREN:—In this our annual circular we have no new doctrine to present, but would commend you to the testimony of God our Savior, which is an inexhaustible store of doctrine, reproof, correction and instruction in righteousness, "That the man of God may be perfect, thoroughly furnished unto all good works." By this spiritual code (in which is contained a perfect law of liberty) the King in Zion reigns in righteousness, and princes rule in judgment. "For the Lord is our Judge, the Lord is our Lawgiver; the Lord is our King; He will save us."

Notwithstanding the wickedness that abounds in our land, scattering discord and strife as upon the wings of the wind, still the little cluster of churches composing this association, bound together as in a bundle of love, by the grace of God have been enabled to "keep the unity of the spirit in the bond of peace." Therefore brethren, "Look upon Zion the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of her cords be broken. But there the Glorious Lord shall be unto us a place of broad rivers and streams, wherein shall go no gally with oars, neither shall gallant ships pass thereby."

Here we behold the King in his beauty, of whom it was said by the angel to Joseph, "And thou shalt call his name Jesus, for he shall save his people from their sins." O! the delightful sound of his dear name, which to the weary child of God is the sweet prelude to peaceful, calm repose. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Here, treasured up in the archives of the kingdom of heaven, is all that heart could wish or soul desire. "And ye are complete in him which is the head of all principality and power." Complete in justification, in sanctification and redemption, for "Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption." "But we speak the wisdom of God in a mystery; even the hidden wisdom which God ordained before the world unto our glory." "Which none of the princes of the world knew; for had they known it, they would not have crucified the Lord of Glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the

deep things of God." But why should we repeat these sacred assurances from the scriptures? Is it because ye have not known them? No; but that we may stir up your pure minds by way of remembrance. "For the secret of the Lord is with them that fear him, and he says, I will put my law in their inward parts, and write it in their hearts, and I will be their God, any they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and will remember their sin no more."

But notwithstanding the strong consolations contained in the sure word of prophecy, the children of God are still heard in the voice of lamentation. They discover so much of imperfection in and of themselves, that they cry with Job, "If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse." "O! that I knew where I might find him," or under the weight of the corruptions of nature, they exclaim with Paul, "O! wretched man that I am, who shall deliver me from the body of this death?" "For we that are in this tabernacle do groan being burdened; not that we would be unclothed, but clothed upon; that mortality might be swallowed up of life." But he who is our life has assured us that "In the world ye shall have tribulation;" and Paul says, "We glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope." "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Brethren, our observation of the signs of the times should admonish us of the unfailing decrees of prophecy; remembering that "The Lord is not slack concerning his promises, as some men count slackness." "This know also, that in the last days perilous times shall come, when evil men and seducers shall wax worse and worse, deceiving and being deceived." "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

And now in these dark and gloomy times, when we are admonished of the uncertainty of all earthly combinations, it becomes us to admonish each other in well doing, and may brotherly love continue; for herein is exemplified the characteristics of the family of the redeemed. "We know that we have passed from death unto life, because we love the brethren." "He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." Brethren, let us be mindful of those whom God has called and sent forth to labor in his vineyard; who are sent by their master from vine to vine, and who manifest so much interest in our welfare. May our interests be reciprocal, in compliance with Paul's admonition to the Thessalonians, "And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

and to esteem them very highly in love for their work's sake, and be at peace among yourselves."

Finally, brethren, Farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.

THOMAS BARTON, MODERATOR.
JOSEPH HUGHES, Clerk.

The Old School Baptist Conference of Western New York, convened according to appointment with our brethren at Riker's Hollow, in Steuben county, N. Y., June 20 and 21, 1866. To corresponding associations and to our kindred in Christ, who are like ourselves "scattered abroad."

DEAR BRETHREN, with gratitude to God we record his goodness and mercy to us, in permitting us to hope in his salvation, and to enjoy the love and fellowship of dear brethren and sisters of like precious faith, whose letters of love, and messengers of peace have filled our hearts with joy and gladness.

The present meeting (now closing) has been one of the most interesting and delightful we have ever enjoyed. Ministers and brethren have come to us from distant States, some of whom we have never before seen in the flesh. Eld. J. L. Purington from Georgia, Eld. R. C. Leachman from Virginia, Elders D. L. Harding and S. H. Durand from Pennsylvania, Elders A. St. John, G. Beebe, Wm. L. Benedict and J. Storms from our own State, all uniting in the most perfect harmony in the testimony of the truth as it is in Christ Jesus. Perhaps a simple statement of the manner in which we have been led to employ our time and gifts will be more satisfactory than the ordinary manner of a formal circular letter.

First, after an introductory sermon, we were called to order and organized the Conference for the reception of messengers, messages, &c., from abroad. After which, at the request of the brethren and sisters of this place, the business of the conference was suspended, and the elders and brethren present organized as a Council to assist in the constitution of a church, composed of what had been a branch of the South Dansville Church, and who had received letters from the mother church for that purpose. The examination of the standing, faith and order of the constituents being perfectly satisfactory, they, in our fellowship and with our advice, entered in covenant to walk together in the order of a gospel church, in all the doctrine and ordinances of the house of God. After which, by the unanimous vote of the council, the right hand of fellowship was given to them, and they were fully recognized as a church of the Primitive (or Old School Baptist) faith and order.

After which, the church was called to order, and four candidates for baptism were examined, received and baptized, two of whom were sisters, children of our sister Mary J. Eddy, aged—the one ten, the other twelve years. It was truly wonderful to hear them relate what the Lord had done for them, clearly exemplifying the declaration of the Psalmist, "Out of the mouth of babes and sucklings God hath perfected strength." The things which are hidden from the wise and prudent, he has revealed unto babes, because so it seemed good in his sight.

After the reception of these baptized believers, and the extension to them of the right hand of fellowship, the Conference came to order, and finished the business. Namely:

1. Voted, that any brother in attendance at this meeting, be our messenger to any Association or other meeting in correspondence with us, which they may attend this year.

2. Appointed the next annual meeting of this Conference to be held with the South Danville Church, in Steuben Co., N. Y., to begin at 10 o'clock, A. M., on the third Sunday in June, 1867, and continue until the Monday evening following.

3. Elder G. Beebe was requested to prepare and publish this statement as our corresponding letter. During the meeting nearly all the ministers present preached, and the season will be very long remembered by many.

The newly constituted church enjoy the stated labors in the ministry of our brother Thorp, a licentiate, who resides in their midst, and is one of the constituents of the church.

In Behalf of the Conference.

GILBERT BEEBE, Mod.

PENRY WEST, Clerk.

Corresponding Letters.

The Delaware Baptist Association, convened with the London Tract Church, to the several Associations with whom we correspond.

BRETHREN, BELOVED:—Our annual interview, which had been anticipated with earnest desire and hope, has arrived to bring with it all that satisfaction that we could have desired, and the season has been edifying and refreshing. We have ministering brethren together from several distant states, from the North, South and West, and we feel that we are all one family. Some of our brethren who have been separated from us for years by the distracted state of the country, are again with us, and we dwell together in the same love and fellowship as of old. If anything could or ever would separate those who possess the love of Christ, we would suppose that separation would have been effected by the events of the last four years.

A goodly number both of ministers and also of brethren and sisters from abroad are with us. We are of one heart and one soul. The messages, though coming from Georgia, Kentucky, Virginia, New York, and other states, have all been in harmony and in the fullness of the blessing of the gospel of Christ. Jesus and his salvation has been all the theme. Our churches have all enjoyed uninterrupted peace and fellowship during the past year. We have encountered some losses by death, and we have also experienced a little reviving by additions to several of our churches. A disposition to heed the words with much readiness of mind prevails in our churches, and most of them have large congregations. We find it pleasant and profitable to cultivate fellowship with the saints abroad, and hope that they will continue mindful of us.

Our next meeting is appointed with the church at Bryn Zion, Kent County, Delaware, on Wednesday before the last Sunday in May, 1867, at 10 o'clock, A. M.

THOMAS BARTON, MODERATOR.

JOSEPH HUGHES, Clerk.

CHURCHES CONSTITUTED AND RECOGNIZED.

REILLY, Ohio, June 15, 1866

Whereas there is a body of people at Gordontown, Darke Co., Ohio, who have existed for some time as a body called the Gordon Church, who have formed part of what is called the American Union, and have been engaged in the missionary operations of the day for the purpose, by the use of men and money, to convert the world; and, whereas a minority part of that body became dissatisfied with the proceedings of the majority in regard to missionary operations, resolved to withdraw from them and organize into a body, to be known as the Gordon Regular Old School Predestinarian Baptist Church, and having so lately come out of Babylon they did not know whether they had been properly organized according to the word of God and Old School Baptist order; they therefore agreed to call a council of Old School Baptist brethren, to meet at Gordontown, to examine the standing of said church. Accordingly on Friday, June 1st, 1866, the brethren as delegated from the following churches, met at Gordontown, viz: From Chickasaw, Eld. J. McDonald, and brethren D. Frank and G. Buxton; from Ebenezer Church, Eld. D. S. Roberson and brother S. Lane; from Dryfork Twin, Eld. D. S. Ford, D. Stiles, W. Richards; from Union Church, brothers H. Neff and N. Ratliff, and brethren M. Bottom, D. Plasinger and J. Roberson being present, were invited to seats in the council.

After which the council was organized by choosing Eld. D. S. Roberson, Moderator, and J. Roberson, Clerk. Whereupon the Articles of Faith of the newly constituted church were read and examined, each article separate, and after being revised and amended to the satisfaction of the council and approved by the church, on motion and second was voted unanimous by the council, that we recognize the newly constituted church at Gordontown as Regular Old School Predestinarian Baptists.

D. S. ROBERSON, Mod.

J. ROBERSON, Clerk.

Also, on June 2, 1866, agreeable to previous call of the Salem Church, the delegates from the following churches met with the Salem Church, viz: From Chickasaw Church, Eld. J. McDonald and brethren D. Frank and G. Buxton; from Ebenezer Church, Eld. D. S. Roberson and brother S. Lane; from Dryfork Twin, Eld. D. S. Ford, D. Stiles and brother W. Richards; from Union Church, H. Neff and N. Ratliff; from Gordon Church, S. Selby and H. Selby; invited to seats in the council, D. Plasinger and J. Roberson.

The council was organized by the appointing of Eld. D. S. Roberson, Moderator, and J. Roberson, Clerk. After which the Articles of Faith of the Salem Church being read as previously adopted by the said church, and approved by the council, and after some harmonious discussion, on motion and second, voted unanimously by the council, that we recognize the Salem Church, as she now stands, as Regular Old School Predestinarian Baptist Church.

D. S. ROBERSON, Mod.

J. ROBERSON, Clerk.

DEAR BROTHER BEEBE:—By request of

the above councils, I send you these proceedings for publication in the "Signs of the Times." By so doing you will oblige them and your unworthy brother in the Lord.

JONAS ROBERSON.

CHURCH CONSTITUTED.

At a meeting of the Old School Baptist Conference of Western New York, held at Riker's Hollow, Steuben Co., on Wednesday and Thursday, the 20th and 21st days of June, 1866, the brethren constituting the branch of the South Dansville Church at the former place, announced to the brethren present that they had applied for and received letters of dismission from that church, in order to be constituted into a separate church, to be known and designated as the Old School Baptist Church of Riker's Hollow, Steuben Co., New York, and requested that a council might be convened for that purpose. Whereupon the brethren composing the Conference organized themselves into a council by electing Elder G. Beebe, Moderator, and brother Wm. L. Benedict, Clerk. The moderator, on behalf of the council, invited ministering and other brethren present to a seat, and participation in the proceedings of the council.

Elders J. L. Purington of Georgia, R. C. Leachman of Virginia, D. L. Harding of Pennsylvania, A. St. John, and the brethren who were messengers from the Chemung Association, S. H. Durand; Deacons H. Horton, M. Scotton and J. C. Harding, from the Warwick Association, and brethren from various churches in Western New York, took their seats with the council. A letter of dismission, signed by the clerk of the South Dansville Church, was read by the clerk, dismissing the brethren making the application, and expressing the approval of the church to their organization as a separate church.

The Articles of Faith, as adopted by the brethren making the application, were then read.

Brother Leachman moved that the 14th Article, which declares "The scriptures of the Old and New Testaments to be a revelation from God, inspired by the Holy Ghost, and the New Testament the standard of faith, and the only rule divinely authorized of practice; and repudiating all humanly devised religious institutions, either ancient or modern, for which we have neither precept or example in the New Testament, including missionary societies, Sunday schools, secret societies and all their kindred institutions," should be amended, so as to include Abolitionism, supporting his proposition by some earnest and forcible remarks, showing that this infidel and heretical dogma, had already torn asunder almost every professedly religious denomination, and that at the present time, evil-disposed persons, who had once enjoyed our confidence and fellowship, were using every effort to rend and divide the Old School Baptists, by trying to force this discordant element among them, and wherever they had obtained a hearing had harassed and distressed the church; and in a very impressive manner admonished the brethren to repudiate and discard from their fellowship all who thus rejected the scriptures of truth, and set at defiance the authority of the word of God. The proposition of brother Leachman was supported by

brother D. L. Harding, and by brethren Thorp, Cornue and Weld, of the brethren making the application.

The moderator addressed the council reviewing the subject and advocating the amendment, which, upon motion, was unanimously adopted by the church.

The brethren entered into the usual covenant engagements, giving themselves unto the Lord, and unto each other as the scriptures direct.

On motion of brother D. L. Harding, the moderator gave the right hand of fellowship to brother A. Weld, designated by the church, and welcomed the church into the fellowship of her sister churches of the same faith and order in an affectionate address; and was followed by brother Leachman, in some very appropriate remarks expressive of the love and fellowship felt and manifested by brethren in all parts of our land, towards all who recognize the authority of Christ as the Head of the church, and her rightful King and Lawgiver.

Business being concluded, on motion the council was dissolved.

G. BEEBE, Mod.

WM. L. BENEDICT, Clerk.

ORDINATION.

ALBANY, Oregon, June 1, 1866.

DEAR ELDER BEEBE:—I take up my pen again to write you a few lines, having just returned from a very interesting meeting held with the Providence Church, Clackamas county, on the 26th and 27th days of May, by request of the Providence Church. The elders and other helps from the Silvan, New Hope, and Little Bethel churches were in attendance for the purpose of ordaining brother Michael Loveridge, who emigrated the past season from the Henderson Church, Knox county, State of Illinois. The council thus assembled organized by choosing Elder John Stipp, Moderator, and J. T. Crooks, Clerk. Brother Loveridge was then called on to give a statement of his experience of grace, and call to the ministry, likewise an outline of his doctrinal sentiments, &c. After full examination being had of the above, as well as his moral character, the committee retired, and the consultation proved that each member was fully satisfied that the ordination should be proceeded with; whereupon the presbytery, which consisted of Elders John Stipp, Joseph Hartley, Ezra Stout, James A. Bullack and Abner Shanks, and Deacons Phillip Glover and John P. Glover proceeded in the following order: Ordination prayer by Elder Joseph Hartley, with the laying on of the hands of the presbytery; the charge was then given by Elder John Stipp, and credentials having been prepared in anticipation, was then read and unanimously adopted, and signed by each of the presbytery, and presented to Elder Loveridge; a song was then sung, and the right hand of fellowship given, in which all the members participated. Thus, we hope, it has pleased the Lord of the harvest to enable his children to go forth in their duty of setting at liberty another of God's called and qualified laborers in his harvest, and we feel in hopes that the Lord may be with him, and enable him to go forth in the discharge of his duty, and support him under all his trials and afflictions through which he may have to pass while in the ministry.

tion of the word. The meeting throughout was one of interest, and christian fellowship and brotherly love was felt and enjoyed by all the saints. Those members were also added to the church by letter at said meeting, so that the church has now eighteen members, and have lettered out two. This church has had the labors of Elder E. Stout, her pastor since her constitution, and brother Loveridge, since last fall; and she is happily blessed with those two gifts, elders who have the cause of Christ at heart, and love is manifest in all their deportment in the house of God.

The Siloam church now has the labors of Elders John Stipp their pastor, Joseph Hartley and Abner Shanks. The New Hope church has the labors of Elders James A. Bullock and Wm. M. Townsend—while Little Bethel has none within the church, yet she has the labors of Elder J. Stipp, and occasionally a visit from some of the Elders. Thus the Lord hath blessed his poor and afflicted people, and has given them able and faithful ministers who stand upon the walls of Zion, and who manifest a willingness to suffer affliction with the people of God ready at all times to give the alarm when they see danger approaching—rightly dividing the word of truth. Some of those Elders have nearly finished their labors, time is fast closing up their pilgrimage here in this vale of tears, when they will be released from toil and trouble and will be called home; there to hear the welcome plaudit—Well done good and faithful servants, enter into the joys of thy Lord. May the Lord bless us all, and send more laborers into his harvest; and may he also bless you dear Elder Beebe, with every needed blessing in this life, and finally crown us all in his kingdom is my prayer.

JOHN T. CROOKS.

NEW ARRANGEMENTS OF APPOINTMENTS FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALLKILL CHURCHES:

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Wallkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Wallkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Wallkill Meeting-houses to begin at 10½ o'clock, A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing office, every Sunday afternoon at 2 o'clock.

NOTE.—The next church meeting of Middletown and Wallkill Church will be held at the Hall, at 1 o'clock, P. M., on Saturday, July 21. And the next church meeting of New Vernon Church will be held at the Meeting-house, at 1 o'clock, P. M., on Saturday, August 4th.

The meetings for preaching on the fifth Sunday of this, and first Sunday of August, will both be at New Vernon, at 10½ o'clock, A. M. This arrangement is for the benefit of those members who live at a distance, who coming to the church meetings may find the preaching days so arranged that they can attend both.

By order of the churches.
G. BEEBE, Pastor.

Donations and Subscription Receipts.

SUBSCRIPTION RECEIPTS, &c.

NEW YORK:—Esther Norris 2, Gabriel Williams 2, Justin De Wolf 2, Mrs S Peck 2, Nathan Slawson 2, Oliver Everett 1, Ann German 4, Mrs J McNish 2, Mrs P Proper 2, E Smith 2, Mrs S Bennett 7, Mrs L Moore 1, Jas E Harding 4, A M Drake 2, J Emandorf 2, Mrs J Kent 2, Mrs M B Spring 2, M J Jaquish 2, C Morrell 2, D R Conley 2, J D Graves 4, Johnson M Jaquish 2, E Hill 2, Harvey Weld 2, D D Daryea 2, Dea H Horton 2, P Vannetta 2, Geo Champ 1, Ira Livingston 2, Wm L Benedict 2, Eld Thos Hill 3.15, G S Bradner 2, John E Conklin 2, Mrs A D Haynard 2, Mrs P Kendall 2, S D Hoyt 2, Eld J Winchell 4, Mrs L Brewster 2, Mrs Wm L Reeve 2, Mrs S Baker 2, Mrs H H Decker 2, Maria Longyear 2, \$ 97 15

MAINE:—Eld Wm Quint. 2 00

NEW JERSEY:—Cyrus Risler 2, Eld P Hartwell 2, Capt A A Jameson 2, 6 00

PENNSYLVANIA:—Lewis Garrison 1, Experience Sherman 2, Dea P Whittaker 2, James Cudworth 2, L H Elliott 2, Mrs E Webber 2, Mrs L Rockwell 2, Mrs H Marion 2, Chemung Association 17 80, John Watkins, Jr 2, Eld Jas Beaman 12, Edward Vermilya 1, Mrs Z Gale 1, Eld Joseph Correll 2, Sarah A Turner 1.75, Samantha Webster 1.50, 53 55

MARYLAND:—Daniel T Jones. 2 00

VIRGINIA:—Mrs B Musgrove 1, M P Lee 1.50, 2 50

TENNESSEE:—C W West 2, Miles F West 4, J H West 4, ... 10 00

GEORGIA:—John R Repress 10, Eld Wm L Beebe 2 50, 12 50

NORTH CAROLINA:—Eld C B Hassell 2, Coffed King 2, 4 00

TEXAS:—John B Trott. 2 00

OREGON:—Eld John Stipp 11.50, (6 lost) John T Crooks 13, ... 24 50

OHIO:—J C Sidebottom 1, Lucy D Corwin 1, F C Champlin 2, 4 00

MICHIGAN:—W B Slawson 4, A R Bretz 7, 11 00

INDIANA:—Mrs E H Boone 2, Tyre Henderson 8, Nancy Cartmill 2, Ella Welborn 2, Z Thomas 6, Hester Saul 1, Hon John Hargrove 3 10, Eld J E Armstrong 4, Eld Wm P Robertson 2, 30 10

ILLINOIS:—Aaron Welch 2, J Castlebury 2, John Bloomfield 2, Wm Holly 1, W Conlee 2, Eld R M Simmons 2, Eld J B Cheno- with 4 J M Slusher 6, Robert Beaty 2, Eld I N VanMeter 1, Lawson Luton 2, A M Cannon 6, Benj & S Brown 6, John H Myers 2, Daniel P Lee 2, Dea A Sanford 2, Eliza Johnson 2, (lost) 46 00

MISSOURI:—John Prater 2, P J Burress 2 50, Susan M Allen 2, Eld R M Thomas 3, John W Kingsworth 2, Isaac Lower 4, Peter Guttridge 2, Willis Sears 1, Eld Jas Duval 2, Eld H Louthan 2, Andrew Baker 6, (also the remittance of 1865 we think was received) Richard Stallings 50c, Henry Bayne 3 50, 10 50

IOWA:—Henry Reel 1, Lydia Jewell 1, R S Banks 7, Jacob Chilcote 1.50, 10 50

KY:—Chas. Ware 4, Rd Wal- ler 2 50, J W Royster 2, Ma- linda Haskins 1, Reuben McDon- ald 5 50, Eld J H Gammon 6, Eld T P Dudley 2, A Clayton 2, A R Dorris 9, G W Brooks 7, Mrs Jane Hopkins 1, 41 50

O. W.—Archibald Murray. 1 00

Total.....\$392 80

Marriages.

June 23.—By Eld. G. Beebe, at his residence on Orchard street, in this village, Mr. JAMES MARTIN, of Middletown, N. Y., and Miss SUS ROSENCRANCE, of Deckertown, N. J.

Obituary Notices.

DEAR BROTHER BEEBE:—Please publish the following:

DIED.—February 18, 1865, EBER BENTON. The subject of this notice was a native of Massachusetts, but spent most of his life in this place. He was a Baptist of the old stamp the last forty years of his life. He was unassuming in manners, kind and faithful in his family, and in the church. He has left a wife and one daughter to mourn their loss, together with the church here.

J. P. SMITH.

LINES WRITTEN BY HIS DISCONSOLATE WIDOW.

I have no fear but all is well,
That with the blessed, he doth dwell;
It is his absence makes me weep,
That I no more with him can speak.
I miss him hear,—I miss him there;
At home, abroad, and every where;
Asleep—awake—by night,—by day—
While I alone must ever stay.

ELDER BEEBE:—Please publish the death of our beloved daughter, MARY E. NORTON, who died on Thursday, April 26, aged 28 years and 7 months, after a lingering illness of about 15 months, which she bore for the most part of the time with perfect resignation to the will of divine providence respecting her, evincing a satisfactory evidence to those around of her interest in the redemption of Christ. She has left a kind husband and three small children to mourn their sad bereavement, as well as a large circle of dear friends.

JAMES McDOWELL.

BROTHER BEEBE:—Please publish the death of my dear husband, DAVID B. MUSGROVE. He departed this life very suddenly, Nov. 1, 1865, in the 8th year of his age. On the day of his decease he had eaten his breakfast as usual and set out to go to his work, but was found dead, in a few hours, on his way to the field.

BARBARA MUSGROVE.

Brother Musgrove was an Old School Baptist more than fifty years, and for many years a subscriber and agent for the "Signs of the Times." [Ed.] ARNETTSVILLE, Monongalia Co., Va. Jan. 1866.

"Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. xiv. 13.

DIED.—On the 11th day of December, 1865, of dropsy of the heart, after a painful illness of eight months, Mrs. MARY BATTLE, wife of Jesse Battle, Esq., aged 71 years. She was the daughter of Willie and Rachael Bunn, of Nash Co., N. C. She lived a most exemplary life, and was for near fifty years a most estimable and worthy member of the Baptist church at the Falls of Tar River, where her untiring devotion to the cause of God, and her uncompromising hostility to error, delusion and religious fanaticism won for her the love and esteem of all persons of like precious faith who were favored with her acquaintance, whose loss is her eternal gain. She was extensively known among the ministers and members of the church in Eastern North Carolina, many of whom, with the writer of this humble tribute of christian love and affection, are living witnesses to her unbounded kindness and hospitality. She maintained her mental faculties unimpaired to the last, and left unmistakable evidence that her death was attended with a happy hope of immortal life beyond the grave, and a welcome harbinger of relief from hopeless suffering. Words would be but an idle offering to her memory, which will be long cherished by a large circle of friends and relatives who mingle their sympathies with the sad bereavement of the church to which she belonged; yet while the tear of the living may bedim the pale cheek of departed worth, hope, whispers in accents of peace and good-will to the dear saints of God. While we close the grave on human excellence—on the lifeless remains of dear ones—all that was lovely or dear on earth—hope gently chides the gushing tear, and plants the germ of eternal existence in pale mortality's dreary mansion, and whispers in gospel consolation that the sleep of death is not eternal. Here the living oracles stand in bold relief over death's empire, and the horrors of annihilation are as anchors to the hope of the christian, both sure and steadfast, being confirmed by the oath and promise of God, who is the alone hope and consolation of his saints. May the Lord sustain our dear aged brother, the companion of the deceased, who is left in this poor inhospitable world, to mourn the loss of our dear departed sister, and may he find succor and support in the crucified Redeemer.

R. D. HART.

DEAR BROTHER BEEBE:—The day you left us our darling Willie was much better than she had been for weeks, which caused our hearts to glow with hope, and during that pleasant day whilst she was sitting up with us, we indulged the sweet thought that many days we should spend together happily; but alas! the next morning at three o'clock our dear one was taken with neuralgia in the stomach, causing much pain. The doctor soon relieved her, and she was better until Saturday morning, when the pain returned. It was so intense that Willie calmly said, "Call them up, I must be dying." We said, Oh, no, Willie dear, and to our joy the doctor gave her relief. She said she thought she was dying, but felt no fear, believing her heavenly Father would care for her. For fourteen days pain and weakness was patiently borne by our darling Willie, and the fourth of June at six o'clock in the morning, our gentle one passed away. We thought our dear Willie was slowly but surely regaining her strength, until she said, "I shall soon breathe my last." Father said, "Oh, my daughter, I hope the Lord will spare you to us." She said, "Father, pray for me," and upon being asked if she found the Savior precious, she said, "Oh yes, my only hope is in Jesus," and calling us to kiss her farewell, she said, "Tell father farewell, I would love to talk to him, but cannot," and then, "Oh, girls, we have been so happy together," and with her beautiful eyes filled with holy light, she gently fell asleep, none of us knowing when she breathed her last; she passed away so gently. Deeply engraven upon the hearts of father, brothers and sisters are the many virtues and lovely traits possessed by our Willie, and many will shed the sympathizing tear, for to know our darling was to love her.

My dear brother, though we have the sweet assurance that our loved one is far from a world of sin, with Christ eternally shut in, our hearts are bowed with sorrow, and sadness fills our home. So soon our noble-hearted sister reposes by the side of our fond mother. Pray for us, my brother, that sorrow's way may not press too heavily upon our sorrowing hearts.

SALLIE A. WOOLFORD.

LIBERTY HALL, June 8th, 1866.

LIBERTY HALL, June 25, 1866.

DEAR ELDER BEEBE:—Please publish the death of our darling Willie, daughter of Whitefield and the late Eliza Woolford. Only four months and four days had passed since our precious mother—her face radiant with unearthly joy, kissed us farewell; when the silent messenger again entered our home, removing our fair SISTER WILLIE. God alone knows the anguish of our hearts. Our Willie had been troubled with a cough for sixteen months, though it rarely prevented her joining in our social enjoyments, until the sorrow caused by the death of our idolized mother proved too much for her loving heart; and like the pure white lily, that cannot withstand a storm, passed away. Willie often talked with us of the future, knowing full well she could never be entirely restored to health; but firmly believed she would be spared until a few moments before she passed away. Ten days before her death, she suffered intensely with neuralgia, she thought she must be dying, the doctor came and to our joy relieved her. During the entire day our loved one scarcely opened her eyes without returning thanks for her wonderful deliverance from her sufferings; she said she thought she was dying—but felt no fear, believing her Heavenly Father would care for her. We thought she was improving, indeed in our great anxiety for her recovery we could not believe our loved one was nearing her eternal home. Alas! we were too soon undeceived. The fourth of June, after spending an unusually restless night, our darling seemed better—I left the room for a few moments, when she told them to call me saying "I am dying, but my darling do not be distressed," coming in at that moment, I said dearest do not be alarmed, I hope you are mistaken; looking at me with a sweet smile, she said, "I am not alarmed, but I shall soon breathe my last," "tell them all farewell, and that I love them. Father bending over her with a voice full of anguish, said my daughter I hope the Lord will spare you to us, as if to call his attention from his grief she said "Father pray for me." Sallie said, do you find the Saviour precious? "Oh yes," and with a glad light in her eyes she said: "Sallie, my hope is in Jesus." "Father farewell, I would love to talk to you, but cannot; calling her brothers to kiss her farewell, then saying "Oh girls we have been so happy" and with her beautiful eyes filled with light that no earthly joy had ever had the power to call there; looked up a moment or two then gently closing them, without a sigh or moan, fell asleep to wake in that bright home where sad farewells are unknown. I will not speak of the many virtues and lovely traits of character possessed by our Willie, they are deeply impressed upon the hearts of father, sisters, brothers and friends, to know her, was to love her. Oh Elder Beebe, we know our loved ones

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., AUGUST 1, 1866.

NO. 15.

Correspondence of the Signs of the Times.

NEAR SALEM, Oregon, May 16, 1866.

DEAR BROTHER BEEBE:—I believe I am now through with the business part of my letter, and as there is remaining considerable white paper, I will blacken it with a few thoughts (for your disposal) on Revelation, chap. xiii, concerning the two beasts, the former of which rose up out of the sea, and the latter of which rose up out of the earth. I have already given my views some time ago through the *Signs* on this chapter, and as my mind remains unchanged relative to what the beasts signify, I will not dwell on that part of the subject, but as my mind has undergone some change relative to the manner of the fulfillment of the prophecy (brought about by a careful observation of the movements of the governments of the earth), I will dwell more at large upon it. Suffice it to say, then, that it is a given up point by all who profess to believe in christianity, except the Roman Catholics, that the first beast, with his seven heads and ten horns, represents popery, but it is not generally acceded to that the two-horned beast, which rose up out of the earth, represents protestantism. When the Catholic beast rose up out of the sea (which represents the world of mankind) and made war with the saints, he became an animal of the earth, for the popes swayed the earthly as well as the ecclesiastical sceptre over all nations of the earth at the time the two-horned beast came up out of the earth, which was the time that protestantism was seen coming up out of popery, and the time when Martin Luther and John Calvin began to flourish. Martin Luther and John Calvin were both Roman Catholics, and were both educated for Romish monks, and both emerged out of popery at nearly the same time, and they, together with king Henry the Eighth of England, were the propagators of protestantism. And although this protestant beast did not at first appear so formidable as the dragon which was pagan Rome, or the first beast which rose up out of the sea, having seven heads and ten horns, it having only two horns like a lamb having a mild, innocent, harmless appearance, yet it spake as a dragon, and not only spake as a dragon, but he exercised all the power of the first beast before him. This was exemplified when Martin Luther and John Calvin persecuted and put to death hundreds of Anabaptists by drowning, and fire and faggot, (see Orchard's History), also the persecution of Baptists and Quakers in America by the Puritans (see G. J. Beebe's History of Protestant Priestcraft). "And he causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." This I understand to signify his conformity to the customs of the first

beast, infant sprinkling and other unscriptural institutions. And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast. This is exemplified by their wonderful machinery which they have invented in their long protracted meetings, and the wonderful fiery zeal with which they propel their machinery, which to the sight of men (natural men), this wonderful fiery zeal comes down from heaven. This they have power also to do in sight of the beast, or popery, and it far surpasses anything ever invented by the first beast, or popery in the production of Ishmaelites, and is the wonder of the world. And by these means he deceiveth them that dwell on the earth, causing them to believe that this fire comes down from heaven, whereas it is earthly, sensual, and devilish. But this protestant beast says to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword and did live. I stated above that this protestant beast did not at first appear so formidable as the first beast, its appearance was like a lamb. Hence Luther and Calvin preached and wrote very much like the true church. Orchard says, that on the doctrine of grace there was scarcely any difference between them and the Baptists; but when they issued their Bull commanding the Baptists to be drowned and burned, they spake as a dragon. But let us look at them now, their whole brood and offspring, and ask ourselves, What image do they bear? The answer is, Surely not the image of the lamb; but have they not assumed the very identical image of popery? Compare the preaching of all or any of the protestant preachers of to-day with the writings of Luther and Calvin, and is there any resemblance? Certainly not. Compare the preaching of the Episcopalian preachers of to-day with the writings of Toplady, Newton, Hawker, Hart and others and ask, Is there any similitude? Certainly not. Then why is it that the Old School Baptists have continued the same in all ages, and preach the same doctrine now they did then? The answer is easy given, Because they were planted by Christ's heavenly Father in the days of Christ and his apostles; and although a small plant, a little vine when planted tender and young, yet the promise is, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day"—Isa. xxvii. 3. Whereas protestantism was planted by man 1500 years after, consequently is rooted up or resumed itself into the image of popery. For Christ says, Every plant which my heavenly Father hath not planted shall be rooted up. So the plant which God hath plant-

ed has stood the winter's blast, has passed through the fiery furnace of affliction, has stood the beating rains and tempestuous winds, and has continued 1865 years; whereas the plants which men plant are rooted up almost as soon as planted. We have nothing now to fear from the first beast or popery, as his time has expired. If he rose up out of the sea A. D. 606, and was to continue forty and two months, his time would expire A. D. 1866. The image of the first beast, I believe will kill the first beast. "And he" (the second beast) "had power to give life to the image of the first beast." This life is law power. Are not the protestant denominations now consolidating themselves into one body, and appointing committees for the purpose, as they say, of putting down Catholicism? Are not the protestant clergy sending up memorials to Congress for to accomplish this end? And is not Congress itself composed in a great measure of clergymen of this stripe? This image has now power to speak. Is it not now calling through Congress for more blood? But this is not all; it will not stop with the destruction of Catholicism. Is it not now aiming its dagger at the two witnesses? Is it not already in some places commanding the Old School Baptists not to preach in the name of Jesus? Has it not already in some places cast Old School Baptists into prison for preaching the gospel of the Son of God? If the two witnesses were to commence prophesying, clothed in sackcloth, at the same time that the beast rose up out of the sea which was to continue forty and two months, and their prophecy was to continue one thousand two hundred and three-score days, which is exactly the same length of time as the forty and two months, then the two witnesses and the first beast will be killed in the same year, which, according to the present appearance of the religious as well as the political atmosphere, will be even so; but the end is not yet, for the dead bodies of the two witnesses shall be unburied in the street of the great city, which spiritually is called Sodom and Egypt, &c., there to be gazed upon by the protestant beast three prophetic days and a half. Then shall protestantism rejoice over them and make merry, and shall send gifts one to another, because these two prophets tormented them which dwelt on the earth. At the end of which time they will arise and stand upon their feet, and ascend to heaven in sight of their enemies; which heaven, I believe, is the gospel heaven, for their dead bodies lay away down into spiritual Egypt, in the dark valley and shadow of death. O, how the earth will then quake, what consternation will then seize upon their enemies when they see them ascend to heaven in a cloud. Now it is worthy of notice that in Rev. xi. 2,

where the angel gave John a reed like unto a rod, and commanded him, saying, "Rise and measure the temple of God, and the altar, and them that worship therein." This temple is the kingdom or church of Jesus Christ. "But the court which is without the temple leave (or Marg. cast) out and measure it not; for it is given unto the Gentiles." This outward court is an earthly court, or the kingdom or church of antichrist, and the Gentiles to whom it is given are not Gentiles in a national sense, but it embraces every one of all nations who profess to believe in Christ and worship God, but are not the circumcision who worship God in spirit and in truth; are not circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; consequently are Gentiles in a gospel sense. "And the holy city shall they tread under foot forty and two months." This is the reign of antichrist under or during the continuance of the first beast, who was to continue forty and two months, during which reign the two witnesses are to prophesy in mourning because of oppression, for it immediately follows in verse 3d, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days clothed in sackcloth," which length of time is precisely equal to the forty and two months. Then the reign of the first or papal beast, the treading of the New Jerusalem under foot of the Gentiles, and the prophesying of the two witnesses clothed in sackcloth all commenced precisely at the same time, occupy precisely the same time, and terminate at precisely the same period of time. Then the two witnesses and papal beast will meet their death blow from the ruthless hand of the protestant beast at precisely the same time, neither being disposed to condescend to worship the image of the papal beast which the protestant beast has made and set up, and is now commanding them to worship. The papal beast falling before the protestant beast will rise again no more; but after three days and a half the spirit of life from God shall enter into the two witnesses, and they shall stand upon their feet and ascend to heaven in a cloud, no more to die, no more to prophecy clothed in sackcloth. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand.* The number seven thousand signifying a full and complete number, declare the entire destruction of antichrist, the man of sin and son of perdition whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. This is the final and everlasting overthrow of antichrist, when the man of sin shall be swept from the face of the whole earth.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." This seventh angel is the great Archangel, the Lord Jesus, who shall sound the last trumpet; for saith Paul, "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; so shall we ever be with the Lord."—1 Thess. iv. 16, 17. Again, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. 51. The last trumpet doubtless is the seventh trumpet. But again, "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth."—John v. 28. This voice is the voice of the Archangel and the trump of God. Then the application is this, Popery will not slay the two witnesses, but protestantism transformed into the image of popery will kill both the two witnesses and the papal beast. It is now struggling into life, and has already commenced its work of death, and must continue till Christ comes to destroy the man of sin, when protestantism, the daughters of the mother of harlots, shall fall to rise no more forever. How long the daughters will survive their old mother Rome is not for me to say.

Yours in hope of eternal life,
JOHN STIPP.
NEAR MIDDLETOWN, N. Y., June 16, 1866.

DEAR BROTHER BEEBE:—Paul in his epistle to the Corinthians says, "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined in one mind and in one judgment." How can a seed as numerous as the sand on the sea shore all speak the same thing? The Lord has a people that were conceived in eternity, who have the same great teacher, and they shall all know him, from the least to the greatest of them. This great teacher has all knowledge from eternity to eternity, and all power to accomplish what he has determined. He will lead his people into all truth, and in such a way as to humble them in the dust, to see themselves so depraved that not one good thought or act is accomplished, while they would flee his presence, whom they behold as holy, just and good. What a comparison! Then must they exclaim, "O wretched man that I am, who shall deliver me from the body of this death? We thank God through our Lord Jesus Christ." He gives us that faith of which he is the author and finisher, which proceeds only from him. He clothes us in his own robe of righteousness, taking away our filthy garments, and giving us a hope of a blessed immortality. What great and heart-cheering promises! What a precious hope! If they had a hope only in this world, they would be of all men most miserable, for this faith must be tried; they have many afflictions, doubts and fears, many a warfare between the old man and

the new; many temptations and trials, causing them to acknowledge themselves strangers and pilgrims on earth; but the Lord is faithful to his promises, and no good thing will be withheld from them who love his appearing. "He leads them about and instructs them, he keeps them as the apple of his eye." Though it may not be in accordance with our own choice and judgment, it will be in such a way as shall cause them all with one voice to acknowledge him to be the "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace."

Paul teaches them, and says, "Let there be no divisions among you." As though there were divisions, and so there were; some were for Paul, some for Apollos, and some for Cephas. He rebukes them by asking if Paul was crucified for them. He also says, "I beseech you to mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." He tells them that offences must come, and grievous wolves would enter, not sparing the flock. If but one of God's people are drawn from the simplicity of the gospel by these seductive spirits, they are not unperceived by his pitying eye. They may be refined as gold, but they find only their hands were burned. He is faithful who promised, and they shall come off conquerors, and more than conquerors, through him who loved them. Thus are we kept by the power of God, through faith unto salvation. "He visits our sins with a rod, and our iniquities with stripes; nevertheless his loving-kindness he will not take from us, nor suffer his faithfulness to fail." To him belongs all honor, power and glory. I am not forgetful of my own departures from truth—grievous departures—nor unmindful of the many stripes received, bringing me to the footstool of mercy, to cry, "Unclean, unclean." What a dull scholar! It requires so many lessons to teach me that I have no strength of my own. I have a nature as inclined to sin as the sparks to fly upward. I can glory only in my infirmities, that the power of God may rest on me. It is in his love and pity that he redeemed me. He has led me thus far, and may I trust him for the rest. His power is all-sufficient by whom and through whom all things exist, and who performs his will in the armies of heaven and among the inhabitants of the earth. Will not his people all speak the same thing, being taught by the same teacher? Will there be as many faiths as there are sects professing to be Christ's? Will they teach for Christ's the doctrines of men, saying, Hate your enemies, and despitefully use them? with the hosts of teachings as taught by religionists around us. We have not so learned Christ. We have one Lord, who is from everlasting to everlasting, the same yesterday, to-day, and forever; one faith, which proceeds from and terminates in him; such as Abraham's; which was accounted to him for righteousness, and which is the faith of God's elect, and one baptism, in which Christ set the example. The saints are all taught that salvation is of the Lord, and that "Except a man be born again he cannot see the kingdom of God." We are plainly told what the spirit of Christ is. All the opposite of love, joy, peace, long-suffering, gentleness, goodness, and faith, is anti-christian, and let us take Christ's own words, with the apostles', in

denouncing them. This anti-christian spirit so annoys the children of grace that they often conclude they cannot be the followers of the meek and lowly Jesus, or they would be more like him; for they all desire to be like him. The will is present, but how to perform that which is good, they find not. How weak in themselves, but when he gives them faith, they can say, "My Lord and my God." This anti-christian spirit also annoys the church as a body, but the fan is in the Lord's hand, and he will thoroughly purge his floor, the wheat to fall humbly at his feet, and that a remnant, according to the election of grace. His will predominating over all others, to the completion of his own glory, no man can question his authority, for as the heavens are higher than the earth, so are his thoughts and ways higher than ours. So with one voice his people claim him as "the blessed and only Potentate, the King of kings and Lord of lords."

At the meeting of the Warwick Association at this place was manifested such a oneness of mind and judgment in speaking the same things, demonstrating plainly that the Lord has a people established in the doctrine of the apostles and prophets, and that they are not left without witnesses. The scriptures are given by inspiration of God; that same spirit opens the scriptures to those whom he has called to stand on the walls of Zion, and God gives, by the same spirit, ears to hear what the spirit says to the churches, consequently their union of speech, without one jarring note. The opening sermon was an explanation of the text, "Salvation is of the Lord," and all the preaching was a continuation of the same theme throughout. Here they met from the North, South, East and West, with views all in accordance with those held by this church, and those long proclaimed from the pulpit by our esteemed pastor, Elder Beebe, who has boldly defended the truth at all times and places where in providence he is called, and shuns not to defend where most severely attacked. It has been truly edifying to the saints here that so many have come so richly laden with the precious fruits of the gospel, and "Behold how good and how pleasant it is for brethren to dwell together in unity." It is like the dew of Herman and as the dew that descendeth upon the mountains of Zion, for there the Lord commandeth the blessing, even life forevermore.

Yours in the bonds of the gospel,
MARY E. VAIL.

NEW CASTLE COUNTY, Del., June 11th, 1866.

BROTHER BEEBE:—As I met with you and many others, brethren and sisters, from different states, at the Delaware Association, at London Tract, so much indisposed; and as increasing sickness and suffering prevented my attending, as I had hoped to do, the Association in New Jersey the next week, I have thought proper to say through the "Signs of the Times," to all those who have felt an anxiety about me, that I am now so far recovered as to meet my appointments again and try to fill them. Without some return or renewal of the attack, I shall now be able to travel again as heretofore.

It has been my lot to be deprived of meeting with my brethren in any of our Associations or general meetings for a year past, with the exception referred to at London Tract. To such of us as are so

isolated in our position, and called to travel and labor over such an extended field as brethren Staten, Grafton, and others, with myself, it is a great privilege to meet with some of the brethren in the ministry, and to hear some preaching. I think there is a fellowship peculiar to the ministry, additional to the general fellowship of saints. The manifestation of this fellowship tends greatly to strengthen the bands and refresh the spirits. It would seem as though some of our brethren had been served as those servants were to whom the talents were committed. A talent or two has been taken from somebody who failed to improve them to the comfort of the saints and the upbuilding of the church, and given to another who has already as much on his hands as he knows what to do with. Still in regard to a number of the brethren referred to, it has pleased the Lord to qualify and prepare them unto the work; and in committing a dispensation of the gospel unto them, he has given them at least this reward—to be highly esteemed and appreciated for their works' sake. In this respect the Lord's ways are equal. While he gives his servants to exhibit the preciousness of his truth, and to present sweetness exceeding honey and the honey-comb. He has given them at least a few who can eat and relish "the honey-comb with the honey, and drink the wine with the milk."—Songs v. 1.

There may be, and no doubt is, in some instances, some thoughtlessness or neglect with regard to the temporal interest and comfort of those who are thus making every sacrifice to labor among them. If so, I feel disposed to attribute it to the weakness and forgetfulness of the flesh, and not to any want of willingness of the spirit. I feel to bear witness in behalf of brethren, that I doubt not, that not only of their worldly substance would be held subject to demands of this nature, but their own lives also; or even if it were possible to spare their own eyes for those who are over them in the Lord, and who have ministered unto them of his manifold grace. However, there is room for somebody to occupy a little space in the presentation of this subject more fully to the minds of the ministry and of the churches. And if no one else should take it up, and my life should be spared and a return of sufficient bodily strength, I will try at some future time to notice at least some points. I have thought that perhaps the Lord sometimes suffered his servants to go with rather scanty fare, to show that his arm would still be strong to labor. He thus bears testimony in their behalf, that "Thou hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." Yours in considerable bodily weakness,

E. RITTENHOUSE.

HINDENBURGH, Orleans Co., July 2, 1866.

DEAR ELDER BEEBE:—I am poor and simple, and hardly know how to address one in your high standing, as one of Zion's faithful watchmen; one so deeply versed in the mysteries of the heavenly kingdom, unless it be to speak of what I have learned by hard experience, namely, that "Salvation is of the Lord." Nothing could or can I ever do to merit the great blessings, without which I must be miserable indeed, in the gall of bitterness and bonds of iniquity, in which deplorable state I often fear I still am. My own works show nothing

but sin and a constant turning away from the paths of wisdom, peace and virtue; on account of which I become sorely perplexed, and fear that I have never been in the right path. I have a wicked heart and a depraved nature to oppose me, which is very grievous indeed, and how to extricate myself from it I know not. I have tried various means in times past, and some I now think were very presumptuous and wicked; but all have failed to better my condition one whit; but they have rather served to plunge me still deeper in the mire of despondency where I have had to remain until deliverance came from him who has said, "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me." Even now I am often in a bewildered state, betwixt hope and despair, and my weak faith is tried severely, even so as by fire. But weak as it seems to be, it still bears me up, if indeed I am ever up. And to say that I never am, methinks would be denying King Jesus' blessed reign, whose sweet presence I have felt again and again. Yet, like Peter, I do often deny him. It seems strange that that dear disciple of Jesus should have denied that he knew his heavenly Master and friend in that rude manner. And yet it is no more strange than for any experienced subject of grace to disbelieve the gracious evidence given them, either past or present, of having passed from death unto life. If ever we enjoy sweet peace in believing it is the Lord's work and not our own, as I am apt to surmise that mine is. But, as you said, "Faith is the gift of God." So it is: for neither faith nor genuine repentance are of ourselves, but that kind of faith and repentance which is taught by the popular preachers, I cannot regard as anything more than self-produced, all conditional, unsafe and insecure. How they do exhort dead sinners to repent, and extol the systems of men to the skies. Perhaps I judge harshly; many suppose I do: but I cannot relish their favorite *isms*. Let God be true and every man a liar, is the language of inspired wisdom, and seems quite appropriate to my case when pestered with arminian plagues which I find in nature and self, and so cruelly tormenting to that which is born of the spirit; for that which is born of the flesh is flesh, and will always be opposed to truth divine.

Time and space admonish me to close. I sign myself yours in humble trust, but a slow learner in the school of Christ.

MARIAM J. RHODES.

P. S.—When I returned from Riker's Hollow, I found quite an excitement prevailing among the citizens on account of that preacher in Medina who whipped his little boy of only three years old to death for refusing to repeat his prayers after his step-mother's ceremony. Is not this a specimen of modern priestcraft?

Please tell me, Do you understand the punishment of the ungodly to be that of fire and brimstone, literally, or is the language figurative? Also when convenient I would like to have your views on the Resurrection, for I am dull and very slow to understand.

M. J. R.

Reply.—The terms hell-fire, fire and brimstone, and the like terms which are used in the scriptures to express the punishments of the ungodly are always to be understood as figurative terms.

The resurrection of the dead is too extensive a subject to be lightly passed over. The scriptures assure us that there will be a resurrection of the just and of the unjust—that all which are in the graves shall hear the voice of the Son of God, and shall come forth: they that have done good to the resurrection of life eternal, and they that have done evil to the resurrection of damnation. Our views have been frequently given, more fully in the past volumes of the "Signs of the Times," and will be again given perhaps before long.—Ed.

OPELIKA, ALA., May 27, 1866.

BROTHER BEEBE:—Having to write you on business, I would gladly saw a few things to all the dear saints who read the "Signs," if I knew it was my reasonable duty, and would be of any spiritual comfort to them. I know that all who are born of the spirit of God delight in the law of God after the inner man, and in that law do they meditate day and night. They meditate of the works of God, and it is their privilege to "talk of his doings." His works are glorious and honorable to his holy name, and nothing delights a christian more than that which gives glory and honor to God. In the flesh there dwells no good thing, and it is congenial with it to receive honor from man and to give glory to man; and as much as possible to detract from the glory of God.

The apostle informs us that the "works of the flesh are manifest." Truly they are manifestly in opposition to God and to the fruits of his spirit. The works of the flesh, such as hatred, variance, strife, sedition and heresy, are abundantly manifest to any discerning mind at this present time. They that sow to the flesh, shall of the flesh reap corruption, and never before in the nineteenth century has there been so large a yield of the crop of corruption as is now maturing. All those professedly benevolent and religious institutions, gotten up years ago by men of corrupt minds, as appendages to the church of Jesus Christ, were so many seeds sown to the gratification and honor of the fleshly mind, and they are now bringing forth their legitimate fruits. Many of those organizations, in the view of the world, and of some unsuspecting christians, are beautiful and harmless as a dove, but their fruits are corrupt and therefore the tree must also be corrupt.

"He that is of God, heareth God's words," loves the truth, and rejoices in it, and wishes not to add to the word of God nor diminish from it. In the scriptures of truth he is thoroughly furnished to all good works. All works, therefore, however plausible they may seem, not authorized by the Scriptures, are works of the flesh, works of iniquity and darkness. Can any man prove by the scriptures that Jesus Christ or his inspired apostles ever established or authorized to be established "Sunday School Union Societies" as appendages or *nurseries* to his church? If not, then those who have originated and supported them have been sowing to the flesh, and the glory is due to man and not to God, and of the flesh we have been reaping, and will yet reap in our country, a bountiful crop of corruption. When those human institutions first began to be encouraged in the United States, the country was in comparative peace and quiet religiously and politically. Law

and order, truth and justice, and the worship of God were respected. Now, if Sunday Schools, Theological Schools, Tract Societies, Bible Societies, Temperance Societies, Abolition Societies, &c., were all of God and founded on the spirit of the gospel of Jesus Christ, would not the condition of our country have been vastly improved by this time and "peace on earth and good will to men" been more abundantly manifest than it is at present? The truth is as the apostle has said, "Evil men and seducers wax worse and worse," and "the love of money is the root of all evil." Not one of these unscriptural institutions but what is built upon and sustained by money or the love of it. Hence we see the evils which flow broadcast over our country from them. Truth is fallen in the street and equity cannot enter. The sustaining of these humanly-devised institutions gives employment and profitable pay to many scribbles, type-setters, booksellers, colporteurs, theological teachers, preachers, &c.—Hence, if any should dare to call in question the authority for these things, those gentlemen know very well that their craft is in danger of being exposed, and therefore instead of resorting to the scriptures to sustain their practice, they choose rather to stigmatize those who call it in question as bigoted, covetous, blinded and ignorant. Like Demetrius of old, they knew that these institutions bring "no small gain to the craftsmen." Acts xix, 24.

But, dear brethren and sisters, while the world and all the anti-christian powers are sowing to the flesh and reaping such bountiful crops of corruption both politically and religiously, may the Lord graciously grant unto his dear children to sow unto the spirit and of the spirit reap life everlasting. Temporal ease, wealth, or earthly honors or power, is not the governing principle of those who sow to the spirit. However desirable they may be, all are freely given up rather than give up one particle of gospel truth, or mar the beauty and peace of Zion and break fellowship among the saints. God is fast bringing his people in the different sections of our country more closely together than they were before the war, by the fiery elements through which the country is passing, and the time, doubtless will soon come when they will more fully understand how they can take joyfully the spoiling of their (earthly) goods rather than deny the truth or break fellowship with the saints. Heb. x, 34.

Yours in love and fellowship,
W. M. MITCHELL.

NEAR PLATTE CITY, MO., June 10, 1866.

BROTHER BEEBE:—Paul says, "When I am weak, then am I strong;" and if the experience of this eminent apostle is to be regarded as a standard by which the humble, trembling, hoping, fearing believers in the Lord Jesus Christ are to try theirs, they may, when laboring under a realizing, deep-felt sense of their own weakness and helplessness, glean a crumb of comfort and encouragement, if they are enabled by the showing of the blessed Comforter, the spirit of truth, to discern their weakness and discover their strength. But one is ready to say, "I know that this is true of those of whom it is spoken," but it seems to me that I cannot dare to apply it to myself, for I am indeed weak,

very weak. I feel that I can truly say I am *without strength*, while it appears to me that where Christ imparts life, that life is always accompanied with a little strength at least; so feeling that I am without strength I fear that I am destitute of life.

But there is another consideration that will sweetly force itself upon the mind of the poor, halting, distressed believer in spite of its doubts and fears, and that is, I am indeed without strength, but would I not also be without feeling, without thought, care, doubt, distress, hope, fear, or any sensibility whatever? So then I can but conclude that where there is feeling there must be life, and where there is life there must necessarily be at least a small degree of the strength that pertains to that life, its outward manifestations may be only in sighs and groans, cries and tears, still there is life and strength, for the dead cannot cry, cannot hope, cannot fear, and care, feeling, sensibility, doubt, and distress come not near them. But these things pertain to the living, and the life to which they pertain is spiritual life, and the strength that accompanies it is spiritual strength, and our heavenly Father is the Giver of all. "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither the shadow of turning. Therefore, in the flesh, and after the fleshly mind the believer is weak, perfect weakness; destitute of Jesus, he is nothing, and less than nothing, for "without me ye can do nothing." Paul says, "I can do all things through Christ which strengtheneth me, without Christ, nothing, but with or through Christ, all things." The thorn in the flesh, (an evidence of weakness) is made easy to be borne through "My grace is sufficient for thee." I have filled my little sheet and must stop. Do with this as pleaseth thee. Ever yours, truly, though unworthy,

RICHARD M. THOMAS.

NEAR POOLESVILLE, MD., May 9, 1866.

DEAR BROTHER BEEBE:—I do not desire to be burdensome, but I have a request to make of you, and that is to please give your views on the 25th chapter of Matthew, 24, 25, 26, 27, 28, 29 and 30th verses, and if you have not time, please to get some one of your brethren in the ministry to give his views, and by so doing you will oblige yours; for I hope, as ignorant as I see myself to be, that I desire to know nothing among men save Jesus Christ and him crucified. The truth is what I desire, to know and to have an experimental knowledge of him as the Wonderful Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. Dear brother, I have a desire to write something for the *Signs*, but I fear that it would not be to the honor and glory of God, and the edification of his people, so I will forbear, and may the God of all grace, who brought again from the dead our Lord and Savior Jesus Christ, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that is well pleasing in his sight through the mediation and intercession of our Lord and Savior Jesus Christ. To the praise of his everlasting name be glory, majesty, power and dominion, both now and forever. Amen.

RICHARD STALLINGS.

TECUMSAH, N. T., July 9th, 1866.

BROTHER BEEBE:—I learn from a communication in the "Signs," from brother J. E. Goodson, M. D., of Missouri, that the brethren of that state are dissatisfied, and many of them making arrangements to leave on account of the ungodly constitution and laws of that State. Will you please to inform them through the "Signs of the Times" that if they will come over here in the southern part of Nebraska they will find a good country, and where we as yet enjoy the liberty of conscience. There is a few of us Old School Baptists here in Johnson Co., and we expect to constitute a church soon. And if any of the ministering brethren would locate among us their services would be highly appreciated.

If any of the brethren desire to write to me, they can address me at Tecumseh, Johnson Co., N. T.

I remain your unworthy brother,

G. C. BRITAIN.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1866.

Brother F. A. Chick, of Maine, has desired us to give our views through the "Signs," on Acts xvii, 30. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

REPLY.—In reading this text and its immediate connection we are sensibly impressed with the striking analogy which the circumstances here presented bear to the time, place and circumstances occupied at the present day by those few who contend for the truth, and against the superstition and idolatry of the present hour in our own country and throughout the world.

Paul was a stranger and sojourner at Athens, waiting the arrival of Silas and Timothy. Driven by persecution he came to Athens, and found that whole city was given to idolatry, and his spirit was stirred in him, and he disputed with the Jews and in the market daily with them that came to him. God's ministers and witnesses are now strangers and pilgrims in the world, driven about at this time by persecution, and shocked at the abominable idolatry which they encounter at every hand. Their testimony, like that of Paul, is in direct contradiction of that which is popular, involving them continually in disputation with legalists and idolaters. The doctrine of God our Savior, as preached then by Paul, was new and strange to that people: and their curiosity was excited, and they brought him to Areopagus, saying, May we know what this new doctrine whereof thou speakest is? For all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing. Perhaps from that to the present time there has never been a greater disposition manifested in the religious circles for telling and hearing new things: but with all their relish for new things, the gospel which was both new and strange to their ears, had no attraction for them, as the sequel will show. None can deny that in the present time in which the invention of human ingenuity has been upon the rack to forge new theories of divinity and new machinery for what they profanely call evangel-

izing the world, while everything of human invention has its admirers and advocates; the simple truth as it is in Jesus is to-day about as unpopular in the world as it was in Paul's time at Athens.

Then Paul stood in the midst of Mar's Hill. Let us notice and compare his standpoint with that of the servants of God who preach the same doctrine which Paul preached then. Mars, in pagan mythology, was the imaginary god of war, which was worshiped and relied upon, to give success in human butchery, and Mar's Hill was an eminence probably which was so named and consecrated in honor of that idol. Among the thousands of heathen deities to whom they had built altars and offered sacrifices, none seemed to be more popular than Mars.

Brother Chick, ascend the hill of Mars, and look around you, and report what you see. There stands an altar inscribed, Missionism; or the god of Missions, calling loud and pathetically for men and money to save a sinking world. Millions have been offered upon this Missionary altar, and yet its avarice is not satisfied. No soul has ever yet been saved by it; no soul ever will or can be saved by it: for there is salvation no where else but in the name of Jesus. Hence all the men, and all the money offered upon this idol's altar is offered in vain. Yonder, yet near the first towers up another, go read its superscription. The Sabbath School, as a means of grace, is chiseled upon its front. Like Moloch, of old, it has received its hundreds of thousands of children which have been offered upon it, and although its flaming claws have not consumed the bodies of the victims which have been offered, they have consumed in them all that respect for the truth of divine revelation and reverence for the God which made the heavens and earth that they naturally possessed; and has seared their consciences as with a hot iron, and fostered in them the spirit of delusion, infidelity and bitter persecution.

Hard by, your eyes rest upon another magnificent altar, on which is inscribed Tract Society; its god is made of paper daubed with ink. Costly sacrifices are laid in grand profusion upon it, and the salvation of souls is accredited to it.

Turn yet again, and you gaze upon an altar bearing the title Theological Seminary, and on the other side the engraving reads Educational Society. This idol is by all the modern Athenian worshipers regarded as the lord of their harvest, to whom they cry for all the ministerial laborers they desire. From this altar proceed such flattering titles as Reverends, Doctors of Divinity, Right Reverends, Holy Fathers, Popes, Cardinals and Bishops, Chaplains, Deans, Monks, Friars, Colporteurs, and numerous others which are forbidden to be used in the church and kingdom of our God and of his Christ.

We are told that the pagans had some thirty thousand gods canonized, and held in sacred veneration; but how the number will compare with those of modern times, we will not presume to say; for time would fail us to speak of all the sculptured altars that may be distinctly seen and read from the summit of Mar's Hill.

Stained with the blood of millions, we shudder as we behold the altar of the god of war: who from the days of Cain has

crimsoned the earth with human gore: yet this detestable monster has in all ages had his votaries; but never in our own beloved country so many, so violent, and so cruel as in the last few years. Pile up the mangled ghastly bodies of two millions who have been slain in the late war with our sister states, and heap on that frightful pile one million negroes who have perished since the war began in consequence of being forced or allured away from comfortable homes, and you will have a bill for Mars, which will suffer nothing by comparison with that Mar's Hill on which the holy apostle stood. Let any one who fears God rise to the summit of this hill of Mars, and we doubt not that his spirit will be stirred as was the spirit of Paul, to protest in the name of the Lord against the abominable idolatry and superstition of the present times. But we will not now stop to institute a farther comparison between the number or qualities of the ancient and modern imaginary gods which are made and worshiped by what our apostle calls art or man's device. Seeing that they are all alike condemned by divine authority as superstitious and idolatrous, we will pass to notice more particularly the verse on which our views are solicited.

"And the times of this ignorance." What times? And what ignorance? Observe, The apostle does not confine the application of his remarks to any one particular time, but speaks of the *times*, as though they were many; and then contrasting all former times when this abominable idolatry has prevailed, with its prevalence in subsequent ages, says that the former he had winked at; but henceforth a righteous judgment should mete due recompense to the offenders.

Under the former ages, especially while national Israel stood the type of Christ's spiritual kingdom, while Israel was sorely punished for the sin of idolatry, the heathen nations of the earth were allowed to worship their idols without rebuke. The punishments inflicted upon Israel for worshiping idols were all temporal judgments, such as sword, pestilence and famine, captivity, and final extinction as a nation: but no such punishments were visited upon any but that typical people. It was thus that God had winked at the idolatry of the Gentiles. But now commandeth all men everywhere to repent. Now, or from the time the separating partition between Jews and Gentiles was removed. Now that the Jewish organization and Jewish rites were abolished, from that time the apostle has taught that there is no distinction between Jews and Gentiles; all were alike to be judged and punished for the sins of idolatry.

Here, lest our views be misapprehended, we will observe that we do not understand that it was in point of guilt before God, or exposure to everlasting damnation any less criminal for the Gentiles to worship the works of their own hands before than subsequently to the abolition of Judaism; nor in that sense any more abominable for Jews, than for the heathens to worship idols. But because Israel as a covenant and typical people were called in distinction from all other nations to be a peculiar people, and were held under a conditional covenant, which required that they should maintain the character of a peculiar people, consequently their special obedience to the law, and the severe chas-

tisements for their disobedience were specially provided in the law of a carnal commandment.

But now, as Paul stands addressing the Athenians, and in all subsequent ages of the world, a just and righteous retribution for idolatry shall be inflicted alike upon Jews and Gentiles without discrimination.

The times of this ignorance included the time in which the giving of the law, the prophets, the priesthood, &c., were all confined to Israel, giving them instructions, line upon line, and precept upon precept; but no law nor prophets were sent to the Gentiles, consequently these were times of ignorance to them. But now that the authorized apostles of our Lord Jesus Christ, by divine authority were sent forth to preach among the Gentiles the unsearchable riches of Christ, the plea of ignorance could no longer be made nor admitted. The repentance now commanded is to desist from the worshiping of idols: from paying their devotions to gods which are like unto gold or silver, or stone graven by art and men's device. Of course it is not that repentance which Christ as a Prince and Savior is exalted to give unto Israel, with the remission of sins: for that they have no power to obtain; for it requires the same display of the divine power of the exalted Savior to give it as to forgive their sins. But as rational and intelligent beings, creatures or offspring of God, now that the gospel is preached unto the Gentiles, and light has come into the world, they have no cloak for their persistent adhesion to the worship of dumb idols. Christ said, on one occasion, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father."—John xv, 22-24. The light which they then had beyond what they had in former ages, is expressed by the apostle in connection with our subject, "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The resurrection of Christ from the dead afforded incontestable evidence of the supreme power and government of the God which raised him up and set him far above all principalities and powers, thrones and dominions, giving him a name which is above every name in this world or in the world to come; so that at his name every knee shall bow, both of things in heaven and things in earth, and of things under the earth. Thus fully demonstrating that God would hold all men answerable to him for their transgressions, and that he would judge them at the day appointed by that man whom he hath ordained. In the day appointed "he will judge the world in righteousness." That is, he will execute the judgments as already recorded in his word, against all unrighteousness. The righteousness of his judgment and of the final execution of his judgments will be measured by his law as the righteous standard of righteousness, which law forbids the worshiping or having any other God than the true and living God. The proclamation in all the world, to every

creature, that the Lord is God, and beside him there is no other, implies a command of God that men should no longer bow down to idols, or worship the work of their own hands.

The judgment of God against idolatry is now already pronounced: the irrevocable sentence which was before published to Israel, is now proclaimed to earth's remotest bounds, that "They shall all to go to confusion together who are makers of idols." That "The wicked shall be turned into hell with all the nations that forget God."

This fearful judgment and sentence applies as well to those who at this day ascribe salvation to imaginary gods, or to the works of men's hands, as to those who gave form and shape to masses of gold, silver or stone, and called them gods, or ascribed the works or attributes of God to them in former times. Those who are to-day worshipping Mars, the god of war, and ascribing salvation to the bloody works of their own hands, and exulting in what they have accomplished by the spirit of Mars, will not be found guiltless when arraigned before him, whose spirit proclaims peace on earth and good will to men. "Their judgment now of a long time lingereth not and their damnation slumbereth not."

The idolaters of the present time, as well as those of former ages, ignorantly worship the God who is to them unknown, when they presumptuously call on him to assist them in doing the very things which he has forbidden them to do. They pray to him who has said "Thou shalt not kill," to enable them to slaughter their fellow-men: to him who says, "Thou shalt not steal," or "covet," to prosper them in dispossessing their neighbors of their men-servants and their maid-servants, their oxen, asses, and every other description of property. Such worship is idolatrous and vain: for it is written, "In vain do ye worship me, teaching for doctrines the commandments of men." Like the too superstitious Athenians, modern idolaters all perform their religious service as though they believed that God needs something which can be supplied by them, and can be worshiped with men's hands. May God preserve his children in these dark and trying times from all evil, and make them valiant for the truth. His word says to them, "Little children, keep yourselves from idols."

Inquiries after Truth.

DEAR FRIEND BEEBE:—Will you give your views, or request Eld. T. P. Dudley, through your paper, to give his, on Rev. xx, particularly upon the "thousand years" period, and of the "rest of the dead that lived not again until the thousand years expired." To know the truth and feel its power, I humbly trust, induce me to make this request. I hope you may have light and can find time to comply. Your paper comes regularly, and I am well pleased with its contents. Respectfully yours,

EDWARD C. TRUSSELL.

HOPEWELL, N. J., July 3, 1866.

Dea. Charles Drake handed me a few days since a small pocket-book, which was found during our (Del River) Association. It is now in my keeping. The owner can have the same by applying to me, describing the property. Address me at Hopewell, Mercer Co., N. J. I feel anxious the owner should have the book. In haste, yours,

P. HARTWELL.

Circular Letters.

The Delaware River Association, to the several churches of which it is composed, Greeting:

BELOVED BRETHREN:—From the very many interesting subjects that might be made the theme of our Circular Letter, we have selected that of the

IMPORTANCE OF SEARCHING THE HOLY SCRIPTURES.

Nothing can exceed in importance this imperative duty—this blessed privilege given to the saints in dark and trying times like the present, and the great and only object should be, to see and hear what God says, in order that we may glorify him in what we say and do as his professed disciples.

The importance of searching the scriptures will appear from the following considerations:

1st. The Savior himself, and by his servants the prophets and apostles, has enjoined it upon us by the solemnities of his word, his precepts, his example, and so shall we prove to those around us that we are his—that we belong to a kingdom which is not of this world.

2d. They, the scriptures, testify of him. Moses, the law, the prophets, the Psalms, and the New Testament—all with one accord testify of him; the spirit of Christ was in the prophets of old, and so it is said the testimony of Christ is the spirit of prophecy; the prophecies of the prophets in old times was therefore the testimony of Christ himself. As then Christ is the *All and in all* to his people, how important that we search the scriptures touching him and his salvation.

3d. The truth and veracity of the scriptures is a very important argument in favor of searching them—they are reliable—all good citizens esteem these points (truth and veracity) very important to the well-being of worldly society, and so absolutely necessary that it cannot exist without them; if so, how much more so in christian society. Well we have them (truth and veracity) in their pristine purity and excellence in the scriptures. The apostle Peter speaks of a *more sure* word of prophecy, evidently meaning the scriptures—2d Epistle i, 19—for he speaks directly after of the prophecy of scripture. He not only speaks of the surety, certainty, and veracity of the scriptures, but he brings them in contrast with *seeing and hearing* with the natural faculties, and declares that they (the scriptures) are *more sure*. This testimony of Peter as to the veracity and reliability of the scriptures is weighty, and may well draw our attention to a close examination of them from time to time.

4th. Another unanswerable argument in favor of searching the scriptures, is that they are not the writings of men or the production of the wisdom of the world, but are of divine origin, and of that wisdom that comes down from above, and upon this fact Peter founds his testimony, as above noticed, in their behalf. Hear him saying, "Knowing this first, that no prophecy of the scripture is of any private interpretation; that is, no person by his own wisdom and research has brought or can bring those things forth, and as Peter would say, let this thing be known and established first of all and remembered. For the prophecy came not in old

time by the will of man. But holy men of God spake as they were moved by the Holy Ghost. Let us search them constantly then, brethren, for we shall not be deceived by them.

5th. The scriptures are to God's people as a light that shineth in a dark place, so says the Apostle. If so, how encouraging to study them. We may have known, some of us, something of the inconvenience and unpleasantness of being shut up in a dark place, and if we have not experienced it, we can form some idea of it in imagination, and what a relief to have the light let into our cell, or better still, we brought out into the light. This is but a faint illustration of the invaluable blessing of the scriptures to the people of God in this dark world of sin and sorrow—they feel very often that the night is thick and dark, and are ready to cry when will it be gone and the light once more appear. Again and again they have been led to inquire what should we do, where should we go, what would become of us were it not for the Bible, the blessed word of God?

Again, The scriptures, being a revelation from God, as such claims our careful, prayerful, and unremitting attention. In them he has revealed himself as Father, Son and Holy Ghost, thus manifesting and shewing himself a God of mercy as well as of justice—that he can save the vilest of the vile through Christ and yet be a just and holy God. In the scriptures all necessary rules and regulations are given for the government of his kingdom, by the King himself, until he, Christ the Son, the Mediator, shall deliver it up to the Father.

The organization and order, therefore, of the gospel church are embraced in those regulations as found in the scriptures. Do we delight in the order and ordinances of Christ's house, the worship of his courts, the cheerful songs and solemn praises of the solemn assembly? Let us search the scriptures in order that we may be conformed in all things to the pattern shewed us by the Savior, and by his apostles and prophets. Do we meet with embarrassments in our pilgrimage journey? Let us search the scriptures and look to the Lord that they may be removed. Do we encounter enemies, opposition, &c.? Let us search the scriptures that they may be overcome. Are we in doubt in regard to any point of gospel doctrine? Let us search the scriptures that we may be established. Are we unsettled in our minds in regard to any point of order or any ordinance of the gospel? Let us search the scriptures that we may be settled, rooted and grounded in the truth. Are we in the dark as to the meaning and application in a gospel sense, of any part or portion of Bible truth? Let us faithfully and prayerfully examine the scriptures with a special view to this matter, that we may be enlightened; and we shall not search in vain, for God is his own interpreter and will make the matter plain. Are we tempted by the world, the flesh and the devil, to do wrong and thus wound our brethren and destroy our own peace by sinning against the God we love? Let us search the scriptures and look to the Lord that we may overcome the temptation, be delivered from the evil, and enjoy that peace of mind that makes its posses-

sor happy, and without which the child of God is miserable. Peter tells us we do well to take heed unto this more sure word of prophecy. Is it our desire to do well, then let us be careful to take heed to the scriptures of both the Old and New Testaments. But if we do not take heed to them, we shall certainly do ill, or evil, for without a knowledge of them by the spirit of God, we are in ignorance and darkness; but they, when taken heed to, are, by the spirit of Christ, full of instruction and serve to make us wise, and are as a lamp to our feet and a light to our path through the darkness of this world; for with all the wisdom of this world—with all the light of science of other ages and countries, and of this age and country, and notwithstanding the great boasting of the onward march of civil and religious freedom and light, darkness covers the earth and gross darkness the people—religious intolerance stalks abroad, and "he that departeth from evil maketh himself a prey." The apostle (2d Epistle of Peter, ii chapter) goes on to say that there were false prophets in old times as well as true prophets of the Lord, and as there were false prophets among the people then, so there will be false teachers among the people now, bringing in privily or privately damnable heresies, &c., and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

This prophecy of scripture is being now fulfilled, and will continue to be fulfilled until it is completed. But how do we know this? By taking heed to the scriptures, the word of prophecy of the prophets and apostles of our Lord is so sure and plain, that we have no doubts about it. We know it is so, we cannot be mistaken.

In closing, suffer a word of exhortation. Dear brethren, laying aside all malice and all guile and all evil speaking, let us as new born babes desire the sincere milk of the word that we may grow thereby. Let there be no evil surmisings and perverse disputings among us: these are unbecoming our profession and contrary to the spirit of Christ, and if we possess that, we shall be one, perfectly joined together. It can't otherwise be.

Finally, dear brethren, let us give the more earnest heed to the scriptures, lest at any time we should let them slip. Let us search them diligently, and ask the Lord to give an understanding of them to us, and with one heart and one accord abide their decision in all cases and under all circumstances. Thus shall Zion be found to be a peaceable and quiet habitation, a tabernacle that shall not be taken down.

PHILANDER HARTWELL, Mod.
ELMAH LEIGH, Clerk.

The Chemung Old School Baptist Association in Session with the Burdett Church, Schuylers Co., N. Y., to the churches of the same send love and fellowship.

BELOVED BRETHREN:—Since our last annual associational session, a year with all its varied events has been recorded with the past. In looking back in reminiscences of the same, we can trace some pleasing events, which tend to awaken in us the warmest gratitude of thanksgiving and praise to the bountiful

Giver of all good, for his loving kindness and tender mercy to us as an association of churches and children of the Most High. The ways of Zion have seemed to languish to some extent, but the lack of attendance at her solemn feasts has seemed mostly to be on account of the members' distant localities. For when they do meet at our solemn feasts, they feed and feast on the precious truth of the gospel. We still have the privilege of public worship, while some are deprived of it. Some new-born babes have been added to the fold, lisping the praise of Immanuel, and following the footsteps of King Jesus by being buried by baptism, witnessing that the Lord is good, and is still going forth in his chariot of salvation, and with a still small voice speaks peace to the heavy laden soul, saying, "Thy sins though many are all forgiven thee." The working clergy (who teach for doctrines the commandments of men) have compassed sea and land to make proselytes. And the old Mother has produced an innumerable brood of working Ishmaelites, to follow in much zeal the traditions of men, until they shall have filled the measure of their iniquity. Dearly beloved brethren, though we are bowed down with sadness of heart, and depression of spirit in beholding the wickedness that is prevalent in our land, we are yet the objects of God's preserving mercy and goodness, and are permitted to meet as an association of churches for the worship of his great and holy name, and address you our annual circular, Dear brethren, in addressing you, we approach with timidity, believing that the church of the living God is the highest ecclesiastical body on earth, and that to the church is committed the oracles of peace, prosperity and happiness found on record in the New Testament of our Lord Jesus Christ. And while each branch of that great vine, which is the right hand planting of the Lord, is independent in all that relates to order, discipline, and the rights and privileges which properly belong to the several churches, yet all are under law to Christ, and the highest obligation devolves upon all to observe the rules he has given, that order and peace may abound and union and fellowship pervade the whole body. It therefore becomes us, who are the subjects of his government, and who hope we have the mind and will of Christ, to search the scriptures, and study to show ourselves approved of God, that we may be prepared to do his will, and edify, encourage and comfort each other in all the trials and afflictions incident to this life. "For many are the afflictions of the righteous." When we consider the vicissitudes of life, the instability of all earthly things, the changes constantly occurring around us, should they not teach us to appreciate the privileges and blessings of that Kingdom which cannot be moved? Earthly kingdoms must fall. The great and noble of the earth must return to dust. Even the starry heavens, with all their magnificence, shall be rolled together as a scroll, and the earth shall melt with fervent heat, but the kingdom of Christ is an everlasting kingdom, the king is the King of peace, and all his law is love. The wisest of men, after having applied his heart to know, and to search, and to seek out wisdom, and the reason of things, summed up by declaring, "Lo, this only have I found, that

God hath made man upright, but they sought out many inventions,"—Eccles. vii. 29.

In the order of creation, all things as they came from the hand of God were pronounced good; but man fallen from his uprightness, became utterly depraved. But God will overthrow their malicious designs, and sustain his people. "All things work for good to them who are the called according to his purpose,"—Rom. viii. 28. Those who love God, love him because he first loved them. They have received that very affection or love from God who is love. The first intimation of God's distinguishing love was expressed in the righteous curse pronounced on the serpent, "The seed of the woman shall bruise thy head." This love of God flowing like a river of mercy through all the types of the old dispensation was witnessed by all the prophets who spake as they were moved by the Holy Ghost, of the suffering of Christ, and of the glory that should follow for about four thousand years, and until the seventy weeks of Daniel were fulfilled. At that period, the fullness of time having come, the Son of God made his appearance, having come to do his Father's will, and to manifest the love of God in giving him to die for lost sinners, and he being made perfect through sufferings became the author of eternal salvation unto all them that obey him. Having obtained redemption for us, he arose a mighty conqueror, ascended up on high, led captivity captive, and ever lives to intercede for his people, to sway the sceptre of power over the universe and control all things, and to bring all things into subordination to the holy purpose of God. Hence at the appointed time the love of God is manifested to its various objects by an effectual calling, of them out of darkness into marvelous light. In this divine change, the enmity of the heart is subdued, and the love of God implanted in them. This implantation is accompanied and manifested by all the fruits of the spirit, by which they are made meet for the inheritance of the saints in light. Called according to his purpose, which is unchangeable, that this grace was eternally with him cannot be doubted by those who understand his holy word; all his purposes were purposed in Christ Jesus before time began. He promised to redeem his children in due time, and in due time Christ died.

To the seed of Abraham, children of promise, is given the promise of eternal life. They were promised to Christ for a seed to serve him. Thus all is accomplished according to the purpose of him who worketh all things after the counsel of his own will. Dearly beloved, have we the witness that we have been born of the spirit, and are the recipients of divine love? If so, happy are we; for it is everlasting. And if loved of God, we are heirs of God and joint heirs with our Lord Jesus Christ to an inheritance incorruptible, undefiled and which fadeth not away. Brethren, let brotherly love continue. Live in peace, and may the God of peace be with you.

A. ST. JOHN, Moderator.
JAMES N. HARDING, Clerk.

Corresponding Letters.

The Delaware River Old School Baptist Association, to the Associations, Meetings, &c., with whom we correspond, Greeting:

DEAR BRETHREN:—We have great cause for thankfulness to the God of all our mercies, that he has in his own good time removed the lets or hindrances that for four or five years past has stood in the way of our correspondence with our brethren at the South, which was enjoyed by us and them for many years previous with so much satisfaction and comfort.

We esteem the enjoyment of an unrestrained and uninterrupted correspondence with our brethren both at home and abroad, or wherever they may be found, and as far as is practicable (next to an evidence of our personal or individual interest in Christ), as one of the highest blessings, the greatest favors received from the hand of our covenant God, our Father in heaven.

When permitted under the kind smiles of our heavenly Father to meet with our dear brethren in the Lord, and unite heart and voice in the worship of the sanctuary, and when our brethren in the ministry come a long distance to see us and preach to us the blessed gospel, some of whom perhaps we have never before seen in the flesh, and others who, though formerly have been with us, have latterly been prevented for several associated meetings from coming among us—we say to have the blessed privilege of greeting them once more on the shores of time, and in the assembly of the saints, and to hear their glad voices again in proclaiming the truth with a holy zeal, a heavenly ardor, and in such faithfulness and simplicity, and to mingle our voices with theirs in the worship of God, makes us feel somewhat as Paul expressed on a certain occasion when he saw the brethren come to meet him, like thanking God and taking courage. We feel the strongest assurance that the terrible calamity of war from which the Lord has graciously delivered us, has not had the effect of alienating the feelings of our brethren at the South and us, but rather of drawing us more closely together in our affections and fellowship as Old School Baptists. Paul thought his sufferings and afflictions, especially his bonds, were for the furtherance of the gospel, and therefore, was not disheartened by them. So it is now and so it will be. God will overrule our severest afflictions for his glory and our good. Let us be encouraged then, dear brethren, standing fast in the liberty wherewith Christ hath made us free.

We desire to be thankful, first to our God for inclining our brethren in the ministry, as we trust he has, to come among us and enabling them to preach the unsearchable riches of Christ, and then to our brethren that they have come, so many of them, and some of them a long distance, to attend our meeting at this time. We hope they will still remember us and embrace every opportunity that God in his providence may be pleased to give them; so shall we be mutually edified and comforted, established and built up in the faith of the gospel.

Our present meeting has been harmonious indeed, and we think we have realized something of the force of the expression of the Psalmist, "Behold how good and

how pleasant it is for brethren to dwell together in unity." Our meeting has been largely attended. Our next Associational meeting will be held with our sister church at Southampton, on Wednesday before the first Sunday in June, 1867, when and where we hope to see again many of our brethren from a distance, and hear them proclaim the blessed gospel of the Son of God, even as we have heard them on this occasion.

PHILANDER HARTWELL, Mod.
ELIJAH LEIGH, Clerk.

The Chemung Old School Baptist Association, now in session with the Church at Burdett, Schuyler county, N. Y., to the Associations with which she corresponds, Grace be to you and peace be multiplied:

DEARLY BELOVED BRETHREN:—We desire to be sincerely thankful to God for the very comfortable and, as we trust, edifying interview with which we have been blessed at our present session. Simplicity and Godly sincerity, accompanied with brotherly kindness, characterized our counsels. Not one discordant note has been heard; not a hint of displeasure at the adoption of any matter, or failure of any measure proposed. We say, experimentally with the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity," when there is not a discordant note heard. And this, dear brethren, has been the harmony that has existed among the brethren who have been with us through the meeting. This is to us conclusive evidence of God's truth, that he fashioneth the hearts of all his children alike, and teaches them the same things. That he calls his servants to the work of the ministry. When this is done for them by the living God, they "preach not themselves, but Christ Jesus the Lord." Whilst it is manifest that they are the servants of God's children for Christ's sake. Then it is that the saints are fed, comforted and edified; then it is they feel that it is good to be present and prepared to say, feelingly, Lord, evermore give us this bread of eternal life. They are made to rejoice in Christ Jesus, having no confidence in the flesh.

Although their numbers may be few, comparatively, yet they are not cast down nor dismayed; for they feel strong in the Lord, and in the power of his might. They know in whom they have believed; that Christ Jesus is their glorious King, and as such that he rules and reigns, and will so continue to rule and reign until all enemies are put under his feet; that through his reign they shall be brought off more than conquerors through him that loved them. And now, in conclusion, dear brethren, we ask a continuance of your christian correspondence, and may grace, mercy, and peace from God the Father and the Lord Jesus Christ be multiplied to you and us until we shall safely enter the haven of rest, is our humble prayer, for the blessed Redeemer's sake. Amen.

Our next meeting will be held with our sister church of Chemung, at Waverly, N. Y., on Wednesday after the second Sunday in June, 1867, where we hope to receive your communications and welcome your messengers.

A. ST. JOHN, Mod.
JAMES N. HARDING, Clerk.

Donations and Subscription Receipts.

SUBSCRIPTION RECEIPTS, &c.

NEW YORK:—Wm. Hulse. . .	\$ 2 00
NEW JERSEY:—G. M. Durand . .	1 25
PENNSYLVANIA:—Geo. Jenkins . .	2 00
VIRGINIA:—M. P. Lee, Esq. . .	50
NORTH CAROLINA:—Eld. C. B. Hassell. . .	6 00
ALABAMA:—Eld. William M. Mitchell. . .	4 00
OREGON:—Eld. Ezra Stout. . .	1 00
INDIANA:—Jesse Williams 2, Eld. J. G. Jackson 3, Eld. D. Bartley 4,	9 00
ILLINOIS:—David Hollis. . .	4 00
MISSOURI:—C. M. Freeman 2, Henry Phillips 2, W. C. Owings 2,	6 00
NEBRASKA:—G. C. Brittain. . .	30
KENTUCKY:—Charles Ware. . .	2 00
Total.	38 05

NEW ARRANGEMENTS OF APPOINTMENTS FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALLKILL CHURCHES.

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Wallkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Wallkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Wallkill Meeting-houses to begin at 10½ o'clock, A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing office, every Sunday afternoon at 3 o'clock.

Note.—The next church-meeting of Middletown and Wallkill Church will be held at the Hall, at 1 o'clock, P. M., on Saturday, July 21. And the next church-meeting of New Vernon Church will be held at the Meeting-house, at 1 o'clock, P. M., on Saturday, August 4th.

The meetings for preaching on the fifth Sunday of this, and first Sunday of August will both be at New Vernon at 10½ o'clock, A. M. This arrangement is for the benefit of those members who live at a distance, who coming to the church-meetings may find the preaching days so arranged that they can attend both.

By order of the churches.

G. BEEBE, Pastor.

FURTHER LOSSES BY THE MAILS.

In No. 9 of the current volume, for May 1, we published a list of such losses as we had sustained of monies purloined from the Western Mails during the present year, so far as we had been informed up to that date, amounting in the aggregate to \$249.50.

To which we now add the following list, since heard from, viz: Mrs. E. M. Marr, Hickman, Ky. 2; Ephraim Monasmith, Vandalia, Iowa, 5; Norman Eldrige, Fremont, N. Y., 4; Walter Downey, Sidney, Ohio, 2; John Littlefield, Bell Plain, Ill., 2; Benj. Harvey, Saundersville, Ia., 5; James Church, Oliveburg, Ohio, 3; Geo. W. Johnson, New Harmony, Ia., 2; W. E. Flanary, Cal., 1; D. C. Murray, Upper Sandusky, Ohio, 4; Delilah Cowan, Lebanon, Ohio, 2; Laris Pulman, Adams, Ill., (P. O. Order) 21; James Cheatham, Dawson, Ill., (sent at three different times and sums, in all) 10; Elder James Jane-way, McConnellsville, Ohio, 7; Elder L. B. Shearwood, Ashley, Ohio, 5; J. Sheppard, Rasseau, Ohio, 2; Michael McCulloch, Harmony, Ia., 2; Lovina Huddle, Melmore, Ohio, 2; Wyman Turner, White-

field, Maine, 6; Henry L. Davis, Vandalia, Ill., 8; H. W. Smith, Komoko, Ia., 2; Wm. Fitzgerald, Zanesfield, Ill., 4; John N. Penwell, Ealmouth, Ia., 10; Martha E. Carter, Lisle, Pa., 2; Rebecca J. Richardson, Spring Valley, Ia., 150; Elder L. Seitz, Melmore, Ohio, 2; James McDonald, Losantville, Ia., 6; Ezra M. Baker, Palestine, Ia., 2.25.

Whole amount since May 1, heard of. . . \$125.75
Which added to that before published. . . 249.50

Whole amount. . . 375.25
All the above list, with the exception of some two or three, should have come by the Erie Railway from the West. We have named the Postoffices and States where these letters were mailed, and the names of those by whom they were mailed, as we receive more letters of inquiry, than we can conveniently answer in any other way. Monies thus lost in the mails, when heard from is credited to the person for whom it was designed, and the loss sustained by us.

Obituary Notices.

DIED.—At Patterson, N. J., July 13, suddenly, but after much suffering, ARTHUR EUGENE WELCH, infant son of brother Theodore E., and Alice Welch, aged 1 year, 2 months and 26 days.

DIED.—In Cooperstown, N. Y., July 3, JOHN S. OLIVE, aged 84 years.

Through the varied experiences of his long life, he recognized and trusted in the wisdom and mercy of an unchanging God. Sustained and cheered by the believer's hope, he suffered in patience during a protracted and painful sickness, until he peacefully fell asleep in Jesus. Thou shalt guide me with thy counsel, and afterwards receive me to glory.

DIED.—At her late residence, near Brookfield, N. Y., June 28th, 1866, Mrs. CHRISTINA REED, relict of the late Dea. Samuel Reed, aged about 87 years. This aged mother in Israel was for many years a worthy member of the Brookfield church, always, so far as we can learn, enjoying the full confidence and esteem of all the saints. When a few years ago a branch of the Middletown and Wallkill church was organized at Middletown, sister Reed, with her husband and others, obtained letters in fellowship and united with us. From her age and infirmities, she but seldom enjoyed the privilege of attending our meetings, but meetings have sometimes been held at her house, very much to her gratification. She delighted in conversing on the subject of experimental religion. Her end was peaceful, and she fell asleep in full assurance of a blessed immortality beyond the grave. During the one short week three of our most aged sisters in this county have been called from their crosses to their crown. Sisters Robinson and Lawrence of the Warwick, and sister Reed from the Middletown and Wallkill church. May the bereavement be sanctified to the good of all who are called to mourn.

Mr. BEEBE:—I send you for publication, this notice of the death of our dear father, JAMES H. RICHARDS. He has been a strict Old School Baptist since long before my recollection, and a member of the Clear Creek church, and a regular subscriber to the "Signs of the Times," a paper very highly esteemed by him for the truth's sake. From my earliest remembrance he has been an honest and firm advocate of the faith of the gospel, as held by the Old School Baptists; he could well endure the reproaches and hard names which they endure, for he felt that he was living and acting for God. He died at his residence in Cass Co., Ill., June 29, 1866, after a short illness, in the 66th year of his age. His health had not been good for several weeks. He bore his sufferings with christian patience and fortitude, not a murmur escaped his lips, but when his life was fast wasting away, and under the almost unbearable sufferings of his last hours, he was heard to say, I must die. He died as he had lived for many years, a firm believer in, and faithful disciple of his Lord and Master.

Mr. BEEBE:—Please publish the following obituary: DIED.—Near Southampton, Bucks Co., Pa., March 7, 1866, in the 30th year of his age, of dropsy, JOHN WILLARD, son of Dea. James Willard, deceased, and sister Mary Willard. The subject of this notice was of more than ordinary worth in society; his manners were pleasing, and his habits strictly moral. In his death his widowed mother has been made to feel the loss of a son upon which her

hopes leaned to a great extent since the death of her husband for future comfort and happiness; and the surviving brother and sisters a brother whose presence greatly tended to make life cheerful and happy. He had manifested much love to me and the doctrine which I preached, and to the O. S. Baptist cause generally, and we hope he through rich and reigning grace by our Lord Jesus Christ, has gone to fairer worlds on high.

ALSO,
MORRIS HOGELAND, son-in-law of Deacon James Willard and sister Mary Willard, and husband of Mary J. Hogeland, who died May 6, 1866, in the 39th year of his age. The subject of this notice was an estimable man in society, possessing all those qualities which belong to a loving husband and an affectionate parent, and a lover of divine truth. In his last sickness I am informed that his mind was entirely cut loose from earth. Although, as he truly said, he had an interesting family composed of a beloved wife and three little children, yet such was his faith in the goodness and mercy of God, that he could commit them to his faithful care. He, as I am informed, often expressed a desire to see me and converse with me on the subject of religion, manifesting a very strong attachment both to me and the truth I had preached among the people in that place, and for which, as he said a day or two before his death, I had met with so much opposition. In the providence of God I came in the neighborhood the day before his burial, and was permitted to mingle my tears with the heart-stricken widow, three little children an aged widowed mother, several brothers and sisters, mother-in-law, brother-in-law, and several sister-in-laws, with numerous friends. But our loss is his eternal gain.

D. L. HARDING,
NEW YORK CITY, June 30, 1866.

DIED.—November 16, 1865, Mrs. SARAH LOWE, wife of Joshua Lowe, of Hartford Co., Md., aged 65 years and one month. She was baptized and added to the church at Rock Springs, when in her sixteenth year. She was severely afflicted many years with inflammatory rheumatism, in which her sufferings were very great, but she had strength according to her days, and bore her sufferings with patience and christian resignation. She was adorned with a meek and quiet spirit, which is, in the sight of God, of great price. She has left an affectionate husband and a number of children to mourn their loss.

Why should we mourn departing friends,
Or shake at death's alarms?
Tis but the voice that Jesus sends
To call them to his arms.

That the God of all grace may sanctify this bereavement to the surviving family, and prepare them to follow her to the mansions of eternal bliss, is the earnest prayer of, yours as ever,
THOMAS BARTON.

DIED.—At his late residence near Centerville, in this county, June 6, 1866, Mr. HIRSH MANNING, in the 51st year of his age. His sickness was of very short duration, but very violent. He was taken down very suddenly with dysentery or flux, and after suffering a few days was relieved by death. Mr. Manning was one of our most estimable citizens, highly respected by all who knew him and his sudden demise has cast a shadow over the community of which he had been an honored member. In his last sickness he conversed freely with some of our brethren on the state of his mind, and a day or two before his death, gave the most clear and satisfactory evidence of a well-grounded hope in the Redeemer. His mind had been exercised on the subject of religion several years, but the manifestation of his interest in the saving grace of God had never before beamed with such refulgent glory on his soul. He died in triumphant faith, leaving a widow, and, if we mistake not, seven children, with many relatives and dear friends to mourn. His funeral was largely attended on the 7th, at the Presbyterian Meeting-house at Centerville, and a discourse preached by the editor of this paper, from Rom. viii. 29.

DEAR BROTHER BEEBE:—Please publish the death of our only child, JUSTIS LOUIS GREENWOOD, a youth nearly 16 years of age. All that ever knew him, knew him but to love him. Truly I may say, "Unsearchable are thy judgments, O God, thy ways are past finding out." The lad was sick with inflammatory rheumatism, congestive chills and brain fever, for six days, and was unconscious nearly from the time he was taken sick until he breathed his last, which was without a struggle or a groan, on Thursday, June 28th. He never made a public profession of religion, but seemingly he loved the Old School Baptists, and had often expressed his desire to become one of them.

We weep and mourn and think it strange why our God should deal thus with us; but may he enable us always to bear in mind that he it is that ruleth in the armies of heaven and among the inhabitants of the earth, saying, "I am God, and there is none else. I am God, and beside me there

is no Savior; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. We bow in submission under the rod of the Almighty, and may God enable us to be reconciled to the dispensation of his will.

"This languishing head is at rest,
It's thinking and aching are o'er,
This quiet, immovable breast,
Is heaved by affliction no more.

This heart is no longer the seat
Of trouble and torturing pain,
It ceases to flutter and beat,
It never shall flutter again."

Yours in sorrow and tribulation,
BERNARD AND MARY GREENWOOD.
EVANSVILLE, Ind., June 28, 1866.

BROTHER BEEBE:—At the request of brother Thompson Cox, I send this notice of the death of his wife, ROSANNA JANE COX, who died April 18, 1865, aged 35 years. Her disease was pneumonia. Sister Cox joined the Old School Baptist church at Bryant's Creek, Lincoln county, Mo., Sept. 20, 1857, and from that time until her death was a very worthy member. She seemed to enjoy the preaching of the gospel very much, and was much beloved by her brethren and friends. She was a devoted wife and kind mother. She has left three children, one only four weeks old. From the time she was taken sick she said that it was her last sickness, that she would never recover. She appeared to have some presentiment of her death, even before she was taken sick, and frequently told her husband that she was going to die soon. She died in the full triumph of faith in her Savior, Jesus Christ. During her sickness she frequently spoke of her hope in Christ, and said that she was willing to die, regretting, however, the parting with her dear husband and children, but was perfectly reconciled to the will of her heavenly Father. She was often heard to be quoting the promises of the gospel, and there was one which seemed to dwell on her mind mostly: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." About twenty-four hours before she died, for some hours she became in darkness, and she then seemed to have some fears, but the clouds of doubt soon passed away, and the Sun of Righteousness shone bright on her, and her hope revived, and from that time until she died her faith was triumphant, saying that she would soon be in the embrace of her lovely Saviors. Thus she passed from earth to heaven, and the church below has lost a worthy member, and her husband a loving wife, but we mourn not for her as those who die without hope, and our loss is her eternal gain.

WILLIAM PRIEST.

BROTHER BEEBE:—Please insert the following in the "Signs."

Departed this life, April 1, 1866, in Fulton Co., Illinois, Mrs. WINIFRED WATKINS, consort of Dea. James Watkins, and daughter of the late Elder Thomas Whiteley, in the 42nd year of her age. Sister Watkins was for more than twenty years a member of the Regular Baptist church, and for some years she and her husband belonged to the New Hope church, in Grundy Co., Mo., and filled the office of deacon. She was one of the precious ones of earth in all the relations of life, and especially as a professor of the christian religion, adorning it by an upright walk, and a godly conversation. During a spell of sickness, some two years before her death, she had a remarkable dream. Herself and a little son, some four years old, had to pass through a dark, deep valley, and as they emerged from its gloom on to high land, they entered the most beautiful garden ever pictured by fancy or imagination. It was kept by a woman, who refused to let them pick any of its flowers, but told her that she and her son should soon enjoy it. Accordingly, her son, James T. departed four weeks before his mother, aged about six years. As she approached the valley of the shadow of death, she frequently spoke of the dream, and told her grief-stricken husband, children and friends that she should soon join her son and range through the garden of paradise. After taking leave of the family she fell asleep in Jesus. She has left her husband and five children, and numerous relatives to mourn. May the Lord support our dear brother in his sore affliction, and prepare her children to meet her where there shall be no more death. Her funeral was preached by Elder J. C. Riffin and the writer, on last Sunday, in presence of a large audience, from Songs v. 1. "I am come into my garden," &c.

I. N. VANMETER.

MACOMB, Illinois, June 26, 1866.

Associational Meetings.

MIDDLEBURG, July 10, 1866.

DEAR BROTHER BEEBE:—Please publish the following notice in the "Signs," as early as practicable:

The church at Ebenezer, Loudon Co., Va., has appointed a meeting for general correspondence, to be held with them, commencing on Thursday before the third Sunday in August, and continue three days. Old School Baptists generally, North and South, who are not contaminated with the infidel principle of Abolitionism, are earnestly invited to attend. For the greater convenience of the neighborhood the meeting will be held at a school-house on the Sackersville turnpike instead of their meeting-house.

Persons coming by public conveyances from the North or East, will be met at Berlin, on the B. & O. R. R., and conveyed to the meeting; but as the distance is considerable, and the number of carriages limited, it is desirable that all who can should come with their own conveyance.

In behalf of the Ebenezer church.

R. C. LEACHMAN.

BROTHER BEEBE:—Please give notice that the Licking Association of Particular Baptists will meet with the Bald Eagle church, in Bath Co., Ky., on the second Saturday in September, 1866, and continue three days. Elders Beebe, Durand and Harding, from the East, and Eld. J. L. Purington from Georgia, have given encouragement that they will attend.

Those who come by public conveyance via Cincinnati, can take the boat from thence to Maysville, Ky., thence by stage to Sharpsburg, where they will call on Mrs. Andy Boyd. If the river is too low, they will take the cars from Covington, opposite Cincinnati, to Paris, and thence by stage to Sharpsburg.

SAMUEL JONES.

The Con's Creek Old School or Regular Baptist Association will hold its next session with the Gilgal church, 10 miles Northeast of Bedford, Lawrence Co., Ia., commencing on Friday before the first Saturday in September.

Those coming by railway must be at Bedford on Thursday before the meeting, where they will be met by conveyances to take them to the meeting. We cordially invite our brethren and sisters, especially ministers of our faith and order, to attend with us. Cannot Elders Dudley and Beebe attend? We desire all who can to come.

TYNE HENDERSON.

Saco, Woodford Co., Ill., June 28, 1866.

DEAR BROTHER BEEBE:—Will you please to say through the "Signs" to the brethren scattered abroad, that the Sandy Creek Association of Regular Predestinarian Baptists will hold their fifteenth annual meeting with the Ebenezer Church, in Grundy Co., Ill., commencing on Friday before the second Sunday in September, 1866, at 10 o'clock, a. m., and continue the two following days, at which time and place we should be very happy to see brethren from abroad, especially ministering brethren.

Those coming by Chicago and Rock Island Rail Road will be met at Morris Station by teams, to convey them to the meeting. Those by the Chicago, Alton & St. Louis Road will be met at Dwight Station. We would be very glad to have you visit us at that time, or any other that would suit your convenience; brother Beebe, as we are a feeble little flock. Yours in gospel bonds,

ROBERT E. HAYNES.

The Western Corresponding Association of Old School Predestinarian Baptists, have appointed their next annual meeting to be held with the Big Shoal church, in Clay county, Mo., to commence on Friday before the first Saturday in October, 1866, and to continue three days.

The Corresponding Meeting of Virginia has not been able to hold its annual meetings since the August of 1860, in consequence of the occupation of that part of the country by hostile armies. Those of our brethren who have survived in that vicinity the horrors of war, have appointed a meeting to be held with the Ebenezer Old School Baptist church, in Loudoun county, Va., to begin at 10 o'clock, a. m. on Thursday before the third Sunday in August. Ministers of our order, and others who can be satisfied with such fare as the devastated and impoverished state of that section afford, are cordially invited to attend.

The Spoon River Association will meet, the Lord willing, with the Sugar Creek church, in Schuyler county, Ill., five miles Southwest of Vermont, commencing at 10 o'clock, a. m., on Saturday before the first Sunday in September, 1866, to continue the two succeeding days.

R. M. SIMMONS.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST AND FIFTEENTH
OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed
and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

THE BAPTIST HYMN BOOK.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail require postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

The History

Protestant Priestcraft in Europe & America. In the form of Supplements of the *Banner of Liberty*, will be mailed to order, (postage paid,) for Fifty Cents per set. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a set of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of sets of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct. Address, enclosing payment, G. J. BEEBE, Middletown, Orange County, N. Y.

The "Banner of Liberty"

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nationality,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Deceit, by which it may be sought to Plunder, Oppress, Deceive or Defraud any of their Equal Rights under a Free Republican Government.

The *Banner of Liberty* also contains a weekly summary of the most important, as early as any, and in advance of most of the New York city weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns of Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Correspondence upon proper subjects is also respectfully solicited. Let each writer remember, however, that our space is limited, and, inasmuch as each issue is read by many thousands of persons, articles for publication should be prepared with the utmost brevity. Address as above.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurren here, our friends will oblige us by sending United States "Greenbacks," or Canada notes; if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it; even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

GREAT BROAD GAUGE DOUBLE TRACK ROUTE
BETWEEN THE ATLANTIC CITIES AND THE
West, Northwest, South And Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES
BETWEEN

NEW YORK & DUNKIRK, BUFFALO,

SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted July 9, 1866.

TRAINS GOING WEST.

LEAVE NEW YORK VIA PATONIA FERRY, FROM DEPOT
FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.45 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.49 p. m., Rochester 19.39 p. m., Salamanca 11.37 p. m., and Dunkirk 1.50 a. m., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for
Oriskany and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 a. m., Salamanca 5.50 a. m., and Dunkirk 8.02 a. m., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3.00 P. M. WAY TRAIN (Sundays excepted) for
Middletown and intermediate Stations.

4.30 P. M. WAY TRAIN, Daily (Sundays excepted) for Newburgh, Warwick, Port Jervis, and
intermediate Stations.

5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 p. m., Buffalo 1.00 p. m., and Dunkirk 2.45 p. m., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.

6.00 P. M. WAY TRAIN, Daily (Sundays excepted) for
Suffern, and intermediate Stations.

7.00 P. M. LIGHTNING EXPRESS, to Buffalo
and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.03 p. m., Buffalo 1.00 p. m., Salamanca 12.55 p. m., and Dunkirk 2.45 p. m., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily,
without change of cars, to Buffalo, Salamanca and Dunkirk, connecting with all Western
Lines for points West and South.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York
Time from Depot Cor. Exchange and Michigan
Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from
Buffalo (Sundays excepted,) Arrives in New
York at 10.30 a. m. Connects at Great Bend
with Delaware, Lackawanna and Western Rail-
road for Philadelphia, Baltimore, Washington,
and points South.

8.30 A. M. EXPRESS MAIL, via Avon and
Hornellsville Daily (except Sundays.) Connects at
Elmira with Williamsport and Elmira Railroad
for Harrisburgh, Philadelphia, Baltimore, Wash-
ington and points South, and at Susquehanna
with Lightning Express, leaving Buffalo
at 2.20 p. m., and arrives in New York 7.00 a. m.

12.20 P. M. LIGHTNING EXPRESS, arrives in
New York 7.00 a. m.

6.15 P. M. NEW YORK NIGHT EXPRESS, from
Buffalo daily. Arrives in New York at 12.30
a. m. connects at Elmira for Philadelphia and
the South.

11.20 P. M. CINCINNATI EXPRESS, from Buffalo
Daily (except Sundays.) Arrives in New York
at 3.45 p. m. Connects at Great Bend with
Delaware, Lackawanna and Western Railroad.
Only One Train East on Sunday, leaving Buffalo
at 6.15 p. m., and reaching New York at 12.30 p. m.

FROM DUNKIRK AND SALAMANCA—Will
leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from
Salamanca, Daily (except Sundays.) Intersects
at Hornellsville with the 5.30 a. m. Day Express
from Buffalo, and arrives in New York at 10.30
a. m.

7.10 A. M. EXPRESS MAIL, from Dunkirk
Daily (except Sundays.) Stops at Salamanca
9.40 a. m., and connects at Hornellsville and
Corning with the 8.30 a. m. Express Mail from
Buffalo, and arrives in New York at 7.00 a. m.

4.15 P. M. NEW YORK NIGHT EXPRESS, from
Dunkirk Daily (except Sundays.) Stops at
Salamanca 6.55 p. m., and arrives in New York
at 12.30 p. m.

FROM ROCHESTER—Will leave by New York
time from Genesee Valley Depot:

6.50 A. M. NEW YORK DAY EXPRESS, Daily
(except Sundays.) Intersects at Corning with
the 5.30 a. m. Day Express from Buffalo, and
arrives in New York at 10.30 p. m.

10.15 A. M. EXPRESS MAIL, Daily, [except Sun-
days.] Intersects at Corning with 8.30 a. m.
Express Mail from Buffalo, and arrives in New
York at 7.00 a. m.

7.30 P. M. NEW YORK NIGHT EXPRESS, Daily,
Intersects at Corning with the 6.15 p. m. Night
Express from Buffalo, and arrives in New York
at 12.30 p. m.

THE BEST VENTILATED AND MOST LUXURIOUS
SLEEPING COACHES IN THE WORLD
accompany all night trains on this Railway.

ASK FOR TICKETS VIA ERIE RAILWAY.
To be obtained at all Principal Ticket Offices.

H. RIDDLE, Gen'l Supt. WM. R. BARR, Gen'l Pass. Agt.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.

2. Because our list unavoidably becomes confused by death, removals, and other causes.

3. We wish to fill up our sheet with that which will be of more general interest to all our readers.

4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mas. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle; and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., AUGUST 15, 1866.

NO. 16.

Correspondence of the Signs of the Times.

OPELIKA, ALA., July 4th, 1866

MRS. A. H.—*Beloved Sister in Christ:*—Your interesting and welcome letter requesting my views of certain scriptures, has been received, and though I am much fatigued in body and mind I commence a reply. To my mind your language indicates that you are spiritually alive to God through the merits and grace of our Lord Jesus Christ. True, indeed, you speak of doubts and fears, and seem to mourn over your barrenness of soul, and express fears that you are too vain and worldly minded. Now my dear young sister, these very breathings of soul after holiness, and this loathing of sin and folly are some of the unmistakable signs of spiritual life within the soul. Like the sweet singer of Israel, all who are born of the spirit often feel to thirst and pant for the "Living God," as the wounded hart pants for the cooling water brooks. Psa. xlii, 1.

You say that "we are commanded to set our affections on things above and not on things on the earth." Col. iii, 2. This is truly addressed, not to unregenerate, but to regenerate persons: who are experimentally dead with Christ from the rudiments or privileges of a worldly nature, and in whose hearts the spirit and principles of every gospel duty, precept and command is written by the spirit of the Living God. 2 Cor. iii, 3. These are some of the provisions of the New and Everlasting Covenant of grace, that God will put his laws into the mind of his people, and will write them in their hearts, so that they all shall thereby know him from the least and feeblest child to the greatest prophet or apostle. Heb. viii, 10. Unless the spirit of all gospel laws and duties is first written in the heart, there is neither will, power nor inclination to observe them, and all our seeming performance of what are called gospel duties are nothing but outward show or the works of the flesh. The things which those who are born of the spirit are admonished and commanded to do, are the very things which they in spirit are desirous to do. The Lord works in them to will and to do of his own good pleasure. Here is the excellency of the gospel system. It furnishes the child of grace with inclination, power and ability to do all that is commanded. None but christians can love God. And why do they love him? Because he first loved them, and manifested that love and shed it abroad in their hearts by the Holy Ghost which is given unto them. 1 John iv, 19, and Rom. v, 5. Men in their natural state of sin have not the love of God in them.

I will now try briefly to notice the scriptures you have more especially requested my comments upon:

"Enter ye in at the strait gate."—Matt. vii, 12. "Strive to enter in at the strait gate; for many I say unto you will seek to enter in and shall not be able."—Luke xiii, 24.

It should be distinctly observed that this first text is part of that noted sermon Christ preached on the Mount; not to the assembled multitudes, but specially to his disciples. "He opened his mouth and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven."

The scriptures abound with many metaphorical and figurative expressions, as well as positive declarations, showing us that the kingdom of heaven is spiritual and that the natural or unregenerate man can not see, know nor "enter" that kingdom. To enter in at the strait gate, the corrupt workings and desires of flesh and blood can be no help to us. Not the least carnal desire or fleshly work or motive can enter in at that strait gate. Often indeed corrupt nature becomes seemingly very pious, but it seeks self-applause or honor from man and not the glory of God, nor the good of his saints. The strait gate through which believers in Christ enter into a knowledge of the doctrine, laws, ordinances, peace, comfort and joys of the gospel kingdom is too strait or narrow to admit any works of righteousness which we have done. No, we must be stripped of every thing but what the spirit and grace of Christ shall freely put upon us, and enter through the gate in the name and by the authority of Jesus. We must be dead to the law by the body of Christ, and our old man crucified with him that the body of sin might be destroyed, and we delivered from its reigning power and dominion over us and no longer serve sin, nor render a formal service to God in the oldness of the letter, but being washed in the washing of regeneration and moulded into the spirit of all gospel privileges and duties, serve God in "newness of spirit." Rom. vi, 6, and vii, 6. God gives a new heart and puts a right spirit within his children that they may have an inclination of heart, a desire, will and ability to do the things commanded them, and "enter in at the strait gate." I know that many apply this text to the ungodly world of mankind that lieth in wickedness, and tell them to enter in to the haven of eternal rest and glory by their own efforts; but the text has no such meaning, but is rather of a practical nature, and applicable to certain qualified characters who are prepared by grace to enter in the name of Jesus and walk practically in the narrow way of christian obedience. It is for way-faring men, and though fools in and of themselves and so esteemed by the world "they shall not err therein." But why called a "strait gate?" Because it is just the opposite of that "wide gate and broad

way" that the world of mankind in their natural state all go. "There is a way that seems right unto a man, but the end thereof are the ways of death." Prov. xiv, 12. The "wide gate and broad way" that leads to destruction will take in every false doctrine and abomination, and "many there be which go in thereat."

False teachers may and do walk at large in that broad way. They find no restraint thrown upon them, even when they teach for doctrines the commandments of men. The gate is wide enough to take all their greedy lusts and carnal propensities, and self righteousness and worldly institutions along with them. They seem to think the church, or rather what they call the church, needs many auxiliary societies formed by men as nurseries and helps to bring men to God.

Now this is evidently a "wide gate and broad way," and is distinguished from the strait gate and narrow way by many going in thereat, while but few find the other. The narrow way in which few walk leads to life,—a life of peace of conscience and joy in the Holy Ghost. Those who walk in it worship God in the spirit, and not in the flesh, rejoice in Christ Jesus, and not in themselves, and have no confidence in the flesh. Comparatively few even of those professing godliness enter the strait gate and walk the narrow way of christian obedience and find that life of peace, joy and comfort that is secured to the self-denying followers of Christ. We must walk by faith, and not by the sight of the natural understanding, and that faith must look to Jesus who is its author and finisher; "God hath made us accepted in Jesus." Eph. i, 6.

Let not thy heart, my dear young sister, feel sad if you are taunted and reproached for being found among the few of our text. It is a distinguishing mark of the true followers of Christ, that they are few compared with the many nominal professors who walk the broad way. Notice the words of Christ, "I say unto you, many will seek to enter in and shall not be able. It is impossible with men, to thrust themselves into the kingdom of Christ, though they may be very confident that they have obtained their object. "Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded." Rom. xi, 7. It is so yet. Election obtains for us what we cannot obtain for ourselves and results in redemption from all iniquity and purifying unto Christ a peculiar people, and begetting in them a principle of obedience, so that they are "zealous of good works." Titus ii, 14. Not one fleshly lust or motive in the heart can enter the strait gate. There must be a sweet savor of Christ in everything, and we must see in him every qualification to render our services acceptable to God. If we should make a religious profession,

as doubtless many do, because some earthly relative or friend is identified with the denomination, and because there are many mighty, many wise men after the flesh, and many who are called the great and noble of the world there, and that is the chief motive that governs our action, then we are walking after the flesh and shall be led on to destruction in the broad way of error.

I have sometimes talked with persons who seemed to know something experimentally of the forgiveness of sins, and of the truth in Jesus, and who would acknowledge they felt impressed with the duty of baptism and being visibly connected with the church of Christ on earth; but why do they longer linger and stay without? The husband says, "I think my wife has a better experience than I have, and I am waiting for her; if she will go to the church I will." The wife says, "The husband is the head of the family; wherever he goes I will go with him, even if it should not be my religious preference." So say parents and children.

But stop, my friends! The gate is too strait; that is, too narrow for entrance with such motives. There is no Christ in all that. If you have waited long and not been drawn by pure love to Christ, and a true sense of your duty to him, and now you go simply because your wife or husband has gone, are you not governed by the flesh? "They that are after the flesh do mind the things of the flesh." Is not this minding and obeying the things of the flesh? If any other person not so related to us had gone to the church would we have left all for Christ? "He that loves wife or children more than me is not worthy of me." Do not join the church simply to induce others, nor because others have, but from a sense of your own duty. Many of those who are in the broad and popular way seem very confident they merit inheritance among the household of faith, and are bold to say, Lord, Lord, open unto us, for "Thou hast taught in our streets." But sad, awfully sad, to hear "Depart from me, ye workers of iniquity."

The scriptural terms *few* and *many*, as designating the followers of Christ and the votaries of antichrist, should be of some comfort and strength to the poor despised Baptists of the primitive faith and order. They are acknowledged by friends and foes to be numerically *few* compared with the mighty hosts of other and popular denominations. This very term *few* is one of the many terms used by the inspired writers to distinguish the people of God from all who are in the broad way. It is the boast and glory of some that the old order of Baptists are *few*, and in a short time they hope they will all go out. Let us see how the term *many* is used in some places in the scrip-

tures, and see whether the primitive Baptists have any cause to regret that it does not apply to them. "Not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. i, 26. What religious denomination bears the above scriptural marks of being the church of God? Let our enemies themselves be the judges. Again, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works!" Matt. vii. 22. This does not apply to the few. Again, "Many shall come in my name, saying, I am Christ, and shall deceive many." Matt. xxiv. 5. Does this fit the old order of Baptist? Why, all parties acknowledge that they are few, therefore not the many who are deceivers nor deceived. Again, "We are not as many which corrupt the word of God." 2 Cor. ii. 17. Those who are comparatively few cannot be the many who corrupt the word of God with vain philosophy after the rudiments of the world and not after Christ. Hence here is another mark of the church and followers of Christ. Let us have another text. "Many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ." Phil. iii. 18. In the verse preceding the apostle says, "mark" them which are of the opposite of the many. Again, "There shall be false teachers among you * * and many shall follow their pernicious ways." 2 Pet. ii. 2. If the old order of Baptist are here described, where are the many who have followed the pernicious ways of false teachers?

These false teachers whom the many follow are further distinguished as having no other use or regard for those with whom they are professedly connected than to make merchandise of them. Hence their efforts for numbers and wealth. But let us hear the beloved apostle John: "Even now there are many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us." 1 John ii. 18, 19. Does this mark suit the old order of Baptists? Are they opposed to Christ? or do they rather know nothing else among the people save Christ and him crucified as the ground of their hope?

Dear young sister in Christ, I trust the Lord may give you a discerning and understanding heart in all spiritual things, that you may walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God."

May all saints have grace to enable them to enter in at the strait gate and walk in the narrow way.

I had no thought of being so lengthy. Brother Beebe, If you think proper, give this a place in the *Signs*.

Affectionately yours,

W. M. MITCHELL.

WILLIAMSTON, N. C., June 5, 1866.

ESTEEMED BROTHER BEEBE:—I again seek to embrace the high privilege of conversing with the children of the heavenly king, through the medium of your columns, which are indeed laden with good news and glad tidings to the scattered and tried of the little flock.

It is most cheering for the weary and heavy laden, the strangers and pilgrims

from the four quarters of our land, to be enabled through this messenger, which bears the sweet fruits of the spirit and shines as gold tried in the furnace, to see eye to eye, and speak one and the same things in Christ Jesus, a privilege from which we have long been deprived, and should therefore diligently improve, knowing not its duration or what storms and floods of affliction await the redeemed of the Lord. I feel that it is the indispensable duty of the watchmen on the walls of Zion to cry aloud and spare not; likewise should the followers of Jesus contend earnestly for the faith, once delivered to the saints in grace, seeking to deny themselves of all "ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the Great God, and our Savior, Jesus Christ, who gave himself for us, that he might redeem us from iniquity, and purify unto himself a peculiar people, zealous of good works."

We should also seek to comfort and strengthen each other by recounting our conflicts o'er, while slowly marching in that strait and narrow way to the portals of eternal glory, where awaiteth the glorious messengers to welcome the ransomed of the Lord into the most holy presence of the Prince of Peace—into the light of eternal day—into the full possession of that inheritance which is incorruptible, undefiled and fadeth not away. Glorious indeed the hope of our soul's salvation being founded on the Rock of Ages, against which the gates of hell cannot prevail; neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

During all the turmoil of this shifting scene of life, we have a safe and sure refuge in the Lord of life and glory, who will safely steer our little bark o'er the rough sea, providing more and better for us than we can ask or are worthy to receive. "Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessing." There is none to be compared unto him—the chiefest among ten thousand and altogether lovely; a friend above all others, ever faithful and unchanging.

Oh! that we could ever show forth his praises and magnify his holy name. Fifteen years since I was enabled to view the Savior as my glorious Redeemer, bearing my sins in his own body on the cross, and joyfully go forth in the discharge of his sacred ordinances. I then thought myself free from the sinful world and happy in the Lord, and that thus my remnant of days were to be spent; but alas! as the infant knows nought of the storms of life, neither did I, nor of the christian warfare through which it appears all have to pass, doubtless for the purpose of purifying them from dross, and preparing them for Christ's service and kingdom.

"That when they appear in glory
They shall appear as gold."

The conflicts within and without, against which I have had to contend; the afflictions of body and rendings of the tenderest cords of the heart, have indeed been thick and heavy during my short pilgrimage; but unceasing praises be ascribed

unto our blessed Redeemer, who I believe ever has stood by me, enabling me to stand firm and unshaken, and I trust ever will, causing all afflictions of body, mind, or estate to redound to the good of my soul, and his name's honor and glory; safely guiding me through all the storms of life, and finally receive me unto himself in peace. The rod of affliction, if attended by the Spirit, draws poor sinners unto the mercy-seat—unto the cross of Christ, in humility to rely on God alone, who giveth and taketh away, who wounds and heals, who casts down and raises up, and who causeth all things to work together for good to those who love him; who has exalted his only Son to be a Prince and Savior, to give repentance to Israel and remission of sins. Oh! that we could love him more and serve him better; be more conformed unto him, and transformed from this world; who have realized Christ to be precious, and formed in our souls the hope of glory; having by the eye of living faith, which is alone the gift of God, viewed him extended on the cross suffering the just for the unjust, the innocent for the guilty, to redeem lost, helpless and fallen sinners from the pit of eternal ruin, the bonds of unceasing misery, where the worm dieth not and the fire is not quenched, and all hope is forever departed. Oh! what a friend and Redeemer is ours, who is from everlasting to everlasting and changes not; who forgave and suffered all things, that his enemies might be brought nigh by the blood of the everlasting covenant and sealed as heirs of the eternal inheritance; who died for our offences and rose again for our justification, the glorious and triumphant Conqueror, over death, hell and the grave. Our God is a consuming fire to the wicked, but an inexhaustible fountain of mercy and love to his ransomed children.

Oh! that the Holy Spirit would descend on the people, convincing them of sin and righteousness and judgment to come; opening their blind eyes, unstopping their deaf ears; and softening their hard hearts, enabling them to sing the songs of Zion with the spirit and the understanding, and choose rather to be door-keepers in the house of God than to dwell in the tents of wickedness. Oh! that all our Father's children might be enabled to come forth and magnify his name, defend his cause, obey his commands, resolved that, let others do as they may, we will serve the Lord; that we may enjoy the light of his countenance reconciled.

If we could always realize the application of the blood and righteousness of our blessed Jesus, and unwavering reliance in him, how peacefully would we be borne on the wings of time; but alas! we find that the fierce winds and storms of life oft beat against our rude bark, the sky to be alternately lightened and darkened by sunshine and clouds, causing us to rise and fall with the heaving and sinking waves, often with joy exclaiming:

"I know that my Redeemer lives;
What joy does this sweet sentence give!
He liyes, he lives, who once was dead,
He lives, my ever living Head."

And these with sorrow:

"If I love, why am I thus?
Why this dull and lifeless frame?"

But amidst all these surgings of wave upon wave, the heaven-born soul most truly feels:

"I would not live always—I ask not to stay
Where storm after storm rises dark o'er the way."

Most rapturous is the thought that when our lamp of life is extinguished, through the grace of our God which alone bringeth salvation, we shall be prepared to enjoy the glories of that eternal day, that peaceful and abiding home in heaven, with our exalted Redeemer, to praise him perfectly forever.

Brother Beebe, please excuse the length and imperfections of this scroll, for tongue nor pen cannot portray the glories of our precious Savior and his salvation. May the Lord ever be with, comfort and sustain you and all the household of faith, enabling us to realize that if our earthly house of this tabernacle were dissolved we have a building a God, a house not made with hands eternal in the heavens.

Your sister, in hope of eternal life,
S. N. BIGGS.

LANESVILLE, Ind., June 25, 1866.

DEAR BROTHER BEEBE:—If you will kindly give me a little space in the *Signs*, I will write a little for the perusal of your readers generally, and especially for those dear brethren and sisters among whom I have recently traveled and tried to labor in the gospel, many of whom desired me to write to them. These will please consider this as intended for them, as I cannot write to all in person.

Dear brethren in Christ, among all the churches and ministers of Christ with whom I have been, there is much unanimity in the faith of the gospel, with less tendency than formerly to speculate and strive about words to no profit, and an increasing desire and tendency to follow after the things which make for peace, and things wherewith one may edify another. This is encouraging, and calls for humble thanksgiving to God and fervent supplications to him, that the Son of Peace may be with all his servants and people, and lead them forth in one undivided flock beside the still waters into green pastures, and cause them to dwell together in a peaceable habitation and in sure dwellings, and in quiet resting places. The spirit of Christ is the spirit of truth, meekness and love, and leads all who are born of this blessed spirit to "love the brotherhood," and to "walk in all lowliness and meekness, with long suffering, forbearing one another in love and endeavoring to keep the unity of the spirit in the bond of peace." But there is another spirit—the spirit of the flesh—opposite to this, which leads us in another and opposite course. And from this fell spirit comes all the alienations and divisions that distract and afflict the church of Christ.

The sentence of a judge in Israel is: "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live."

Here is something tangible and practical for all the household of God to engage in—not only something to avoid, but also something to do. Two paths are marked out, in one or the other of which every christian must walk, for there is no standing still. Over one is written, Death; over the other, Life! How wide the difference! How vast the contrast! Dear brethren, do we suffer more of this death than we enjoy of this life? For it is possible for us to live after the flesh, and, indeed, we are in great danger of doing so; and the works of the flesh are dead works; but the fruits of the spirit

are living and abiding, for the tree of life bears them. Hence, then, it is only as branches of the true and living Vine that we can bear the fruits of the Spirit; and these only as we abide in the Vine. And it is only in bearing *much* fruit that the Father and Husbandman is glorified, and we shown to be the blessed Master's disciples *indeed*. We should notice, too, that it is *through the Spirit only* that we can mortify the deeds of the body and live. This is in perfect harmony with that grand and great foundation-principle declared by Paul, "That, as sin has reigned unto death, even so grace reigns through righteousness unto eternal life by Jesus Christ our Lord."

Here is a *system* of salvation perfect in its nature, beautiful in symmetry, glorious throughout and blessed in its results! These sublime truths of the gospel are simple and plain to every child of God; and, happily, upon them every true servant of Christ sees eye to eye, and speaks the same things. This was the genius of the preaching of our dear brother, Elder James Strickland, who was recently among us. The everlasting covenant-union of Christ and his chosen people, their eternal redemption by his blood, regeneration by his spirit, and final victory through him who loved them, and triumphant entrance into glory, was the *doctrine* that he preached with energy and ability, while he also very feelingly insisted upon the importance and usefulness of showing our faith by our *works*, or of manifesting our love to the dear Master by keeping his commandments, and beautifully illustrated how the grace of God and salvation by grace leads and should lead to a life of godliness. The brethren and sisters here were much warmed up and comforted under his preaching; and we all believe that brother S. "is profitable for the ministry," and ought to be encouraged and treated with love and faithfulness by his brethren.

Cruel suspicion, cold neglect, evil surmises and evil speakings are shameful among the brotherhood of saints, and ought to be frowned down or disapproved by all lovers of peace and good will. The disciples of Jesus should be kind, courteous and loving as he was. How often he said, "These things I command you, that ye love one another." Come, brethren, let us try to cultivate the lovely spirit of our beloved Master, and love one another as he loved us. In doing so we shall realize "how good and pleasant it is for brethren to dwell together in unity," and the blessing of heaven's King will rest upon us; for, "Blessed are they that do his commandments." O, let us not only try to strengthen the things that remain, but also labor to heal the breaches in Zion and pray for her peace.

Your unworthy brother,
D. BARTLEY.

OWENSVILLE, IND., June 16, 1866.

BELOVED ELDER BEEBE:—Pardon my neglect in renewing my subscription. I cannot think of doing without the medium through which I receive so many affectionate epistles of love from those whom I know not personally, yet feel that we are children of one Father—God. I often think while reading the "Signs of the Times," that I would like to respond to much which they contain. I know the thought is presumptuous; yet I cannot

help desiring to write, at least to tell you, brother Beebe, how I love to read your editorials, and how I appreciate the communications. I value that little paper more than any other, though it is not, as it is with many, all the preaching we have. I try to be very thankful that God in his goodness has blessed us with a sound and efficient ministry in the persons of Elders Hume and Strickland. We esteem them highly for the truth's sake.

Oh! my brother, how can we, who are yet permitted to enjoy the happy privilege of setting within the sound of those beloved heralds who are freely giving their lives, forsaking all, and standing firmly upon the walls of Zion proclaiming the "unsearchable riches of Christ," ever be thankful enough to the great Dispenser of all good, in favoring us so highly. Some of the churches under the care of both brother Strickland and Hume have been enjoying a refreshing season. They have baptized about eighty since our last association.

I think there are many witnesses that the Lord is reviving his work in the hearts of his people, and doing wonders among the children of men. In thinking of the trials in which the minister is called to pass through, I have felt that we were not as thoughtful of them as we should be. 'Tis true they are never allowed to want, but often it is given in a cold way, consequently only feeds the natural man: whereas if it was accompanied with some little acts of kindness, a few words of encouragement, or "some low breathings of love," it would lift the heart in gratitude to God, and make him feel that he was, indeed, fed with manna from on high.

I can't refrain from giving one instance, showing how a little act will change the whole current of one's mind. At our last meeting, when we were gathered in that "upper room," to commemorate the death and suffering of our risen Redeemer, my mind during the service was clouded with thick darkness. I thought I had a name to live while I was yet dead. When singing the last song, as a token of the love and fellowship which unites the many in one, Sister Hull, a mother in Israel, who was sitting before me, turned and gave me her hand. I thought: Oh! can it be possible that you are deceived in me, or do I, indeed, bear some of the image of our Savior. This thought humbled my proud heart to the very dust. I could do nothing but pour out my soul to God for his thoughts of parental kindness towards me in adopting me into his glorious family, in thankfulness, in silence and in tears. I fear some of the dear brethren at a distance think the Baptists here, or some of the ministry, are not sound in the faith. I cannot understand why it is they seem to object. I know they differ in one thing—they preach practical and experimental religion as well as doctrine while others preach doctrine only. Brother Beebe, do you not think that the beauty and comfort of a sermon is lost unless we can make an experimental application? I think there is a vast difference in "live and do" and "do and live" after spiritual life is given or after we have been regenerated and born again. I think there are many exhortations to good works. Does not Christ say in his sermon, "Let your light so shine before men that they may see your good works

and glorify your Father which is in heaven?" Indeed, I cannot see how they can "rightly divide the word of truth" without preaching the whole, and being so forgetful I think we cannot be reminded of our duty too often, nor can we ever while in the flesh reflect honor and glory enough, to satisfy the longings of the heart, upon him who has done so much for us, and who has "loved us with an everlasting love."

How sadly we will miss the sweet and instructive communications of our departed brother, James Durand; though never permitted to meet him here, we hope to meet him in an "upper and better world." We have read his words with appreciating hearts, and felt that they were truth. We deeply sympathize with his bereaved friends, and pray that the longing for heaven may so fill their hearts that they may ever look upward where he has gone, and never turn their eyes to the void left by his departure. May the Lord give them songs in this night of sorrow and gloom, and may his love be around about them, and his strength their support. I would hail with joy a communication from Sister Bessie Durand.

Yours, in hope in eternal life,
ELLA WELBORN.

BERLIN, Md., July 20, 1866.

DEAR BROTHER BEEBE:—I some time ago requested sister Rittenhouse to write me an account of some of her exercises; how she was led out of nature's darkness into the light and liberty of God's dear children. She has complied with my request, and thinking it might be comforting to some of the dear family, I have asked her permission to send it to you to be disposed of as you may think best, and have enclosed it with this brief notice.

Your unworthy brother,
G. W. STATON.

WILLOW GROVE, Del., July 11, 1866.

ELDER G. W. STATON:—My beloved Brother:—As you have requested me to do so, I will, in my imperfect way, attempt to give you a relation of the way in which the Lord has, I trust, led me out of nature's darkness into the light which only the children of the Highest are permitted to enjoy. It is with many misgivings that I sit down for this purpose; for I fear I shall deceive you. I desire, however, to submit what I am about to write to your superior judgment. The name of the writer will be a sufficient apology for its imperfections. By nature I was a child of wrath, a servant of sin, even as others; but, until the Lord was pleased to show me my true condition, I lived in ignorance of it. Previous to entering my sixteenth year, I do not recollect ever having a serious impression. I had, of course, some indistinct ideas of a future state; but thoughts of eternity never troubled me. And never ending praise be given to our blessed Savior in that he saw fit to arrest my steps ere I sank from my careless security to eternal ruin, misery and despair! During the autumn of 1864, as you may recollect, I was teaching in the state of New Jersey. Here I was so highly favored as to be permitted to attend church every Sabbath. Then and there, under the preaching of our highly esteemed Elder Conklin, I saw myself in my true character. Well do I remember when first this unwelcome sight was revealed to

me. I am unable to recollect the substance or text of the sermon I was then listening to, but a single quotation struck my attention, and became fixed in my memory—"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Instantly I felt that those words were spoken to me: why, I could not tell. I pondered over it constantly during that day, and in my dreams it still haunted me. The next morning, my uneasiness but increased, I felt that I must not place myself among the righteous, and as I reflected upon it it became evident that my rightful place was among sinners of the deepest dye. These strange thoughts troubled me very much, but what to do I knew not. My apparent uneasiness caused me to be frequently questioned, as to the state of my mind, even in its outward effects, it was new for me. I could hardly have told what was disturbing me. For several days I went through my routine of duties mechanically, and with a cloud upon my spirit. I now began to look for some way of escape from the wrath of God, which I felt to be my portion. I thought if I were to pray to him and perform as many other religious duties as I was able, perhaps I could induce him to pardon me. This, my dear brother, was the idea I entertained of the justice of the immutable Jehovah. It would perhaps have suited me quite as well at that time could I have dismissed the subject entirely from my mind. I attempted to fulfill the round of duties I had marked out, and thought I was succeeding pretty well. I resolved that my sinfulness should not trouble me more, that I would never more give place to a serious impression. I actually began to think I was doing quite as well as some professing Christians. I continued in this deplorable condition, looking to and relying upon self alone, till the Lord was pleased to show me more fully what I was in his sight.

When the Delaware River Association met in June, 1865, the demands of the holy law of God upon me were brought home to my heart. Before the first sermon was over I was miserable indeed. I felt that I was the vilest sinner that ever cumbered the footstool of Jehovah. The works I had been performing were worse than useless, and my prayers were an abomination in the eyes of the God I had thought I was serving. When Elder Badger described the feelings of the guilty, condemned sinner, I thought every one could see whose portrait he had drawn. I tried not to betray myself lest some one should question me. While mingling with the company I kept up an appearance of cheerfulness—but a hopeless heart was concealed within the mask of unconcern. I thought perhaps after the Association was over my distress would leave me as it had previously done: but the just condemnation of God's violated law stared me in the face, turn where I would. Often have I remained in my school-room after the duties of the day were over, begging for pardon, praying that the full sentence of the law might not be visited upon me. But my petitions were of no avail; the heavens seemed brass above me, through which no prayer of mine might penetrate. I then felt the force of this expression, "It is a fearful thing to fall into the hands of the living God." On the third Sunday in August Elder Harding visited Kingwood. He, too, described my feelings much bet-

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1866.

REMARKS ON 1 COR. IX 14.—REPLY TO
ELD. D. BARTLEY.

REPLY.—Much has been said and written on the subject embraced in the text proposed for consideration, and it is doubtful whether we can elucidate the subject more clearly than others who have failed to give perfect satisfaction. Still, as our brethren have a right to whatever views we have on all portions of the sacred scriptures, we will not withhold such as we have.

"Even so hath the Lord ordained that they who preach the gospel should live of the gospel."

Everything which the Lord has ordained in his church is binding on all his disciples, and if we, like Zacharias and Elizabeth, would walk in *all* the ordinances of the Lord, blamelessly, this ordinance should with every other occupy our serious attention. Neither the propriety nor the utility of anything which the Lord has ordained can be questioned. It is enough for those who love and fear the Lord to know that he has instituted, decreed, commanded or ordained whatever service we are required to perform. And it is equally as binding on us to reject all rites, ceremonies, institutions or traditions in regard to our religious course, which he has not enjoined on us by his example or express command. Christ instructed his apostles when he authorized them to preach, to teach those whom they baptized, "to observe all things whatsoever I have commanded you." And lest any jot or tittle of what he had commanded the apostles should escape their recollection, he sent the Holy Spirit to bring all things to their remembrance. Nothing, therefore, is to be either added to or diminished from what the apostles have enjoined upon the saints.

Among other institutions to be observed by divine command, is that of the Preaching of the Gospel. Reserving to himself exclusively the sole right to call into the work whom he will, and qualify them with whatever amount of gifts he pleases, and direct to the field of labor he designs them for, he has given them command to preach, not *a gospel*, but *the gospel*, and wo to them if they preach not the gospel of Christ. As to what they shall eat or drink, or wherewithal they shall be clothed, they are directed, so far as they are concerned, to leave that all to him. Their heavenly Father knoweth that they need these things, and he has promised to supply them, if they observe his directions, and "Seek first the kingdom of God, and his righteousness," all these things shall be added unto them. But in the provisions of this institution he has ordained and established a law in his kingdom equally binding on those of his children who receive the spiritual benefits of their ministerial labor, which, so far as they are led by his word and spirit, they have neither the right nor disposition to disobey or neglect.

On this point we understand the apostle to be treating in the text and its connection. There are however two senses of the word in which we understand that God has ordained that they who preach his gospel should live of the gospel.

First. Though not in the immediate

application of these words of the apostle, they who preach the gospel must themselves be partakers of it, and in a spiritual sense must feed and grow upon the same food with which they are to feed the flock of God. None are qualified for the work who do not themselves live upon the gospel. But in the immediate application of the words under consideration, we understand him to mean,

Second. That they are to be released from the cares and distractions of the world by the liberality of their brethren who partake of their spiritual things. The whole scope of his arguments on the subject shows that so he designed to be understood.

The ordination or law to this effect may be deduced from the following indisputable premises. First, that all who were admitted into the fellowship of the primitive church brought all their earthly possessions and laid them at the apostles' feet, to be appropriated according to the laws of Christ, as laid down and expounded by the apostles.

As all those who were admitted to fellowship and membership in the church of Christ were required to recognize Christ as their Lord and Master, and to consider themselves not their own, but bought with a price; so all that they are, and all they possess, is by them regarded as belonging to Christ, while they as his servants or stewards are solemnly bound to appropriate all as he by his apostles directs. "Neither said any of them that aught of the things which he possessed was his own."—Acts iv. 32.

We do not understand that those who believe are required to transfer the title of their earthly possessions now to any who may claim to be successors of the apostles; but still while as stewards of such possessions, holding the charge of all they possess, and themselves amenable for their stewardship to Christ their Lord, they are to consider all as really lying at the feet of the apostles, and that they have no right to use aught of what they possess in any way forbidden by the apostles, or to fail to use all as the apostles have directed. Among other appropriations required of the saints by the laws of Christ, as expounded by the apostles, each is required, according as he has been prospered of the Lord, or put in possession of property, to minister to the necessities of the destitute, to divide with those who have need. None among the primitive saints lacked; they had all things in common. The spirit of this rule is as binding now on them that believe as it was on the day of Pentecost, although a change of circumstances in the providence of God may render it inexpedient that the saints should sell their lands, or other property, or transfer their titles to others, but as was afterwards the order in the apostolic churches, each as a steward of God, was permitted to hold the possession, but always subject to such drafts as his Lord and Master should make for it, or any part of it, either to relieve the pressing necessities of the destitute, or to meet any other apostolic demand for any other purpose.

If the foregoing views are correct, and our premisses be admitted, there can be no great difficulty in arriving at a correct understanding of what is said by the apostle, in our text, in regard to what God has ordained, or the law that Christ has enacted in his church in regard to the

support of those whom he has called to devote themselves wholly to the ministry of the gospel.

Seven men of honest report, and full of the Holy Ghost, were set apart by the apostles to supervise the distribution of what had been laid at the apostles' feet, as dictated by the apostles, and also for the purpose of relieving the apostles from such worldly cares as hindered them in the ministration of the word. Here, if we mistake not, we find authority for relieving the ministers of the word from the cares of the world in providing for a temporal support, so far at least as such cares hinder them from the full discharge of their ministerial labors.

Where the churches or the saints require the entire time and abilities of the ministers, and their whole time is occupied in serving the churches, in feeding the flock of God, does not the spirit of Christ in us, as well as the plain letter of the word, teach us that they should share of our temporal things. We cannot deny this without repudiating what the apostle tells us that God has ordained. Read the connection of the text under consideration. "Who goeth a warfare at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Now all this reasoning is too clear to admit of misconstruction. It is clearly an ordinance of God that those who are blessed with the consolations of the gospel ministry should, as God has prospered them, contribute to the temporal support of those who labor in the gospel ministry; and we have far greater cause to pity than to envy those who feel reluctant to perform cheerfully the duty which is thus enjoined by divine authority on them. Indeed, so far as our personal experience is concerned, it has been regarded by the brethren who have sustained us, more in the light of a blessed privilege than of duty. Liberal souls devise liberal things. It has been our case for almost fifty years to have our lot among kind-hearted brethren and sisters, who have never required to be reminded of their duty in regard to this matter;—more ready to lavish expressions of kindness on us, than we were to think ourself deserving of them. We have never yet seen the day when we have doubted that if our necessity required it, our brethren would divide their last loaf with us, and do it with the utmost cheerfulness.

Before we dismiss this subject we will say that the backwardness of brethren complained of in some sections of the country, we have thought justly chargeable, at least to some extent, to an unwarrantable manner of some of our ministers in treating the subject. We have heard some preachers in warning the churches against greedy wolves, who would devour the flock, and who make merchandise of the saints, preach as though

ter than I could have done it myself. I had all the time concealed my feelings, resolving that no one should know what a wretched sinner I was. But it now seemed to me that every one could see my heart and know that the hopeless condition he was describing was mine. When he went on to tell of deliverance from the burden of guilt, light springing up, and joy and peace with it, I could follow him no farther. It seemed to me I had got to the stand still place, and could go neither back nor forward. When I read the bible all was condemnation for me; the promises were to the children of God. I often wished to die, and was sometimes tempted to put an end to my own miserable existence. I returned home about the first of September with shattered health and a sick heart.

Before leaving Kingwood I went to see sister Charity Myers. I thought I wanted to hear her talk, but did not know that she was aware of the object of my visit. Judge of my surprise, therefore, when brother Myers questioned me in regard to my exercises! I had never told a human being of my feelings but once, and that was in writing. I had never thought my exercises those of a child of grace, and was astonished when I found that he seemed to know all that I had thought so carefully concealed. I could tell them nothing they wished to know, and went away feeling very much like a convicted culprit. Two weeks, I think, after my return home, our Yearly Meeting met at Bethel. You recollect the character of the preaching we were then favored with. Previous to the commencement of the meeting, I prayed anxiously and earnestly to be allowed some little crumb from the table of the blessed Master. I felt a sort of hope that I should not leave the house of God quite as destitute of comfort as when I entered it. Your sermon and that of Elder Grafton on Sunday presented christian experience in such a light that I could not but admire it. You presented a merciful and forgiving Savior to view, and I could not but believe he was able to save the chief of sinners. I cannot say that I was ever entirely without hope after this, though it has at times seemed very small. I did not think I had passed from death unto life, but I now believed it possible that I might. I had formerly thought myself beyond the reach of sovereign mercy, but my views of mercy were now vastly extended. I now saw Christ as the Savior of his people; but whether I was included or not I could not tell. I began to carefully search the word of God if perchance I might find some promise applying to my case. "Him that cometh to me I will in no wise cast out," gave me some comfort; for I felt that I had come to his feet without a solitary plea, and here was assurance that I should not be sent away empty. During the Yearly Meeting at Welsh Tract, I received some additional consolation which strengthened still more my glimmering spark of hope. I scarcely dared to appropriate those sermons to myself, but they were just what I so much needed. At the close Elder Beebe made a short address which drew tears to my eyes. I was almost encouraged to believe that I had some interest in the Redeemer. This encouragement, however, I was unable to retain after he was done speaking.

(Continued on page 126.)

they regarded it as wicked and sinful to do anything in sustaining the ministry by pecuniary assistance, or if they did, it must be when reduced to actual distress or suffering, and then upon the principle on which they contribute to the poor. We do not so understand the apostles' admonitions. Ministers of Christ whose time and service are devoted to the churches, are not paupers, they are entitled to your liberality for their services bestowed on you. You are not willing to be considered as receiving their gifts and labors as paupers. You know the gifts belong to the church, and the ministers themselves are only stewards of them, as you are on the other hand stewards of those temporal gifts which you are commanded to impart to them. They have the same undoubted right to a support from your abundance of temporal possessions, that you have to their labors in feeding and otherwise ministering to your spiritual wants. They have no right to withhold their labors; there is a wo resting on them if they preach not the gospel, and so there is a wo resting on those who receive their labors if they withhold from them that support which they are entitled to in return.

Another error on the part of ministers has sometimes been betrayed. We allude to a fretful, distrusting spirit, impatiently scolding and complaining of neglect; this is disheartening and discouraging to those on whom the censure is cast; we have never known such a course to produce any good effects. We would sooner suffer want and deprivation of the comforts which others enjoy than to wring them from the reluctant hands of those who can feel no pleasure in supplying them. Nothing is so well calculated to make the saints feel liberal, as to feed them well with the sincere milk of the word. Let them see that the minister has their comfort and edification in view, and to promote these he counts not his own life dear unto himself, and if this will not awaken in them a kind and liberal feeling, we may conclude that nothing short of the special power of the Spirit will.

While the apostles with divine authority have laid before us what the Lord hath ordained on the subject, the reciprocal duties of ministers and the saints, Paul claimed the privilege of waving his own undoubted right to the contributions to which he was justly entitled. He dreaded, and so should we, to be burdensome to the saints, and would rather forego his own comforts, privileges and rights, than to impair or imperil his usefulness in the ministry. God will certainly sustain his own ministers as long as he has work for them, even when they are sent as lambs in the midst of wolves. Let us then rest on the assurance that our heavenly Father knoweth what we need, and the hearts of all are in his hands.

PHILADELPHIA, Pa., March 26, 1866.

DEAR BROTHER BEEBE:—In the *Signs* of Feb. 1, a communication from Eld. G. W. Slater was published, in which he said I wished him to harmonize two passages of scripture. I would, if I could, like to tell your readers why I asked him to write. Some months ago, I was in company with some brethren of our order, when one of the brethren told us that the children of God could not go astray. What I said I, not sin or do wrong? The only answer I got was that the *old man*

would do nothing but sin. Now, brother Beebe, to say that the *new man* cannot sin, and to say the *old man* can do nothing else, I think I can agree with the brethren. While we profess to hold forth the form of sound words, our language should be such as the weakest saint can understand. David said, "Against thee, thee only, have I sinned," not the old man. The question is simply this, If brother A. cannot sin, why should brother A. pray for the forgiveness of sin? Or, is it the old man that prays? If these things cannot be explained, we had better be short on the subject. If we cannot all see perfectly eye to eye, still we should have one language as far as possible. For one brother to say a thing is, and another to say it is not, tends to confusion, and ought not so to be. My object is to have a correct understanding, and I wish not to be troublesome. If we qualify the terms, and say that the child of God cannot go astray so as to be finally lost, the assertion will not disturb me at all. But I think it will not do to run all the scriptures on all fours. We read that there is nothing impossible with God, yet we are told in the word that it is impossible for God to lie.

Now, brother Beebe, how can those who use the terms as I have stated them, say to the brethren, Ye that think ye stand, take heed lest ye fall? The strong ought to sympathize with the weak; for there are many who need to have "line upon line." I have written the above because I wanted to, and I trust I shall esteem you as much if you do not put it in the *Signs*, as if you do.

T. BANES.

REMARKS.—If we understand brother Banes, he fails to see the propriety of saying that a christian cannot commit sin, or do that which is forbidden him to do; and then admitting that the christian has an old nature, or *old man*, as it is called by the apostle, that can do nothing else but sin. And we confess that we labor under the same difficulty.

The christian is a complicated being, for the term christian is only applicable to the followers of Christ while here in the flesh. It is not applied to them in the scriptures before they are born again and become disciples or followers of Christ, nor is it applied to them after they have laid aside their earthly tabernacles. As brother Slater has shown, in the article referred to, they are the subjects of two births, the one of the flesh, the other of the spirit. That which is born of the flesh is flesh, and is the development of the earthly Adam. But that which is born of the spirit is spirit, and proceeds from the second Adam, the Lord from heaven, who is the quickening, or life-giving spirit of which they are born. This last development is spirit, and is called the new man, which after God is created in righteousness and true holiness. It is also called spirit, eternal life, the mind of Christ, Christ in you, and by such other terms as clearly distinguish it from that which is born of the flesh. Now while the apostle John positively declares that "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."—1 John iii. 9, he also says, "If we," (christians) "say we have no sin, we

deceive ourselves, and the truth is not in us."—1 John i. 8. And again, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 John ii. 1. And yet again, "If we," (christians) confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say, we that have not sinned, we make him a liar, and his word is not in us."—1 John i. 9, 10. Now is it not clearly manifested that the christian in whom these two natures are struggling, is as sensibly affected by the sins and corruptions of his fleshly nature, as he is by the purity of his divine nature. In being led by the one, the christian is involved in trouble, feels a conviction of transgression, confesses like David, "I have sinned. Against thee, thee only, have I sinned," &c. And in the language of the prayer, prays for the forgiveness of sin, and that he may be delivered from temptation. Not that the new man, which is Christ in him, has sinned, but that the christian, which possesses the two antagonistic natures, has followed the lusts of the depraved, and done violence to the purity of the divine nature. The christian is commanded to put off, and to crucify the *old man* with his affections and lusts; if he fails to do so, he feels guilty of a transgression, the rod is applied to the christian as such, and repentance is given, and then the spirit, which is the new man, helps his infirmity, and makes intercession for him, with groanings that cannot be uttered. The old man cannot pray acceptably, nor can the christian only as the mind and spirit of Christ which is in him makes intercession according to the will of God.

Paul was a christian, and his experience on this subject will afford an illustration. He says, "For I delight in the law of God after the inward man; but I see another law," (or governing power) "in my members, warring against the law of my mind, and bringing me into captivity to the law" (or power) "of sin which is in my members." His members in which he finds this ruling power or law of sin, are the members of his fleshly nature in which he says he knows there dwelleth no good thing; this he calls the outward, or old man, in which he sees a law or governing power warring against the law, or governing power, of his mind. What mind? Certainly not his carnal or fleshly mind, for that is not subject to the law of God, neither indeed can be; but he speaks of the mind of Christ, or the inward man. For he says, "We have the mind of Christ." This mind of Christ is the mind of Christ dwelling in him. "So then with the mind, I myself serve the law of God, but with the flesh the law of sin."—Rom. vii. 14-25.

To relieve the mind then from all perplexity, let us dismiss all vain speculation on the subject, and let each christian after reading the testimony of the apostles, commune with his own heart, examine his own personal experience, and see if he cannot find in his own wretched, depraved nature a strong propensity to do that which his own judgment tells him is wrong, which sometimes gets the ascendancy and brings him into captivity to the law of sin; makes him, even against his resisting inclination, do the things which he hates. Let him see also if there be not in him a spirit that hates sin and aspires after holiness. When he follows the lead of the fleshly desires,

if he is not captivated and betrayed, as a christian, into sin, he makes a more successful resistance, "striving against sin," than did the apostle Paul. The christian is forbidden to walk or live after the flesh, if he disobeys he transgresses the law of Christ, and shall be beaten with stripes. But there is no condemnation to them who walk not after the flesh but after the spirit. If christians were not liable to be led by the flesh into transgression, they would not need to pray for forgiveness, nor would they ever have occasion to cry in the language of Paul, "O wretched man that I am, who shall deliver me from the body of this death?" It is true that that immortal principle in them which is born of God cannot sin; for it is the spirit, mind and immortality of Christ; yea, it is Christ in them the hope of glory, and if they are led by it, and so far as the christian is led by it, he shall not fulfill the lusts of the flesh—shall not sin. If our views are correct, it will be seen that the spirit of life in us, which is born of God, does not and cannot sin; and that the christian is admonished to be led by it; and that the antagonistic powers of the flesh are hostile to every principle of holiness, and that the christian in whose person both natures are imbedded, is admonished to put off—the old man—and to put on the new man.

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Total	140 00

(Continued from page 124.)

Every sermon I heard after this seemed to afford some little comfort, though I was afraid then to own it, fearing lest I should be deceived. One day, while working alone, something seemed to say to me, "Trust in Jesus." This appeared to chase away the remaining clouds, and, for the first time, I was enabled to bask in the refulgent beams of the Sun of Righteousness. I then wondered how I could have doubted my interest in the Savior, and thought such a thing would be an impossibility in the future. I stopped working and began to sing the hymn commencing,

"Jesus, my all, to heaven is gone."

I thought I could now witness the whole of it. Never in my life have I seen a happier day than this. I could hardly forbear going to mother and telling her of my new found joy. But unconquerable diffidence seemed to seal my lips. I thought I could now go on my way rejoicing, without a cloud to hide my Savior from my view. Scarce two days elapsed before I began to fear I had been deceived. The precious hope I had enjoyed I could not easily give up, and many have been the fierce struggles with temptation I have had to encounter to retain it. Well is it for me still that the little hope I have is not in my own keeping. One thing I considered as an evidence in my favor, and it has buoyed me up when all else seemed to fail. "We know that we have passed from death unto life, because we love the brethren." I did love them. I loved their society, their conversation, their public assembly, and all that pertained to them. The ordinance of baptism began to intrude upon my thoughts, though I do not know what first attracted my attention to it. I knew well enough that it was the duty of every child of grace, but I could not then feel right certain that I was one. I looked upon it as a sacredly beautiful ordinance, and one the Savior commanded his followers to walk in. But I was unfit to claim a name and place among the Lord's people. I therefore concluded that I would not do it, at least not while I was so unworthy. But the thought that I was disobeying my Redeemer would not let me rest. The more earnestly I strove to put it off, the more it clung to me, until it haunted me as a shadow. When Elder Slater visited us, I learned that he had by some means found out whither the Lord was leading me. After conversing awhile, he said, "What the Lord saith unto you, that do." This circumstance, slight though it was, made a powerful impression on my mind. It seemed to signify that I was in duty bound to observe his command, let what would be in the way. Then I began to look forward to a union with the Lord's people as an event probably not very far distant. At any rate I felt willing to ask the judgment of the church upon my case. All the while I kept my thoughts and feelings to myself as well as I could. To your kindness, my dear brother, I am indebted for the best of counsel and sympathy of which I stood in so great need. While walking tremblingly on to the brink of Jordan, I felt painfully my own weakness and constant need of aid.

A circumstance which occurred previous to Elder Slater's visit, it might be well to relate. I went with my mother and sister

to hear Elder Barton the third Sunday in February, if I mistake not. After meeting they went home, but I wished to remain to evening meeting, as Elder Harding was there. Next morning the two preachers were conversing, when Elder Harding suddenly turned to me and said, "Are you not almost ready to take up your line of march among the Old Baptists?" You can imagine what effect such a question would produce in my mind, as I then considered my unworthiness an insuperable barrier. At length, by the kindness of my father and yourself, a meeting was arranged to give my sister and I the opportunity we longed for, to ask a place among the Lord's people. Many a struggle did I encounter with my natural timidity, before the time for this meeting arrived. Many heartfelt petitions did I address to the Most High, that I might receive strength to own and espouse his cause before the world. One passage of scripture seemed to embolden somewhat my timid, shrinking heart. "Whosoever is ashamed to confess me before men, of him will the Son of man be ashamed," &c. I am unable to recall the whole quotation. When the time at last arrived, I felt sure that I would receive strength to do my duty. I shall never be able to express my gratitude to the kind friends who were with us on that happy occasion; and you, my brother, deserve more thanks than I can ever bestow. Of the circumstances attending my hearing before the church, you and the other brethren and sisters know better than I. The events of that day passed like a dream before my eyes. The next day, by the blessing of the Lord, I was permitted to be led into the baptismal waters. Oh, what sacred peace filled my heart, as I thus followed my Savior! Those alone who have trodden the same steps can realize this. It is a happiness which must be felt to be comprehended. When our dear brethren and sisters left us, I felt that I was parting with those who were very near and dear to me. Since then, I have seen that even that union and identification with the people of the Most High would not preserve me from the shafts of the enemy. I have also seen many happy seasons, and if I am a christian, their life is a chequered one. I have attempted, dear brother Staton, to comply with your request; but it seems to me that what I have said is not worth the paper on which it is written. I will submit it, however, to your judgment. Should it prove unsatisfactory, I will not be surprised.

From your most unworthy sister,
SARAH RITTENHOUSE.

TIKILWA, Illinois, June 27, 1866.

DEAR BROTHER:—After much solicitation sister Minerva Hartenbower has consented to the publication of her letter to her mother, which I send you by the request of the sisters and brethren of the Sandy Creek Church, with whom she gained fellowship on the 23d inst, and was immersed on the 24th.

Our yearly meetings, three in number, have been unusually interesting. Members have come from a considerable distance, and a greater number than usual attended. Elders I. N. Van Meter, Wm. J. Fillingham, R. F. Haynes, and brother Richardson, were very fortunate in their communications; the saints were comforted, and love and harmony prevailed.

Gratitude should fill our hearts for the valuable gift, a faithful ministry; and great the blessing to those who understand them. We admire the wisdom of our heavenly Father, in the arrangement for saving, comforting, supporting, and the final salvation of his people."

"O to grace how great a debtor."

Yours in love,
JAMES B. CHENOWETH.

May 31st, 1866.

MY DEAR MOTHER:—As I could not control my feelings yesterday to relate to you why I have a reason to hope my sins are pardoned, I will endeavor to write to you to-day what I hope the Lord has done for me, a poor, undeserving sinner. At the age of sixteen years I trust I was brought to a knowledge of my sinful nature. I suppose you have not forgotten the Sabbath you wished me to read your paper, the "Signs of the Times," the most difficult task you could have requested me to perform. I very reluctantly sat down to read. I read quite a long editorial, but do not know what it was about; for at that time I took but very little interest in reading anything of a religious nature. I do remember how the person that wrote it signed his name. If I am not mistaken it was as follows: "The poor old sinner, John Moore." And my dear mother, regardless of your feelings, I looked up at my sister who was sitting by, and laughingly made some remark about how singular he signed his name, and would have thrown the paper aside but for your wishing me to continue reading. I commenced reading an obituary of a young lady, stating how happy she was and how willing she was to leave this world of sorrow. The thought came into my mind, would I be so willing to go? You well know that my bodily sufferings were very great at that time, so great that I would often think that my time in this world was of short duration. While reading the obituary, sins arose like mountains before my eyes. I could not refrain from tears. I went to my room; I tried to pray. All I could say was, Lord, have mercy on me. Oh! I thought when I should be taken from this world I would certainly be damned, for how can one so unworthy as I am expect pardon? I read the Bible, but could find no consolation there. All that I read appeared to condemn me. O what a burden of guilt was on my heart! I could get no peace, day or night; my cry was, Lord, have mercy on me, a poor unworthy sinner.

One evening, being so wretched, sister and you sang several hymns to me, which only proved to make me more wretched. I thought those hymns would do for one that was not so great a sinner as myself. O how I suffered that night. I was so distressed I thought I could not live to see morning. You talked to me and told me of the great promises our heavenly Father has made for such as myself, but I could not think that these promises were for me. I continued in this condition for several weeks, and when my burden was gone I became hardened, and if possible a greater sinner than before. The Bible I very seldom read, and when I did it would be at your request. Dear Mother, I cannot say I always read that holy book when you wished me to. I would often make an excuse, such as, What is the use of read-

ing a book you cannot understand. How different it is with me now. It has only been since last fall that I learned to prize that holy book above all others. Last September I trust I was again brought to view myself a sinner. I was greatly distressed; I could see no way that God would be just and pardon such a sinner as I. One evening I prayed to that All-wise Father, if it were possible to forgive so vile a sinner as myself, to reveal it to me in some way. All at once my burden was gone, and I was very happy. I could say with the poet,

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace."

I thought I would tell you at once what I hoped the Lord had done for me, but the thought struck me, how could you believe me, for you well knew how wicked I was. I soon began to have doubts and fears, and I determined to never attempt to tell any person what I am not writing to you, unless I had a brighter evidence that my sins were pardoned; but the ministers told my feelings so plain at the last meeting, that when Elder Chenaweth asked me if I had a reason to hope that my sins were pardoned, I told him I thought I had; and if he should ask me the same question to-day I would certainly give him the same reply.

You know, mother, that I have told you that I thought I would never be good enough to belong to a christian church. O how often have I wished I was worthy of belonging to the Baptist church—the church that I used to think that I was almost ruined to think of going to hear them preach.

Now, dear mother, tell me whether or not you think I am worthy of belonging to a christian church? I find it very hard to do that which is right, for I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not that I do.

I am very happy to-day. Whenever I open that holy book I find some precious promise. How my soul throbs with delight while reading them. Can it be possible that these promises can be for an undeserving sinner like myself? I hope I am not presumptuous in thinking they are; but sometimes fear that I am. Mother, I sometimes think it is good for me that I am afflicted; but I thank our heavenly Father that he has seen fit to lessen my affliction to a great extent. Dear mother, I hope I shall see you before the next meeting, but I sometimes think I shall not go, for how can I get up at meeting and tell what I am now writing, when I could not control my feelings enough to tell you?

I must close this by saying, I desire an interest in your prayers.

With kind love I remain your affectionate daughter,

MINERVA HARTENBOWER.

Marriages.

June 28—At North Berwick, Me., by Eld. Wm. Quint, Mr. DANIEL G. GROVER and Miss ROXANNA STAPLES, both of North Berwick.

June 30—By the same, Mr. SETH DILLINGHAM, of North Berwick, Me., and Miss CLARA BUTLER, of Lebanon.

July 16—By Elder J. A. Johnson, Mr. JOHN M. VANCE to Miss MARY E. WILLS, all of Henry Co., Indiana.

Inquiries after Truth.

KINGWOOD, N. J., July 25, 1866.

DEAR BROTHER BEEBE:—There is a portion of scripture, Rev. xiv. 14, to the end of the chapter, which I have very much wished to hear some one, who might have ability given them explain, particularly the difference between the "Fruit of the earth," and the "Fruit of the Vine of the earth."

Is not the fruit of the earth already reaped? And is not this about the time when the old lady upon the scarlet colored beast is saying that she sits a queen and is no widow, as in the 7th verse of chapter xviii? These questions I should like to have answered if it will not be intruding upon your time too much.

The above portion of scripture has been upon my mind for a year or more, and I had hoped that some one might have their mind drawn to it, and so speak or write, without my troubling them with a request; but as I have not seen or heard anything as yet that satisfied me, and since I have noticed your cheerfulness in granting the requests of others, I have concluded to send you mine. If you will give your views through the *Signs*, it will oblige me indeed, and perhaps benefit many others.

Yours in hope of eternal life,

K. R. MYERS.

TRIGG COUNTY, Ky., April 16, 1866.

BROTHER BEEBE:—Dea. W. R. Ramey desires your views on Songs vi. 8, 9; also, sister E. Dyer wishes your views on Luke xiii. 6-9, inclusive.

By complying with their requests, you will oblige your friend and brother in Christ.

JOHN H. GAMMON.

ELDER G. BEEBE:—You will oblige me by giving your views on 1 John ii. 2. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Yours respectfully,

ISAAC C. GARRISON.

NEW ARRANGEMENTS OF APPOINTMENTS FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALLKILL CHURCHES:

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Wallkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Wallkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Wallkill Meeting-houses to begin at 10½ o'clock, A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing-office, every Sunday afternoon at 3 o'clock.

This arrangement is for the benefit of those members who live at a distance, who coming to the church-meetings may find the preaching days so arranged that they can attend both.

By order of the churches,

G. BEEBE, Pastor.

SELECT SEMINARY.—Among the very few public or private institutions of learning which are free from the corrupting influences of fanaticism, false philanthropy and religious bigotry, we take great pleasure in recommending to the favor and patronage of our readers the select Boarding School for young ladies about to be opened at Hopewell. The locality of the school is pleasant and healthy, and unsurpassed for good society. Miss Boggs is a sound, intelligent and highly esteemed member of the Old School Baptist Church of that place, once and for many years under the pastoral care of her late father; now under the pastoral care of Elder P. Hartwell. Sister Boggs has had much experience as a teacher, and has attained a high reputation as a reliable and perfectly competent instructor. Her Circular will be found on our last page.

Obituary Notices.

DIED, at North Berwick, Me., July 12th, 1866, BETSEY FORD, aged 59 years and some months. Her disease was the consumption which had been upon her for quite a number of years. She never professed to have a hope in Christ until a short time before she died, at which time she seemed to give good evidence that she had a good hope beyond the grave. She has left one sister and other relatives to mourn.

WM. QUINT.

DIED—March 31, 1866, after a protracted and painful illness, our highly esteemed brother, WILLIAM HAMILTON, Sr., in the 77th year of his age. Brother Hamilton was for more than thirty years a sound and consistent Old School Baptist, recognizing his obligations under each of the relations of life. He was an orderly member of the church, an upright citizen, a kind husband, and affectionate father. He was patient and resigned under his sufferings, and, through faith in Jesus, he was enabled to triumph in the thought that even death was his great gain. We sensibly feel our bereavement, and deeply sympathize with our widowed sister and her family. May God sanctify all to his glory and the good of Zion.

Yours fraternally,

J. M. THEOBALD.

DEAR BROTHER BEEBE:—Please insert in your paper the death of my beloved wife, ELIZABETH CARPENTER, who departed this life on the 18th day of June last, in the 72d year of her age. We mourn our loss of a kind mother, and a dear companion. She professed faith in the Lord Jesus Christ a little over forty years ago, and has been a member of the Old School Baptist Church ever since, and a strong advocate for the doctrine of salvation by grace, and grace alone. But she is now gone where we believe she is enjoying the benefits of the broken body and running blood of our Lord and Saviour Jesus Christ, which cleanseth us from all sin. Yours, as ever,

JOHN H. CARPENTER.

FAIRFIELD, Mich., July 19, 1866.

DEAR ELDER BEEBE:—Please publish in your paper the obituary of young MATTHEW FELSTEAD, who got drowned in the Ohio River on the 1st inst. This promising boy was nearly thirteen years of age. His father and mother, brother William and sister Maria Felstead were at the house of the undersigned, about four miles from their own home, when the shocking intelligence reached their ear—their child was no more. He had been bathing in the river when the monster death clasped him, dragging him in the deep. The grief of the stricken parents was indescribable. His body was found late in the evening of the same day, and interred on the day following at their burying-ground, in which three days previous to the sad occurrence the remains of our own son had been deposited. The writer of this article tried to make a few remarks to a large, attentive and very solemn audience on Ps. xxxix. 4, 5. May the dear Lord support the stricken parents, brothers, sisters and relatives who mourn their loss; may they be enabled to know that the Lord Jehovah will do right.

Dearest Matthew, thou hast gone,
Here thy loss we deeply feel;
It is the Lord who gave the wound,
And he alone can heal.

Oh! may I meditate his grace,
And say, Thy will be done,
And hope to meet thee face to face,
Before the heavenly throne.

By order of brother and sister Felstead,

B. GREENWOOD.

EVANSVILLE Ind., July, 1866.

BROTHER BEEBE:—At the request of the friends, I send you this notice for publication:

DIED, June 27th, 1866, in the 57th year of her age, after a protracted illness of a chronic character, sister EMILY GORDON, daughter of John and Fanny Tyner, who was born near Brookville, Franklin County, Indiana, August 11th, 1809. In 1813 they moved to Fayette County, Ia., where in 1827 she was married to brother David Gordon; and on the 2d Saturday of October, 1840, she united with the Lickcreek Regular Baptist church, and was baptized by Elder Wilson Thompson, in which church she remained a constant and worthy member until the time of her death. The church will greatly feel her loss and miss her company, for her seat was seldom vacant in the church; and her bereaved husband, three sons and four daughters, sustain a great loss, and they have as they justly deserve our warmest sympathies. Yet we have good reason to believe that our loss is her eternal deliverance from sin, from sorrow, grief and pain, to forever enjoy that rest that remains for the dear children of God. At the request of her friends, at her burial I addressed a large number of mourning relatives and friends from Rom. viii. 24, 25. Your brother in gospel bonds,

HARVEY WRIGHT.

RUSH Co., Indiana, July 22, 1866.

DIED—at the residence of his brother-in-law, Mr. W. Roberson, near Bethel, New Castle Co., Del., on Monday evening, May 21st, Brother JOHN COULTER, in the 71st year of his age. Brother Coulter was for many years a worthy member, and latterly a deacon of the church at Bryn Zion. His widow, who is also a member of the same church, was the daughter of Elder Wm. K. Roberson, a former pastor of the church.

H. RITTENHOUSE.

ELDER BEEBE:—Please publish the following:

DIED, in Jefferson, Schoharie County, New York, July 3d, LILLYBELL, only daughter of Eber and Catharine H. Hicks, aged 3 years and 16 days. Her disease was dropsy on the brain. Elder L. P. Cole preached on the occasion from Romans vi. 23. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Please insert the following verses:

She's gone, she's gone, our Lilly's gone,
The mandate came, the deed is done,
The sun is set to rise no more—
She's gone to Canaan's happy shore.
Our Lilly's gone, we still remain,
Our loss is her eternal gain;
She's gone from sorrow, pain and woe—
The lot for mortals here below.

She's gone to meet her great high priest,
With saints and angels there to feast;
To bask in seas of heavenly love,
With all the blood-bought throng above.
She's gone from evils yet to come,
She's gone to her eternal home,
Where parting friends will be no more,
On that celestial, happy shore.

Oh! weep not parents, weep not friends,
As here our lives must shortly end;
We too must soon be called away,
To worlds unknown, to endless day.

Yearly Meetings.

DEAR BROTHER BEEBE:—Will you please publish the following notice:

A Yearly Meeting will be held with the Harford Church, Harford County, Maryland, to commence on Saturday before the third Sunday in September at 10 o'clock, and to continue two days. We are looking for Elders Barton and Purington, and we hope others both of our ministering and other brethren of our faith and order to attend with us.

WILLIAM GRAFTON.

HARFORD, Harford County, July 31, 1866.

Associational Meetings.

MIDDLESBURG, Va., July 10, 1866.

DEAR BROTHER BEEBE:—Please publish the following notice in the "Signs," as early as practicable:

The church at Ebenezer, Loudon Co., Va., has appointed a meeting for general correspondence, to be held with them, commencing on Thursday before the third Sunday in August, and continue three days. Old School Baptists generally, North and South, who are not contaminated with the infidel principle of Abolitionism, are earnestly invited to attend. For the greater convenience of the neighborhood the meeting will be held at a school-house on the Snickersville turnpike instead of their meeting-house.

Persons coming by public conveyance from the North or East, will be met at Berlin, on the B. & O. R.R., and conveyed to the meeting; but as the distance is considerable, and the number of carriages limited, it is desirable that all who can should come with their own conveyance. In behalf of the Ebenezer church,

B. C. LEACHMAN.

HOME, IND., July 17, 1866.

DEAR BROTHER BEEBE:—Please publish the following:

The Lebanon Regular Baptist Association will convene [Providence permitting] with the Mt. Carmel Church, Hancock County, Ind., at 10 o'clock, on Friday before the third Saturday in August, 1866. Those coming by Railroad from the East or West will leave the cars at Fortville, on the Indianapolis and Belfontaine R. R., and enquire for David Candel, living near the village.

I have had some intimation that Elds. Beebe, Purington and Durand expect to be at the Licking Ass. If so, can they not also be with us at our Association.

J. A. JOHNSON.

TOPSHAM, MAINE, July 9, 1866.

BELOVED BROTHER BEEBE:—Will you please to give notice in the "Signs" that the Maine Old School Baptist Association will be held with the Bowdoinham Old School Baptist Church, about three miles from Bowdoinham Village, commencing the Friday before the second Monday in September next, and continue three days, if it is the Lord's will. Brethren coming by Railroad will leave the cars at Bowdoinham, enquire for Mrs. Susan Randall, where they will find a good home for pilgrims, and conveyance will be prepared in season to take them to the place of meeting. A cordial invitation is extended to the brethren in general, and to the ministering brethren in particular. By order of the Bowdoinham Church.

H. CAMPBELL.

The Maine Old School Baptist Conference will be held this year with the church at North Berwick, Me., commencing the 14th day of September, 1866, at 10 o'clock A. M., and continue three days.

BROTHER BEEBE:—Please give notice that the Licking Association of Particular Baptists will meet with the Bald Eagle church, in Bath Co., Ky., on the second Saturday in September, 1866, and continue three days. Elders Beebe, Durand and Harding, from the East, and Eld. J. L. Purington from Georgia, have given encouragement that they will attend.

Those who come by public conveyance via Cincinnati, can take the boat from thence to Maysville, Ky., thence by stage to Sharpsburg, where they will call on Mrs. Andy Boyd. If the river is too low, they will take the cars from Covington, opposite Cincinnati, to Paris, and thence by stage to Sharpsburg.

SAMUEL JONES.

The Con's Creek Old School or Regular Baptist Association will hold its next session with the Gilgal church, 10 miles Northeast of Bedford, Lawrence Co., Ia., commencing on Friday before the first Saturday in September.

Those coming by railway must be at Bedford on Thursday before the meeting, where they will be met by conveyances to take them to the meeting. We cordially invite our brethren and sisters, especially ministers of our faith and order, to attend with us. Cannot Elders Dudley and Beebe attend? We desire all who can to come.

TYRE HENDERSON.

SECOB, Woodford Co., Ill., June 28, 1866.

DEAR BROTHER BEEBE:—Will you please to say through the "Signs" to the brethren scattered abroad, that the Sandy Creek Association of Regular Predestinarian Baptists will hold their fifteenth annual meeting with the Ebenezer Church, in Grundy Co., Ill., commencing on Friday before the second Sunday in September 1866, at 10 o'clock, A. M., and continue the two following days, at which time and place we should be very happy to see brethren from abroad, especially ministering brethren.

Those coming by Chicago and Rock Island Rail Road will be met at Morris Station by teams, to convey them to the meeting. Those by the Chicago, Alton & St. Louis Road will be met at Dwight Station. We would be very glad to have you visit us at that time, or any other that would suit your convenience, brother Beebe, as we are a feeble little flock. Yours in gospel bonds,

ROBERT F. HAYNES.

The Western Corresponding Association of Old School Predestinarian Baptists, have appointed their next annual meeting to be held with the Big Shoal church, in Clay county, Mo., to commence on Friday before the first Saturday in October, 1866, and to continue three days.

The Spoon River Association will meet, the Lord willing, with the Sugar Creek church, in Schuyler county, Ill., five miles Southwest of Vermont, commencing at 10 o'clock, A. M., on Saturday before the first Sunday in September, 1866, to continue the two succeeding days.

R. M. SIMMONS.

The Corresponding Meeting of Virginia has not been able to hold its annual meetings since the August of 1860, in consequence of the occupation of that part of the country by hostile armies. Those of our brethren who have survived in that vicinity the horrors of war, have appointed a meeting to be held with the Ebenezer Old School Baptist church, in Loudon county, Va., to begin at 10 o'clock, A. M. on Thursday before the third Sunday in August. Ministers of our order, and others who can be satisfied with such fare as the devastated and impoverished state of that section afford, are cordially invited to attend.

The Lexington Association will be held with the Baptist Church of Olive and Hurley, in Ulster County, N. Y., 12 miles west of Kingston, on Plank Road, commencing at 10 o'clock, A. M., on the first Wednesday in September [5th], 1866, and continue two days. Those coming from the West, North or South by Railway will leave the cars at Rhinebeck, cross the ferry to Round Out, and from thence by stage 11 miles to the Olive Post Office, where they will be in the vicinity of several of the brethren. The Stage leaves Roundout every morning at 6 o'clock, and passes directly by the Meeting House where the meeting is to be held. JACOB WINCHEL.

Select Boarding & Day School

FOR YOUNG LADIES,

Hopewell, Mercer Co., New Jersey.

ELIZABETH H. BOGGS, PRINCIPAL.

Hopewell Select Boarding and Day School will open for the reception of pupils on Monday, October 1st, 1866.

The School will consist of two Departments, Preparatory and Advanced, and pupils will enter that Department for which they are found qualified.

The course of studies of the Preparatory Department will comprise Orthography, Dictation, Elements of Elocution, Modern Geography, Map Drawing, Penmanship, History of the United States, Intellectual and Practical Arithmetic, Elements of English Grammar, First Lessons in Composition and Gymnastics.

The Advanced Course will comprise the studies usually pursued in Female Seminaries, embracing the Higher English, Mathematics, French, Latin, Drawing, Painting and Music.

Special attention will be given to Spelling, Reading and Spencerian Penmanship throughout the entire course.

TERMS:

Board and Tuition in Common and Higher English and Mathematics, per quarter, \$30 00	
Music on Piano or Guitar, 12 00	
Use of Instrument, 2 00	
French, 10 00	
Latin, 12 00	
Drawing, 5 00	
Painting in Water Colors, 7 00	
" Oil, 15 00	
Lights, 1 50	
Washing, per dozen, 50	
Payable Quarterly in Advance.	

The scholastic year will embrace one term of 42 weeks. The first quarter will commence Monday, October 1st, 1866. The second quarter Wednesday, December 12th, 1866. The third quarter, Monday, February 27th, 1867. The fourth, Wednesday, May 9th, 1867.

Boarding pupils will be required to furnish their own towels, and it is desirable that each young lady should be provided with a napkin. To pupils furnishing their own beds a deduction of \$10 per year will be made. Terms of admission of day-scholars will be arranged on reasonable terms, by application to the Principal.

REFERENCES:

Elder P. Hartwell, Hopewell, N. J.; Elder G. Beebe, Middletown, N. Y.; Elder W. J. Purington and James Towles, Esq., Washington, D. C.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

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THE BAPTIST HYMN BOOK.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

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OF

Protestant Priestcraft in Europe & America, In the form of Supplements of the *Banner of Liberty*, will be mailed to order, (postage paid,) for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a sett of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of setts of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct. Address, enclosing payment, G. J. BEEBE, Middletown, Orange County, N. Y.

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Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nationality,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion by which it may be sought to Plunder, Oppress, Deceive or Defraud any of their Equal Rights under a Free Republican Government.

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Correspondence upon proper subjects is also respectfully solicited. Let each writer remember, however, that our space is limited, and, inasmuch as each issue is read by many thousands of persons, articles for publication should be prepared with the utmost brevity. Address as above.

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You will save us much time and labor, by a strict observance of the following rules:

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2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

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1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
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ERIE RAILWAY.

GREAT BROAD GAUGED DOUBLE TRACK ROUTE

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460 MILES WITHOUT CHANGE OF COACHES

BETWEEN

NEW YORK & DUNKIRK, BUFFALO,

SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted July 9, 1866.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PATONIA FERRY, FROM DEPOT

FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.45 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.49 P. M., Rochester 19.30 P. M., Salamanca 11.32 P. M., and Dunkirk 1.50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for Otisville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.

4.30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 P. M., Buffalo 1.00 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South.

6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.03 P. M., Buffalo 1.00 P. M., Salamanca 12.55 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.

8.30 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2.20 P. M., and arrives in New York 7.00 A. M.

2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.00 A. M.

6.15 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.30 P. M.—connects at Elmira for Philadelphia and the South.

11.20 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 3.45 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad. Only One Train East on Sunday, leaving Buffalo at 6.15 P. M., and reaching New York at 12.30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.20 P. M.

7.10 A. M. EXPRESS MAIL, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9.40 A. M., and connects at Hornellsville and Corning with the 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 P. M., and arrives in New York at 12.30 P. M.

FROM ROCHESTER—Will leave by New York Time from Genesee Valley Depot:

6.50 A. M. NEW YORK DAY EXPRESS, Daily (except Sundays.) Intersects at Corning with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.

10.15 A. M. EXPRESS MAIL, Daily (except Sundays.) Intersects at Corning with 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

7.30 P. M. NEW YORK NIGHT EXPRESS, Daily. Intersects at Corning with the 6.15 P. M. Night Express from Buffalo, and arrives in New York at 12.30 P. M.

THE BEST VENTILATED AND MOST LUXURIOUS SLEEPING COACHES IN THE WORLD accompany all night trains on this Railway.

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AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage: A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,

Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us. A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the West; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1866.

NO. 17.

Correspondence of the Signs of the Times

(Continued from page 91.)

THE REST OF THE SAINTS.

HEB. iv. 9.

In approaching our third inquiry concerning the Rest of the Saints, the writer would premise the following:—That the glorification of Christ in the souls of the saved consists in their sensible experience and acknowledgement of the truth of human corruption hereinbefore adverted to; and therefore of the absolute necessity of divine power to deliver them from the power of darkness, and to translate them into the kingdom of God's dear Son. Col. i. 13. In order to effect this experience and acknowledgement the Holy Spirit subjects the heirs of glory to the trial of their present powers. Glorification with Christ implies conformity to him; and conformity to Christ implies devotedness to him in love; but to love Christ is impossible so long as the objects accomplished by him are unknown or unappreciated, or are supposed to lie within the compass of unaided nature. Moreover, in appreciation of Christ, unconsciousness of human infirmity and insensibility to divine threatenings will forever characterize the present life of man, unless divine grace interpose; for "When a strong man armed keepeth his palace, his goods are in peace," etc. Luke xi. 21. With these words premised, we proceed to our next inquiry, believing that a satisfactory solution thereof teaches unmistakably the doctrine of CHRIST'S PREMILLENNIAL SECOND COMING. Then,

III. What is the Rest remaining for the people of God? We have in a previous communication observed that, answering to the two-fold sense of the "Covenant" made with Abraham, the "people of God" and their predestined "Rest," must be taken in this two-fold sense also. Now the people of God were shown to be these, the lineal descendants of Abraham, Isaac and Jacob, and the children of Abraham by faith in Christ. To each of these in their respective spheres must the "Rest" conform. We begin with the latter.

1. The Rest of the Heirs of Glory. Rest implies cessation from sorrowful labor. To attain it, the Holy Spirit subjects the elect to trial. Take then the case of an elect sinner. The trial begins with the bestowment of illuminating grace. "The eyes of your understanding being enlightened." Eph. i. 18. Born under a covenant of works, a child of wrath even as others, and ignorant of every means of support not derived from that covenant, the enlightened sinner makes application to the law and reads, "If thou wilt enter into life keep the commandments." Matt. xix. 17. The end of all his efforts under the law, including the best, is either

empty reformation or heartless formalism. The olive tree, wild by nature, cannot yield good fruit, notwithstanding all the labor at outward culture that may be expended on it. External beauty and even magnificence may result; but the sap (life), remaining vitiated and unchanged, continues its corrupting course. Nothing different from this can be expected. The branches are therefore broken off, and are inserted into the stock of the good Olive Tree which springs not from the covenant of works, but from the covenant of Grace and Formalism, with all their self-imposed severities, are neither of them Christianity; and though they be held in high repute by men, are abomination to the Lord. Thus with the sinner reformed:—He is changed in appearance, but not in reality. Receiving another touch from the divine oculist, he perceives that the law is spiritual, but that he is carnal, sold under (the bond servant of) sin. Rom. vii. 14. He perceives that, although he may, from his youth, have observed the precepts of the law, yet the essence of these commandments—love to God and man—being wanting, all of his deeds have been born of human pride, and are those of darkness and of death. The secret power of sin is now perceived to lie, not in the outward, but in the inward man. It is the heart from which as a corrupt fountain poisonous streams are perpetually discharged. Matt. xv. 19. Hence arise aversion to the will of God, ingratitude, disbelief of the truth, on one hand, and on the other, sensuality, avarice, ambition and crime. From this point, nature faints and falls in the conflict with divine Justice. Fear of impending destruction oppresses the soul. Shame takes the place of boasted pride, sighs, groans and tears of deceitful hope, and the fields of fancied earthly pleasure are seen to be a barren desert. Strength passes away in the grave of hope from their dwelling, and comeliness turns to corruption. Upon the upheaval of the bosom of nature, many sins deep-buried therein are revealed, and her very foundations are shown to be on of course. Her wisdom is seen to be folly, her righteousness an unclean garment, her fancied purity foul deformity, and her boasted sovereignty and freedom unconscious servility to the prince of the power of the air. Eph. ii. 1-3. The sinner has been weighed in the scales of justice, and has been found wanting. He has received the testimony of the Lord, and has set to his seal that God is true, in all his declarations concerning the wretchedness of the soul blinded by the god of this world, and alienated from the life of the true God. John iii. 33, Eph. iv. 18, Rom. i. 18-32. The soul had set out for the promised rest, under the leadership of Moses; and after all his carefulness and supposed preparations for the journey, finds himself surrounded with

difficulties, pursued by enemies, and confronted with destruction. "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law, because they stumbled at that stumbling stone." Rom. ix. 31, 32. Unbelief characterizes the life of the natural man, and is developed up in every trial to which it is subjected by the Holy Spirit. And now, one short word sums up the soul's dismay: that word is *lost*. But it is the lost whom Jesus came to seek and save. Luke xix. 10. What an occasion this, for the display of saving power! Such persons when saved will never again be heard to boast of natural strength and wisdom, but will refer their all to Christ. By faith they hear the words "Go forward" spoken from heaven; they receive strength to obey, and they are delivered from their foes. These characters—whether they wander in the wilderness in a solitary way, finding no city to dwell in, fainting from hunger and thirst; or, whether they sit in darkness and the shadow of death, bound in affliction and iron, brought down helpless with labor of heart in their rebellion against the words and counsel of the Most High; or, whether being fools are afflicted because of their iniquity, abhorring all manner of meat and drawing nigh to the gates of death; or, whether they go down to the sea in ships, doing business in great waters, and see the wonderful works of God in raising the stormy wind which lifts them on the waves to heaven, or plunges them down to the abyss, causing their souls to melt with trouble, and to come to their wit's end:—all these cry unto the Lord, and he saveth them out of their distresses. The wanderer is led forth by the right way to a city of habitation; such as sit in darkness and the shadow of death are brought forth to the light of life and peace; the fool receives the word of truth, is healed and delivered from destruction; and the disconsolate voyager upon the sea of human passion is made glad with serenity of soul, and anchors at length safely in the haven of peace. It is to this end that the spirit of humble supplication (God be merciful to me a sinner!) is granted from the ever-watchful keeper of Israel. Nor is humble supplication vain. Anxious, care-worn and weary, the Lord speaks peace to his soul and conducts him to the place of Rest. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. xi. 28. "We which have believed do enter into rest." Heb. iv. 3.

Let us pause a moment. Here is a soul received into the first of the stages of Christ's kingdom, viz., the kingdom of grace. Admitted therein he obtains rest. That rest is introduced by the appearing

of Christ to the soul. But this rest is but the earnest of that Sabbath-keeping of a thousand years, which the saints shall spend in the coming kingdom of the Son of Man in glory. Therefore to introduce that glorious rest, the King of glory must first appear. God finished the works of the first creation in six days, and rested on the seventh day. Exod. xx. 11. "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter ii. 8, Ps. xc. 4. When therefore six thousand years from the creation—answering to six days of the Lord's work—shall have been accomplished, then shall arise the morning of the seventh day (of a thousand years) wherein the Lord shall rest from his work of grace, with his bride redeemed, regenerated, and glorified; and wherein the nations of the earth shall live in the enjoyment of peace. The great body of the so called religious world are reposing in the belief that this happy period will be introduced by the preaching of the gospel reducing all nations to the truth. To expose the falsity of this assumption we have referred to the teaching of the Holy Ghost in the soul, and have found that instead of obtaining rest by human exertion, despair and death appear, dissipated only by the appearing of the Lord Jesus Christ.

Further to confirm this deduction, take the case of the believer. He has in a certain sense been delivered from the power of darkness and translated into the kingdom of God's dear Son. Col. i. 13. He has received the spirit of adoption—Rom. viii. 15—and rejoices in his affiliation with the Father, and in his brotherhood with Christ, (ver. 17); having fellowship from the perfections of one, and for the sufferings of the other. Have his trials terminated, and shall he speak peace to his soul? No! Of his predecessors in the kingdom and patience of Jesus, it is written, "These all died in faith, not having received the promises, but having seen them afar off, were persuaded of them and embraced them, and confessed that they were strangers and pilgrims in the earth." For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that from which they came out, they might have had opportunity to have returned; but now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. xi. 13-16. And in consideration of the fact that Jesus suffered without the gate, the apostle adds: "Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city; but we seek one to come." Heb. xiii. 13, 14. The trial through which the believer has passed was but the death-blow to legal hope, and the rest which he received was but the

name. The word Jerusalem signifies *vision of peace*. And this New Jerusalem is truly a peaceable habitation and a quiet resting place to those who bear her lovely name. She is very unlike the churches which are gotten up in modern times by the inventions and zeal of men; for she came not up, but cometh down from heaven. All the materials in this building came from heaven. Her King came down from heaven, her subjects were all chosen in Christ before the world began, and are brought into manifestation when born of God; her spirit is heaven born, her doctrine, laws, ordinances, food and defences are all from God. The anti-christian beasts rose up out of the earth and out of the sea, and out of the bottomless pit and go into perdition. But the New Jerusalem came from God out of heaven, adorned as a bride prepared for her husband. But,—

Lastly. "And I will write upon him my new name." As Jesus, in his Mediatorial work, entered the field of conflict, he took on him the form of a servant, and learned obedience. He was a man of sorrows and acquainted with grief. But when he had overcome all opposing principalities, vanquished death, and brought immortality to light; he ascended up on high, and now sits enthroned in glory at the right hand of the majesty of God. And in his deathless victory God hath given him a name which is above every name which is in heaven or earth, or under the earth. At the supremacy of his name every knee shall bow, and every tongue confess. Thus mounted on his white horse, with his bow, and with his crown, in righteousness he doth judge and make war. He goeth forth conquering and to conquer. But emerging from his conflict with all the powers of darkness, wearing a vesture dipped in blood, he bears a name that no man knew but himself. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and clean. "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And his name is called The Word of God."—Rev. xix. 11-16. His new and secret name declares his finished work, his perfect triumph; and in his new name he ascends to heaven with a shout; the Gates thereof lift up their heads, and the everlasting doors are lifted up, that the King of Glory may enter in. "Thus, and in like manner shall all his members, in his name, which he is engaged to write on them, also, overcome and sit down with him in his throne; even as he has overcome and set down with his Father in his throne."—Rev. iii. 21. His new name, which he will give to him that overcometh, is the same which is mentioned in verse 17, in the message to the angel of Pergamos. "To him that overcometh will I give to eat of the hidden manner, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it." The name and fame achieved by Christ with all the glory of his perfect triumph shall be written in living characters upon his vesture and his thigh, and stamped indelibly on all the members of his mystical body, and in name and in glory they shall be one with him, even as he is one with the Father.

(Continued from page 131.)

dence in my temporal affairs. Following the lead of my mind, I kept on writing, till, I suppose, I have written too much. But you know I can have no regrets about it only the trouble it will give you to read, for I am sure you will not publish anything hurtful.

Unworthily your brother in the Lord,

W. B. SLAWSON.

OPPELIKA, ALA., July 9th, 1866

G. H. WEBB.—BELOVED BROTHER:—Your letter requesting my views through the *Signs of the Times* of 1 Cor. vi. 7, was received several days ago, and I now commence a brief reply. I fear, however, that I have already sent more communications to that interesting paper than is either profitable or edifying to christians. But to the text: "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"

It seems to have been so ordered in the providence of God that every error of gospel doctrine or discipline, which should ever spring up in the world, should in some form be made manifest in the days of Inspiration, that the church of Christ might have the benefit of apostolic decision in every thing pertaining to doctrine and order till time should end.

Among the things which were contrary to good gospel order, the brethren of the church at Corinth had appealed to the civil law to settle differences and disputes among them on the common business transactions of this life. At the time the apostle wrote to that church, and for many years after, the people of God and followers of Christ were, as citizens of an earthly government, under the Roman government, the offices of which were filled and the law executed by "unbelievers" in the doctrine of Christ. In a religious point of view, they were pagan idolaters, being guided, not by the word of God, but by a "vain philosophy after the rudiments of the world and not after Christ." Col. ii. 8. Before these "unjust" and unbelieving men, the brethren at Corinth would go to law, to settle disputes for them instead of submitting themselves one to another and leaving the settlement of their differences to the honest judgment of their brethren. Owing to this shameful practice they are pronounced faulty by the apostle. That decision, in all similar cases, must stand till time shall be no more. It is hard for even good and well-meaning christians to fully know themselves, or to have a correct judgment of things pertaining to this life when they are personally interested. Their personal feelings and interest seems to warp their judgment in their own favor. Differences in judgment will therefore arise in the business transactions of this life, which, if not settled by the parties themselves, and they go to law, must be settled by men whose decisions are frequently influenced by their own personal interest or by religious hatred to both parties. Would it not therefore be more reasonable to let all such disputes or honest differences in judgment be submitted to those whom they esteem faithful as beloved brethren in Christ who have a regard for the welfare of the family, the honor of the cause of Christ, and the glory of God?

The argument of the apostle seems to be directed to the point where there is difference of opinion or judgment by the parties interested, and not to what we sometimes call in our day a "plain note of hand," given for value received. Sometimes the maker of such a note, when it comes to full maturity, even when he acknowledges the justice and equity of the debt, willfully neglects the payment of it. Such a course toward a brother or any body else would not be "rendering to all their dues," neither would it be "providing things honest in the sight of all men;" (Rom. xii. 17,) and it should subject such a one to the reproof and discipline of the gospel.

But in common differences of judgment, why do not brethren rather take wrong, or suffer themselves to be defrauded out of what they may think to be their just rights, rather than to go to law before the unjust and unbelievers, and thereby bring reproach on the cause of Christ, and shame and scandal on themselves and on their profession? There is no earthly loss that we may be subjected to, simply for the sake of the honor and glory of Christ, but what we will be gainers by it in the end. "Seek first the kingdom of God and his righteousness, and all these (temporal) things shall be added unto you." "Godliness is profitable unto all things having promise of the life that now is and of that which is to come." Matt. vi. 33, and 1 Timothy iv. 8.

If we think our brother has, or will wrong or defraud us, let us first seek to have the wrong removed, or difference settled, by our brethren who are in the kingdom of God, and in good standing in the gospel church, according to the righteous laws of the kingdom which the church is to execute and put in force. We then go to law before the saints, who in their connections with Christ are to judge angels and certainly should be considered as worthy to judge the smallest matters of dispute among their own household. The people of God are under law to Christ, and by that law every brother who is led by the spirit of Christ is willing to be tried. It is a law of love, truth, equity and justice, forbearance, kindness and long-suffering, and leads those who observe it to forgive one another, "if any man have a quarrel against any, even as Christ forgave you so do ye."—Col. iii. 13.

You will observe, brother Webb, that the apostle does not approve of wrong or fraud being done, but only approves of a brother taking wrong and suffering himself to be defrauded, rather or in preference to dishonoring the cause of Christ, by appealing to the civil law and to unjust men to settle their differences. Take wrong rather than go to law one with another, and thereby bring shame, reproach and dishonor on the profession, and cause confusion, backbiting, evil-speaking, wrath, strife and variance among brethren. In this evil world we cannot have everything just as we desire, neither with ourselves nor others, and therefore we must bear some things. It is to the glory of God we should do it. The "strong should bear the infirmities of the weak," and not be always seeking to please himself alone. "Let such as suffer according to the will of God, commit the keeping of their souls to him in well-doing as unto a faithful creator."—1st Peter iv. 19.

I have thus hastily, in a plain and familiar way, presented a few thoughts which are submitted to your consideration and disposal. I remain your brother in christian love and affection,

W. M. MITCHELL.

KENTON, Del., Jan 22, 1866.

BROTHER BEEBE:—I have finished the business part of my letter, and I will endeavor to write a few lines, which are at your disposal; please do not let them crowd out better matter.

I was solicited sometime ago, by some of the mothers in our church, to write something for publication, but I have deferred doing so until now. I know my weakness and inability to write anything that will be of any benefit or comfort to any of the Lord's little ones. I can not express what my feelings were when the request was made to me. I thought if the old sisters knew my sinful heart as I knew it, they would not have made the request, neither could they fellowship me as a brother. O, I feel that I am such a sinful and polluted creature, that I am not worthy to have my name enrolled with those that I believe to be the children of God; but I hope that the Lord has opened my eyes so that I can see things as they are. Well do I remember when I was like the blind man whose eyes Jesus opened. Jesus asked him if he saw aught, and he looked up and said, "I see men as trees walking." I remember when I looked upon the fathers and mothers in Israel as being perfect, and free from all the besetments of their sinful nature. I thought that if I ever got to be a christian I should be like them—free from sin, and always rejoicing in the light; but I trust the Lord has taught me by his spirit, and by his word, that there is no perfection in the flesh. I do not believe as the modern Pharisees profess to, that they can attain to a sinless state in the flesh. The word of God and my experience teaches me otherwise; for John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." And he also says, "If we say that we have not sinned, we make him a liar; and his word is not in us." Ah, dear brothers and sisters, if I could conceive that any of you were perfect and free from sin in this life, alas! there would be no hope for me. I trust that we all shall be perfect in Christ, and be kept by his power unto salvation. Dear brother, I would like to say a few words in regard to the little lambs that are bleating around the fold. I trust that I know something of the trials that beset them. O, how I did rejoice when any of the brethren would preach or say anything that would give me any encouragement to hope that the Lord had begun a work with me; but when some brother or sister would commence to talk to me upon the subject, and some one would say to them, Let him alone, the Lord will bring him in his own time; O, this would make me sad. I would think that they were very unfeeling. The Psalmist said, "And of Zion it shall be said, This and that man was born in her." If any of you were to see a mother sit quietly, and see her infant laying out in the cold, at the mercy of the dogs and wolves, and say, Let it alone, its father will bring it in in his own time; would you not think her an unfeeling mother? Where is the difference between a mother

like this and some that talk the same language. I do not believe that it is the duty of members of the church to persuade any that they do not believe are born of God, to come and go with them; but do as Naomi did by her daughter-in-law, say, Go, return to your mother's house; but if they should say, as Ruth did, "Entreat me not to leave thee, or to return from following after thee; for whither thou lodgest I will lodge; thy people shall be my people, and thy God my God;" then we should give them all the encouragement that we can. When Lazarus was raised from the dead, he came forth bound hand and foot, with grave-clothes on; Jesus said to those present, "Loose him, and let him go." So when we see one who has been raised from the dead, in a spiritual sense, bound by the law, or any other hindrance, we should loose him and let him go, if the Lord should enable us to do so; for, poor things, they are often at their wit's end, and know not what to do. They feel the weight of Christ's commands resting upon them, while they cannot take one of his promises to themselves. If they could be enabled to obey Christ's commands, then he would give them to enjoy his precious promises.

I will now bring my letter to a close, for fear I weary your patience. I hope the Lord will long enable you, and all the rest of his servants, to feed his little lambs with the consolations of the gospel.
Your unworthy brother, if a brother at all,
PETER MEREDITH.

ALBIE, Va., Jan. 25, 1866.

DEAR BROTHER BEEBE:—Having been of late much edified in reading the communications of the beloved of the Lord, I feel constrained to relate some of the Lord's dealings with poor, unworthy me. Not as one proclaiming from the housetop, but in a low voice, from the vale of affliction.

I was born in Fauquier Co., Va., in 1842. My mother was an old Baptist, having been baptized by yourself several years before my birth. My first recollection of hearing preaching was by our brother, R. C. Leachman, when I was but four years of age. I recollect that I thought it was the prettiest talking that I ever heard; and so it was whenever I heard an Old Baptist during my childhood. The first impressions that I ever had on the subject of religion, was when I was about twelve years old. One day when shucking corn alone, it came into my mind with as much force as though a voice had spoken it, Thou art a sinner. Oh, how miserable I felt, steeped in sin, and not knowing which way to turn to escape the torments of hell; I knew not what to do, and in that case I turned to the law, hoping to work out my salvation by my own means. I was permitted to continue at work, sometimes thinking that I was good enough to be saved, and at others in a state of perfect bewilderment, until I was fifteen, when I heard a New School Baptist preach from the text, "Lord, what wilt thou have me to do?" He put these words in the mouth of every man, so that all might be saved if they would. But this didn't satisfy me; I desired to be a christian, and hoped for salvation by my own works, but I dared not present myself to the church. My heart wanted other evidence than it had. In six weeks from that time there was appoint-

ed to be held at Lower Broad Run a protracted meeting, and I hoped by that time to be good enough to join that church (?) I had no thought of joining the Old Baptists, for I thought them a bigoted, hard-mouthed set, who were afraid somebody might be saved beside themselves. I knew nothing of salvation by grace, but thought that I knew a great deal easier way than he preached. The meeting came and passed, but somehow I didn't attend at all. So I continued at work, sometimes thinking myself pretty good, and at others in deep and sore trouble, till the commencement of the late war, when I entered the army, feeling confident that if I was killed, I was not as bad as some others, and if he was designed for them, surely I would not be sent there. And I read in the bible of but two places, heaven and hell, and then I hoped to get to heaven. I knew that I was a sinner, but I had never had a complete view of myself in the glass of God's law, and knew not how sinful I was. I had striven to keep the law, but knew not the import of the command, "Thou shalt not covet."

Thus I went on till the spring of 1864, when it pleased the Lord that I should hear an Old School Baptist preach from Ecc. ix. 14, 15. I was impressed from the beginning of his sermon, and before he got through, he had pretty effectually knocked my props from under me, and left me to find myself lost in sin, in the gall of bitterness and bonds of iniquity. Well, I went on in great tribulation for six weeks or so, sometimes engaging in sports with my fellow soldiers, but I had very little heart for them, and oftentimes would turn away with the feeling that "all is vanity and vexation of spirit." I had no hope in Christ, and no joy in the world, and felt as though it were better to die than live. About this time the Episcopalians had a meeting in our camp, and one night after meeting I had an awful feeling; if I ever was convicted of sin, it was then I saw myself a sinner against God's law, and there was no days-man betwixt me and a justly offended God. The day following I had some talk with a Methodist and an Episcopalian, I told my exercises to them, and they told me to lay hold on Christ, to give my heart to God, to exercise faith. But how was I to do this? I was dead in trespasses and sin, and how could I make use of what I did not possess? As I sat pondering almost in despair, there came suddenly a light into my mind, and I saw the salvation of the Lord. Hope sprang up in my heart, and I was made to rejoice in Christ my Savior. "Truly salvation is of the Lord, and man by wisdom knows not God," for I sought on the right hand, and on the left, before and behind, but sought in vain till he was pleased to reveal himself. I have had many ups and downs, and even as I write, the suggestion comes that this is not christian experience, that I have learned it; but "The Lord knoweth them that are his, and he will raise them up in the last day."

I was received into the church at Upper Broad Run, on the 3rd Saturday in June last, and the day following was baptized by our beloved brother Leachman. They are satisfied with me, but I am not with myself. I am a poor sinner, and if saved, it must be all of grace. If you choose to publish this do so, if not it will be all

right with me, for I do not think it fit for publication. I have more to say, but my sheet is full, and I fear I have already wearied you with my scribble.

May grace attend you; your unworthy brother, if one at all,
A. BISE FRANCIS.

NEW ARRANGEMENTS OF APPOINTMENTS FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALKILL CHURCHES.

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Walkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Walkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Walkill Meeting-houses to begin at 10 1/2 o'clock, A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing-office, every Sunday afternoon at 3 o'clock.

This arrangement is for the benefit of those members who live at a distance, who coming to the church-meetings may find the preaching days so arranged that they can attend both.

By order of the churches.
G. BEEBE, Pastor.

ORDINATION.

At the General Meeting at Camp Creek, Ga., by request of that church, brother James Jordan was ordained to the work of the gospel ministry, by prayer and the laying on of the hands of the Presbytery, which consisted of Elders Isaac Hamley, Jacob Sikes, William D. Almond and Wm. L. Beebe.

He is a young man, and gives promise of great usefulness; particularly as there is a scarcity of preachers in this vicinity.
WM. L. BEEBE.
STONE MOUNTAIN, Ga., July 30, 1866.

Obituary Notices.

DIED, of cholera infantum, at the residence of Dea. Loton Horton, near New Vernon, N. Y., July 31, WILLIE L. HORTON, infant son of Ira G. and Fannie M. Horton, of New York City, and grand-son of bro. Loton and Adaline Horton, aged 9 months lacking 2 days.
"Willie has gone from earth to bloom in heaven."

DIED, at Middletown, on Saturday, August 4, of cholera infantum, FRANKLIN, infant son of Lewis W. and Mary B. Moore, and grand-child of brother Thomas and Adaline Harding, aged 9 months.

Donations and Subscription Receipts.

SUBSCRIPTION RECEIPTS, &c.	
NEW YORK: Mrs. Geo. Bell 2, Capt T. Denton 2, Nelson Nethaway 4, John L. Hall 2, Melissa Beard 1.50.	\$11.50
MARYLAND: Eleanor Hanning.	2.00
VIRGINIA: Eld. R. C. Leachman.	1.00
D. C.: Eld. Wm. J. Purington.	2.00
TENNESSEE: T. B. Yeates 2, J. H. West 4.	6.00
NORTH CAROLINA: Martha Knight.	4.00
CALIFORNIA: Eld. Thomas H. Owen.	2.00
OHIO: L. S. Reynolds 2, Eld. Jas. Janeway 7.	9.00
INDIANA: Rufus Scott 2, Lysander Noe 9.	11.00
ILLINOIS: E. D. Varnes 2, I. Bristow 2.50.	4.50
E. D. Wm. J. Fellingham 10.	14.50
MISSOURI: Calvin Aisbury.	2.00
KENTUCKY: S. Brest 2, C. J. Carpenter 2.	4.00
Total.	\$69.00

Marriages.

July 7.—At the parsonage at Hopewell, N. J., by Elder P. Hartwell, Mr. CORNELIUS FARLEY and Miss MAGGIE E. TOTTER, all of Hopewell.

Nearly Meetings.

DEAR BROTHER BEEBE:—Will you please publish the following notice:
A Yearly Meeting will be held with the Hartford Church, Hartford County, Maryland, to commence on Saturday before the third Sunday in September at 10 o'clock, and to continue two days. We are looking for Elders Barton and Purington, and we hope others both of our ministering and other brethren of our faith and order to attend with us.
WILLIAM GRAFTON.
HARTFORD, Hartford County, July 31, 1866.

Associational Meetings.

TOPEKA, MAINE, July 9, 1866.
BELOVED BROTHER BEEBE:—Will you please to give notice in the "Signs" that the Maine Old School Baptist Association will be held with the Bowdoinham Old School Baptist Church, about three miles from Bowdoinham Village, commencing the Friday before the second Monday in September next, and continue three days, if it is the Lord's will. Brethren coming by Railroad will leave the cars at Bowdoinham, enquire for Mrs. Susan Randall, where they will find a good home for pilgrims, and conveyance will be prepared in season to take them to the place of meeting. A cordial invitation is extended to the brethren in general, and to the ministering brethren in particular. By order of the Bowdoinham Church.
H. CAMPBELL.

The Maine Old School Baptist Conference will be held this year with the church at North Berwick, Me., commencing the 14th day of September, 1866, at 10 o'clock A. M., and continue three days.

BROTHER BEEBE:—Please give notice that the Licking Association of Particular Baptists will meet with the Bald Eagle church, in Bath Co., Ky., on the second Saturday in September, 1866, and continue three days. Elders Beebe, Durand and Harding, from the East, and Eld. J. L. Purington from Georgia, have given encouragement that they will attend.

Those who come by public conveyance via Cincinnati, can take the boat from thence to Maysville, Ky., thence by stage to Sharpsburg, where they will call on Mrs. Andy Boyd. If the river is too low, they will take the cars from Covington, opposite Cincinnati, to Paris, and thence by stage to Sharpsburg.
SAMUEL JONES.

The Con's Creek Old School or Regular Baptist Association will hold its next session with the Gilgal church, 10 miles Northeast of Bedford, Lawrence Co., Ia., commencing on Friday before the first Saturday in September.

Those coming by railway must be at Bedford on Thursday before the meeting, where they will be met by conveyances to take them to the meeting. We cordially invite our brethren and sisters, especially ministers of our faith and order, to attend with us. Cannot Elders Dudley and Beebe attend? We desire all who can to come.
TYRE HENDERSON.

SECOB, Woodford Co., Ill., June 28, 1866.

DEAR BROTHER BEEBE:—Will you please to say through the "Signs" to the brethren scattered abroad, that the Sandy Creek Association of Regular Predestinarian Baptists will hold their fifteenth annual meeting with the Ebenezer Church, in Grundy Co., Ill., commencing on Friday before the second Sunday in September, 1866, at 10 o'clock, A. M., and continue the two following days, at which time and place we should be very happy to see brethren from abroad, especially ministering brethren.

Those coming by Chicago and Rock Island Rail Road will be met at Morris Station by teams, to convey them to the meeting. Those by the Chicago, Alton & St. Louis Road will be met at Dwight Station. We would be very glad to have you visit us at that time, or any other that would suit your convenience, brother Beebe, as we are a feeble little flock. Yours in gospel bonds,
ROBERT F. HAYNES.

The Western Corresponding Association of Old School Predestinarian Baptists, have appointed their next annual meeting to be held with the Big Shoal church, in Clay county, Mo., to commence on Friday before the first Saturday in October, 1866, and to continue three days.

EDITORIAL.

MIDDLETOWN, N. J., SEPTEMBER 1, 1866.

CLAY'S VILLAGE, Ky., July 3, 1866.

BROTHER BROTHER:—It congenial with your feelings, I would be pleased to have your views on Rev. iii. 12, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." G. W. BROOKS.

REPLY.—The subject proposed for consideration so far transcends our limited understanding that we feel a hesitancy in attempting an elucidation of it, and should utterly decline an expression of any views upon what seems so awfully sublime and profound, if anything more than our views were solicited. Let it be well understood that we feel and confess our incompetency to comprehend the depth of the subject, and desire that what we may express as our views, may be carefully and prayerfully compared with the scriptures of truth, and accepted only so far as found sustained by the unerring standard of truth as clearly revealed in the scriptures.

Three things are indispensably necessary to be considered in approaching the subject. First, the speaker; second, the person addressed, and third, the true sense and meaning of what is said.

First.—The speaker is described as "He that is holy; he that is true; he that hath the key of David; he that openeth, and no man shutteth; and shutteth and no man openeth." These characteristics cannot be found in any one short of the Son of God himself. He is holy and true, he has the key of David, he openeth and no man shutteth, and he shutteth and no man openeth. These distinguishing attributes belong to Christ alone. He is holy and harmless, separate from sinners, and higher than the heavens, Heb. vii. 26; Psa. xvi. 10; Acts ii. 27; Acts xiii. 35; Psa. lxxxix. 19. He is the Holy One of Israel. The fountain and fullness of all holiness of which his redeemed people are made partakers. Aside from him they are all destitute of holiness, and he is therefore distinguished as him that is holy. Christ is also known as "Him that is true. He is the Way, the Truth, and the Life." "The faithful and true witness." "The True God and Eternal Life." He is true not only in regard to his veracity, "The Strength of Israel cannot lie." And as to his reliability as the Messenger of the Covenant, and the infallible certainty of the full and complete accomplishment of all his Mediatorial work, but also in distinction from all the types, figures and shadows which were given under the ceremonial dispensation concerning him. He asserts his claim thus, "I am the True Vine," &c.—John xv. 1. Other vines were used as figures; but he is the real, the true and living vine. He is the true bread, which was prefigured by the manna in the wilderness. And he is true in distinction from all who ever come before him. He also hath the key of David; or the power to rule, to open or shut, without the possibility of being successfully resisted by any man, as typified by David. He says, "I, Jesus, have sent mine angel to testify these things in the churches; I am the Root and Offspring of David, and the bright and the Morning Star." Typified

by Eliakim, the son of Hilkiah, of whom God said, "And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut; and he shall shut and none shall open."—Isa. xxii. 22. In his first revelation of himself in this vision to John, he said unto him, "Fear not, I am the First and the Last: I am he that liveth and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death."—Rev. i. 18. The key, or power to execute his will, to open and shut, to shut and open without the possibility of being thwarted in doing his pleasure in the armies of heaven, or among the inhabitants of the earth. He is the blessed and only Potentate, the King of kings, and the Lord of lords. Is there any other being in earth or heaven to whom such power is given; who bears the keys of omnipotent power, having all power in heaven and earth given into his hands? All the heavenly hosts revere his power and acknowledge his majesty; the elements of nature, the winds and seas obey him, and devils tremble at his presence. With all these credentials of his eternal power and Godhead, he utters the words of our text.

Second.—The subject of this address is the angel of the church in Philadelphia. The Philadelphia is the sixth, and next to the last of the churches of Asia, to the angels of which, severally, John was commanded to write the things which he had seen, and the things which are, and the things which shall be hereafter, &c.; to each, however, a distinct communication was dictated, in which the situation of the churches respectively and of the angels of the churches, was clearly indicated. The seven golden candlesticks in the first chapter of this vision, or revelation, are interpreted to mean the seven churches, and the seven stars which were in the right hand of him who is the Alpha and Omega, were the angels of the seven churches.

It is thought by some of our most gifted brethren, that these seven churches are designed to represent the church of Christ in her different phases, as she should appear at different periods and circumstances until the end of her militant state, and that the order and circumstances are to show a succession of phases in which she should appear from the Ephesus to the Laodicean state, and point to so many periods and conditions of the church in the order in which they were addressed. Of the correctness of this theory, we have no certain knowledge; but, in view of the number seven, as used in other parts of this vision, as applied to the book sealed with seven seals, the seven angels with the seven trumpets, the seven thunders, the seven vials of wrath, &c., all seem to point to distinct and marked periods of the church and of her trials and the development of the mystery of God; and we are led to regard the views of brethren which we have referred to, as entitled to serious consideration. If this theory be correct, the Philadelphia, being the next to the last indication of the condition and development of the church, must, we think, point to the present period of time; as the opening of the seventh seal must uncover and reveal the last manifestation that shall be made of her on earth.

As the name *Philadelphia* signifies a family or fraternity of love, it may, at first thought, seem very inapplicable to the present state and condition of the church of the living God; but on a more critical and full examination, the name with its signification may not seem so unappropriate.

The Philadelphia state never was nor ever will be applicable to any of the numerous branches of Antichrist, nor is it ever applied in scripture to any but the church of God; and perhaps there never was a time since the organization of the gospel church that it has not to some extent been applicable to her. But the title in this case seems to have been given as a special indication of the prevalence of brotherly love, as forming a very obvious characteristic of the church of God, in striking contrast with the very opposite developments of antichrist at the time referred to. The difference at the present time between the church of Christ and false or antichristian pretenders, is the more apparent by the contrast, as stars are only seen shining brightly when all is darkness around. The elements of the dragon, the leopard, the bear and the lion, with their insatiate howling and thirsting for blood, persecuting those who know and love the truth, and biting and devouring their own kindred and kind, how strikingly apparent is the spirit of love and fellowship which binds the family of our God in her Philadelphia state, keeping the unity of the spirit in the bond of peace. What revolting examples have been witnessed in our country during a few of the past years! All the Protestant denominations, as far as our knowledge extends, have divided and engaged in deadly conflict with each other, fighting like demons with the most destructive and deadly weapons, and in their professedly religious character gravely sat in ecclesiastical council, enacting the most cruel decrees, and hounding on their fanatical minions for the extermination of those of their own communion. Which, if any, of all the Protestant religious denominations have not divided asunder, and distinguished themselves as the church North, and the church South? The Presbyterian, Methodist, Episcopalian, New School or Modern Missionary Baptists, Congregationalists, and those of every other name or stripe, the ring, streaked and the speckled have all shown the same rancorous spirit with which they were branded by our Savior as the children of the devil; whose works they are so zealous to do. He was a murderer from the beginning, and abode not in the truth; and from him they inherit the murderous and untruthful disposition by which they are so indelibly marked in their foreheads and right hands. But how great has been the contrast, while hatred, variance, wrath, strife, sedition, envyings and murder, have so unmistakably proclaimed their religious paternity, causing the earth to reek with human gore, the little persecuted flock of the meek and gentle Savior has quite as unmistakably borne the inscription of his name, and implantation in their hearts of his spirit of love, gentleness, good will, and kindness. They are known as his sheep and lambs; not his tigers and wolves. And they have sought the suffering who have been lodged in gloomy prisons, and hospitals, and ministered to the suffering all the aid and sympathy

their cruel opposers would allow them to afford, without even discriminating among the suffering between their friends or foes. The Philadelphia character of the church of God, has not only identified the true church from all others in the display of the spirit of Christ, as expressed by the song of angels, "Peace on earth and good will toward men;" but there is a peculiar bond of christian love and gospel fellowship by which they are always to be known. "By this," said the Prince of Peace, "shall all men know that ye are my disciples, if ye have love one for another." Would any sane person have taken any of the religious denominations of our country for the disciples of Jesus, from their love one for another, while they were striving and praying for the destruction of each other? Or would any fail to discover this trait as peculiarly characteristic of the Old School Baptists?

We do not know as the disciples at the present time love one another with a purer heart or more fervently than on former occasions; but it does appear to us that the surrounding abominations of antichrist, and the peculiar trials through which the church has been wading of late, has served to make the love of the brethren the more clearly apparent. And the kind, christian and heart-felt greetings of the brethren from the South and North, East and West, now after a tedious, cruel, and devastating war has closed and facilities are again open for correspondence, really makes it seem as though the brethren love one another more fervently than ever before.

The condition of the Philadelphia church as indicated by the special message to her angel, was that of comparative weakness and conflict with hypocritical professors. "I know thy works; behold, I have set before thee an open door, and no man shall shut it. Her works like her name were works of love, in which she was opposed, not only by antichristian organizations without, but also by false pretenders within, who said they were Jews, and were not, but did lie. This seems to be a fair description of the opposition which the church and her ministry have encountered in their works of obedience to Christ, in loving their enemies and refusing to kill or rob them, and in contending for the peaceable doctrine and practice enjoined by the gospel. They have been violently opposed, and threatened, slandered and abused, and every effort has been made to bring down upon them the wrath and persecution of their enemies; but Jesus says, "I know thy works." He cannot be deceived about it. And he knows their perplexities, trials and persecutions. But he has made a way for their escape. He has set before them an open door. And no man however malicious or treacherous, shall be able to shut it. And weak as the church and the ministry may feel, they still have "a little strength." For, "As their days, so shall their strength be." Truly, it may now be said of the church, "Faint, yet pursuing." Her strength though small shall be increased as her necessities shall require. They that wait upon the Lord, shall renew their strength. The grace of God is sufficient. Nothing perhaps can be more discouraging to church or pastor, than to find the church infested with unreliable members; such as say they are Jews, that is that they are

of the circumcision which is not outward in the flesh; but that which is of the heart, in the spirit and not in the letter, whose praise is of God and not of men. This they may profess to be, and say they are; but he who searches the hearts, and trieth the reins of all, detects their hypocrisy, and says *they do lie*; and that they are of the synagogue of Satan. That such is their real character and proclivity, will be seen not only while in the church they give their influence to the enemies of God and truth; but as soon as they are cast out from church recognition they at once go to their own company, and seek for sympathy from the avowed enemies of the church. Can there be any doubt that they do lie, when they come to the church and profess to give up all for Christ; to renounce the world, the flesh and the devil, and after a solemn profession of faith, as soon as conflicts arise, show that they have a greater regard for their worldly interests, their politics or their earthly associations, than they have for the laws and authority of Christ in his church? Do they not lie, when professing to be circumcised in heart and ears, cut off from the fleshly influences that war against the truth; and yet hold a more sacred regard for their allegiance to human governments, however corrupt, than for the authority of Christ and fellowship for his people? Some of these marks seem to us peculiarly applicable to the present state and condition of the church, and of her ministry. But God, who has reserved vengeance in his own hands, will humble the adversaries of his people, and in due time they shall bow before the majesty of his truth, and know that he has loved his people with an everlasting love.

Third.—We come now to consider the true import and meaning of what is said in our text. The plain import of the message is that of Instruction, Admonition, and Encouragement.

Instruction is given of the watchful care of Christ which is always devoted to his church and people; that he knows their works, their trials and their persecutions, and he knows how and when to deliver them, and how and when to dispose of their adversaries. The door of deliverance from all their sorrows and tribulation is opened and shut by his sovereign and resistless power and wisdom, and their trials are almost over, he is coming quickly, when all his angels or ministers, who have finished their course with joy, and the ministry which they have received from him to testify the gospel of the grace of God, shall receive a crown of righteousness, which the Lord, the righteous Judge, shall give them at that day.

Admonition—The church and the ministry, and all who have an ear to hear what the Spirit saith to the churches, are admonished to Hold that fast which they have, that no man take their crown. That which the saints have, sometimes seems to them to be so very small as hardly to be worth such terrible conflict; sometimes they feel almost tempted to give it all up. But the admonition is, Hold it fast. It is but a little longer the conflict can last, and the crown of triumph shall be given. Men, and devils too, are in the field, and with determined malice aim to deprive the saints of their crown-

ing joy and victory; but we are admonished to be watchful, prayerful, and patient a little longer, and then enter into uninterrupted and everlasting joys.

Encouragement—How full of encouragement to the poor wayworn child of God, when almost overwhelmed by the opposition of hostile foes without, and still more treacherous and false-hearted foes within; and when conscious that his strength is very little, to receive such a message of consolation from him who holds the keys of death and hell in his own hand. I have made a way for thy escape, "I have set before thee an open door." To me the porter opened. I have opened for thee the doors of death and the grave, and brought thee up out of thy prison-house, when no one else had the key; the doors of immortal life I have opened before thee, and it can never again be shut. Let faith behold it and rejoice in God your deliverer. I have supplied thee with a little strength, so that in the most trying hour thou hast not denied my name, even when, for my name sake, persecution and sufferings were heaped upon thee. A little strength; had he given us a great deal of strength we might have boasted or been vainly puffed up; but just enough, and none to spare; that we may every moment know and feel our dependence on him. And while hated by the world, and while we find in ourselves so much that in our inmost soul we detest, to have assurance that he loves us, and that he will make our enemies also know that he has loved us, is blessed encouragement indeed. To know and be assured of our God, that we have kept his word, the word of his patience, when that word has been rejected by the world, by the synagogue of Satan, and by false and treacherous professors, is a very comforting assurance indeed. It is called *the word of my patience*, because that all who receive and keep it shall suffer persecutions. Jesus said to his Father, "I have given them my word; and the world hath hated them, because they are not of the world, even as I am not of the world."—John xvii. 14. Not only the word of life by which they were quickened, but his word, as the man of their counsel, the standard of their faith, and rule of their practice. The grace of patience is necessary, for the world and false Jews, and all the powers of darkness will oppose; and not only do we need patience to endure their opposition, but if we become impatient we are apt ourselves to leave the instructions of the word, and try our own inventions. But the Philadelphians are commended in that they had under all their trials and discouragements kept the word of his patience; therefore they have the comforting assurance that their God will keep them from the hour of temptation that shall come upon all the world, to try them that dwell upon the earth. We come now to speak on that part of the message on which brother Brooks desired us to write, viz: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

To him that overcometh, five most precious promises are given. Let us con-

sider first the triumph, and then the promises.

The triumph contemplated implies a conflict and struggle, which evidently refers to the warfare already noticed with antichrist, and these lying Jews, who belong to the synagogue of Satan, but more especially to the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. The conflict with graceless and lying professors seems to have already been of long duration; but the hour of temptation in prospect, seems to refer to a most trying period to be accomplished during the time of the Philadelphia church state. Not only shall it so try those who dwell in the secret place of the Most High, as to call into active manifestation their patience, but it shall try and detect those, who, whatever may be their lying professions, dwell upon the earth. Those who received orders from the two-horned, or Protestant beast, to make an image to the beast which had the wound by a sword and did live, are designated as "them that dwell upon the earth." That is religiously, as John says, "They are of the world; therefore speak they of the world, and the world heareth them."—1 John iv. 5. While the true worshipers of God are not of the world, but redeemed from the earth, and their dwelling is on high. The hour of temptation which shall come upon all the world to try them that dwell upon the earth, will, as we believe, expose the deception and falsehood of all those who profess to be Jews, while they are of the synagogue of Satan, and whose religion is altogether of the earth, earthly; and drive them from connection with the church of God. Him that overcometh, or they that overcame the torrent of iniquity of the hour of temptation, and keep the word of the patience of their Lord, and resist the tide of mad fanaticism, shall realize the blessings promised in our text.

First. "I will make him a pillar in the temple of my God." This gracious promise or pledge is from Christ, as the Mediatorial Head of his body the church, his God is the God of all his members; as he said, "I go to my Father, and to your Father, to my God, and to your God." "The Temple of my God" is that which is of lively stones built up a spiritual building consecrated as the dwelling of the Most High God. In the construction of this temple, or organization of this church, every part is fitly framed, and every child of God has a place to fill; some are more and some less prominent. It is said of the building of Wisdom, "She hath builded her house, she hath hewn out her seven (or perfect number of) pillars."—Prov. ix. 1. So in the organization of the church the same idea is figuratively applied. James, Cephas and John, among the apostles, seemed to be pillars, or parts of the spiritual structure so arranged as to afford support and strength to other parts of the same building. So Christ has set in the church an ample variety of gifts, and all are designed for the common edification of the whole, the strong are to bear the infirmities of the weak, and all in their measure to strengthen one another in the Lord.

Our own observation teaches us that those angels, or messengers, or pastors of the churches, who keep the word of

Christ and overcome all opposing influences, are unmoved and unshaken in the hour of temptation, do afford much strength and stability to the building; while such as are driven by winds of doctrine and are easily switched off the gospel track at the approach of trial, temptation or persecution, are like broken reeds, unreliable and altogether incapable of affording strength or consolation to the tempted and trembling weak ones of the church. There are some angels, and among them not a few who are transformed as angels of light, who can make a plausible show of devotedness to the cause of God and truth when they have nothing to lose, or when that cause is not assailed by opposing foes; but the moment they are required to suffer losses, crosses or persecution, they will show you that their name, fame, worldly interests, comforts, lusts, or ease are more to them than any attachment they have to the truth, or reverence for the name or authority of Christ. Such are not like pillars in God's holy temple; for no reliance can be placed on them. But those who can endure hardness as good soldiers, are reliable and trusty, and shall afford much support to the faint and trembling children of God.

The second promise to him that overcometh is, that he shall permanently abide in his honorable and useful position in the temple of God, and go no more out. While all those vacillating, unstable souls, who cannot endure the hour of temptation, shall be sifted out, and every wandering star, and rainless cloud shall be driven by the tempest, to whom is reserved the mists of darkness forever and ever.

And I will write on him the name of my God. Who can describe the greatness of this promise and the certainty of its fulfillment? To bear the imprint of the name of the God and Father of our Lord Jesus Christ. Endorsed as his own, and forever distinguished from those on whom is written the mark of the beast, or his image, or the number of his name! John saw a virgin throng standing on the mount Sion, with the Lamb, having this promise fulfilled in them, having his Father's name written in their foreheads. These were not defiled. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, and in their mouth was found no guile; for they are without fault before the throne of God."—Rev. xiv. 1-5. When Jesus writes his Father's name upon his ministers or upon his children, the hand-writing is easily recognized by all who are taught by his Spirit; it cannot be counterfeited by the art of men, nor can the writing be erased by all the malice of devils. Marked as his chosen, redeemed and saved people, and sheltered from all harm under the protection of his great name. Unspeakably great as this privilege is, it is sure to all who overcome, who keep his word, and who deny him not before the sons of men.

A further promise is that he will also write upon him that overcometh, the name of the city of my God, which is New Jerusalem which cometh down out of heaven from God." The chosen and redeemed people of God, both ministers and churches, who follow the Lamb whithersoever he goeth, are so identified with the Holy Jerusalem, that they bear her name. She is the mother of them all; and it is meet that they shall bear her

Spirit's benediction when consecrating him to the service of God, and sending him to the field of conflict against himself, the world, and the devil. He is but just now girded for the war. "Let not him that girdeth on his harness boast himself as he that putteth it off." 1 Kings xx. 11. Immediately after Christ's public consecration to the work assigned him in the counsel of heaven, he was "led up of the Spirit into the wilderness to be tempted of the devil." Matt. iv. 1. Thenceforth "He was despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him." Isa. lvi. 3. Said he, "I am a stranger to my brethren, and an alien unto my mother's children," and the reproaches of them that reproached thee are fallen upon me." Ps. xxii. 8-10. The word of command is, "Follow me." Mark ii. 14. The regenerate soul has fellowship with Christ in his testimony against the delusive suggestions of the human heart; he must agree with him also in testifying against the works of that trinity of evil—the world, the flesh, and the devil. A like result will attend their testimony: "If they have called the Master of the house Beelzebub, how much more them of his household?" Matt. x. 25. "If they have persecuted me, they will also persecute you," etc. John xv. 19, 20. The whole of their present testimony may be stated in the words of an apostle, "I am crucified with Christ." Gal. ii. 20. After verifying these words in a life of extraordinary patience and suffering, this holy man, in full view of martyrdom, presents the picture of self-denial and its rewards, in these words: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 7, 8.

But shall the believer during this life succeed in separating himself from his foes, or in reducing them to subjection to the mind of Christ? No! There is no discharge in this war during this life. The Lord of believers suffered during life: it is honor enough to his followers to suffer likewise. When then shall they lay their armor by, and dwell with Christ at home? Never until they are released from the fetters of carnality by Christ himself appearing to translate their spirits to paradise, the home of the justified. This the believer fully realizes:—the meaning of which is, *that the rest of paradise is attained only upon the appearing of the Lord to take to himself the souls of his saints.*

And, considering that the bodies of the saints are joined to their spirits in indissoluble union, and are equally with these spirits participants in the work of Christ, when shall that perfect heaven of immortal glory, reserved for the saints, be consummated? Never till the last trumpet shall sound, and the righteous dead shall be raised incorruptible, and the living righteous be changed in a moment, in the twinkling of an eye. 1 Cor. xv. 52, 1st Thess. iv. 15-17. Then every member of Christ's mystical body having been united to the Head—"we all having come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the

stature of the fullness of Christ." Eph. iv. 13. Christ will, jointly with his saints, enter upon the millennial reign of glory. But, if the perfect glory of the saints is thus attained, we learn that *this Sabbath rest is introduced not otherwise than by the actual appearing of the Son of Man.*

Here then, the rest of the saints begins, when they ceased from their own works under the law, and by faith in Christ's finished righteousness rest in the promises of the gospel, and receive glimpses of that unfading inheritance at God's right hand; that rest still further enjoyed when in the disembodied state, their spirits strike their earthly tabernacles, and repose in the bosom of Jesus; their works the meanwhile following them; and that rest consummated, when, in the re-embodied state, they follow the Lamb whithersoever he goeth in the government of all terrestrial things, and in the boundless expanse of the heaven of heavens:—this is the rest of the bride of Christ, introduced in every case by the previous appearing of the Lord from heaven.

E. H. B.

TARBORO, Edgecombe Co., N. C.,
June 13th, 1866.

DEAR BROTHER BEEBE:—I have been requested for many years by brethren and sisters, who have since gone to eternity and whose memory is dear to me, to write the dealings of the Lord with my soul. But I never felt a willingness to do so until I saw brother Van Meter's experience in the "Signs of the Times."

For thirty-seven years, the 23d day of last November, I have had a hope that my stony heart was taken away and a heart of flesh given me that could rejoice in God my Savior. Since that time I have had the pleasure of hearing many precious brethren and sisters tell what the Lord has done for them, but have never seen but one that had a view of God and Christ at the time of their deliverance from nature to grace—that was an old negro woman. Having seen in your paper that brother Van Meter had a view of God and Christ, and that brother Durand wished an explanation of the vision he had, and I, having had a view of both when I was relieved, feel constrained to add my feeble testimony to his.

I was born January 20th, 1805, in Edgecombe Co., N. C., seven miles from Tarboro'. My father was a very moral man—my mother a Christian, I hope, though she never joined the church until she was very old, and that after I was a member. From my earliest recollection I had very serious impressions about death and judgment. I felt that I had something to do. My dear mother would often talk to me on the subject, and would tell me to read my bible, to say my prayers, and that youth was the time to seek the Lord. When I was about twelve years of age I became very much troubled. I would pray three times a day, read my bible often, and every night would read three chapters before I could sleep. I kept from all actual sins, and did the best I could, and tried to think that was as much as God would require of me. But there was something within that told me all was not right. I tried to get it off of my mind. At length I begged the Lord to take it off and relieve my mind until I was older. I thought I was too young, that religion would make me melancholy,

and that I could not dress nor enjoy myself with young people if I became religious, and they would not care anything for me; but when I got married and settled in life I would then try to seek religion, for I believed it was in my power to obtain it, and I became careless on the subject. I was married in my eighteenth year. My husband lived in Tarboro', and for three years I was carried away with the pleasures of the world. One day I was walking in the garden and all at once it came very forcibly to my mind, "I thought you promised the Lord that you would seek the salvation of your soul; now it is too late and no chance for you. The door of mercy is closed against you." Oh, how I did want to talk to the young people and tell them if they had any serious impressions to encourage them, not to stifle them as I had done. Oh, what a poor sinner I felt myself to be; cast off from the presence of the Lord forever. I went on mourning over my deplorable condition about two years; sometimes would feel more troubled than at others, but never told my troubles to any one. I would try to be cheerful—I did not wish any one to suspect such a thing of me. Sometime in October, 1828, Mr. Wm. Clark preached in Tarboro'. His text was, "No man can come to me except the Father which hath sent me draw him."—John vi. 44. Oh, I thought the Lord was not drawing me. If he was I should get better, but I am getting worse and worse. I am going down the broad road to destruction. "God be merciful to me a sinner." Go where I would I felt guilty, guilty, justly condemned, the frowns of an angry God upon me, all darkness within, blind, ignorant. I knew not what to do. I resolved to pray constantly. If I was lost I would go a poor beggar for mercy. Nothing was any pleasure to me. Go back to the world I would not, go forward I could not. Oh! I wished I never had been born, or that I was something that had no soul. There was a white chicken in the yard, I would look at her and wish I could change my situation for hers. But oh, I am here a poor lost sinner. Eternity! eternity! how awful it sounded to me, a poor guilty sinner. One day I was so miserable I said, Lord, I would give up husband, children, and everything I possess, and be turned off in the woods never to see another human being, just to know my peace was made with Thee. I would have done it, for nothing was any comfort to me I was so dead to this world. I had a kind, indulgent husband, and everything to make me happy. I have often thought the Lord blessed me more than common; had less to cross me if I could have enjoyed it. But, oh, my poor, never-dying soul, naked and exposed to the wrath of God. One day I was on my knees praying, "Lord have mercy on me a poor sinner." It came forcibly to my mind, You are not such a sinner. What did you ever do so bad? You have kept from all heinous sins. I spoke right out, Lord, if I never committed sin in the world, I am a poor, lost, condemned sinner. The second Sunday in November, I felt so much distressed, I thought if I could hear Elder Wm. Hyman preach, perhaps he could tell me some way that I could be saved. That day he was to preach at Cross Roads' Meeting House. I asked my husband to carry me there to hear him. His text was, "What shall it profit a

man if he gain the whole world and lose his own soul?"

In his sermon he said some people, when under conviction for their sins, sometimes would think the day of grace was past, but said he, as long as you can hear the sound of the gospel you may rest assured that Christ is on the "mercy seat," to forgive sins. I received some little encouragement to continue begging him to have mercy on me, a poor ignorant sinner. On Wednesday evening before the fourth Sunday, I concluded I should die that night. I felt so pressed down, and the thought of being hurled into eternity unprepared for heaven, and banished from the presence of the Lord forever and ever, was more than I could bear up under. I thought I would tell my husband my situation; I had never told it to any one. I told him I was afraid to go to sleep for fear I should awake in eternity a poor, lost, condemned sinner. I begged him to try to get religion; that he was better than I was, and perhaps the Lord would have mercy on him; but mine was a hopeless case. He seemed very much affected. Just before day I fell asleep and awoke about daybreak. Oh! how thankful I felt that I had one more day to beg for mercy. I would try to work, to hide my feelings from the family. I was making a sheet. I locked the front door, and sat down with my work in my lap, crying and thinking over my condition. I thought if any one came to see me, they would rap at the door and I would run out and send in a servant to open it. By that time I could wipe my tears off, and appear cheerful to hide my feelings from them. The first thing I knew, in came a young lady at the back door, full of life. She said, "What are you crying about, Mrs. King?" I said I am not crying. I have such a cold my eyes weep constantly. By the time I spoke the word, it came like a dagger to my heart—you are gone now for you promised the Lord this morning that if you were spared you would beg for mercy all day, and now you have told a falsehood on the very brink of eternity. Oh! I thought, what shall I do. I did not know what I was going to say until I said it. She came in—it was so unexpected to me, and I was afraid she would tell it in town if I told her what I was crying about. She left very soon and I was in so much distress. Is it not strange that any one should be ashamed to confess that they were trying to seek the salvation of their souls? I did not wish to deceive any person, and I thought I was going away from God instead of going to him. I was so afraid people would think better of me than I thought of myself. I would not read my Bible before any one, and when I was reading it and saw any one coming, I would put off my apron, wrap it up, and put it under the chair. Oh! my brother, what poor creatures we are by nature, as prone to sin as the sparks are to fly upwards, and it takes the grace of God to make us know it—nature cannot rise above its level. I continued in this situation until Sunday morning. I went to hear Presbyterian minister preach. I did not feel so distressed as I had been, and began to think it would all wear off as it did when I was twelve years old. That night the Baptists held a prayer meeting at Mr. Porters. I went; two or three of the Baptists prayed, and this Presbyter-

ian minister prayed also. While praying he said, If there was one inquiring soul there he hoped the Lord would direct them, for it was a critical time with them; they might at last give over and never see his face. I thought if that is so I have given over, for I have cried, prayed and attended preaching, and done everything I can, and if I go and do all the same over and over again I shall be just where I am now. I could not promise to do another thing. I saw I was justly condemned and gave up. "Lord, save or I perish." After prayer they commenced singing.

"Come ye that love the Lord,
And let your joys be known."

All at once there appeared to be a lane over my head, about twenty feet high, as white as snow and as solid as a rock; and I was carried up, and at the right stood Christ. He reached out his hand, took hold of mine, drew me up, turned and pointed with his left hand, and said this is God. He was in a sitting position about three feet rather behind Christ's left hand. I looked on God and he smiled, and then on Christ and he smiled—that moment I was set free. I felt like I was in a new world where all was joy and peace. I did really feel that I was the happiest creature that ever lived. I thought surely this is not the same God that has been frowning over me—this God has been smiling over me all my life. When they got to that part of the hymn that reads, "This awful God is ours," I looked up, and I thought I could not say, awful God. He looked so precious to me. Mr. Porter was the first one I saw; his countenance looked so heavenly; I had never seen him look so before; he was a very old man, a Baptist, and a christian, I believe. I loved all—all the christians, and every body. I received Christ as Mediator.

My dear brethren and sisters, it was plainer than if I had viewed it with my natural eyes, for I believe that the Holy Ghost revealed it to my soul—gave me eyes to see and a heart to understand. As brother Van Meter said, but one thing I know, in some sense or in some way I beheld what I described—the Father and the Son. This appears to be a mystery with some, but if it were possible we could view him with our natural eyes what effect would it have unless he revealed himself to us? I went home from the meeting, and waited till all the family went to bed. Mr. King's two sisters were with us. I told my husband the view I had at the meeting, but told him to keep it to himself. I did not want any person to know it. I felt so happy; it seemed as if angels were around my bed; I could not sleep; the next day I could not eat. I felt the Lord was mine, and I was his. It was enough. Next morning was Tuesday; my happy feelings were gone. I thought if I were a christian I should be happy all the time; for christians were always happy; if I were a christian I should have that view at any time. I began to examine myself, and say it was all imagination—you imagined it. I thought if I did I can do it again. I found I could not. I said, Lord, what am I? I am in a worse condition now than I was last week. Then I felt my burden of sin; now that's gone my happy feeling gone. Oh! I thought if I could see some one

who had ever felt as I did. I had never heard an experience of grace up to that time; never had conversed with a minister on the subject of religion. I thought if I could see Elder Joshua Lawrence and talk with him, he could tell me if christians felt as I did. On Sunday night he preached in Tarboro, just one week from the time I had that view. I said to my husband, as we went to the Meeting-house, I do hope if I am a christian, Mr. Lawrence will preach so that I may know it, for if I do, I shall be happy the balance of my days; and that I would keep it to myself, and never join any church. I really thought I could manage myself that far. His text was, "Christ Jesus came into the world to save sinners." In his sermon he related his own experience, and he had a view of his Savior about fifteen high in the air, when he was changed, and he never could have that view again. That was what I wanted to know, and I had such strong faith in him as a christian, and he told my own experience better than I could myself. No one could doubt that man that ever knew him before he experienced a change. I really felt so happy I thought I should have to tell it to every one in the house—'twas more than I could keep. After the sermon I went to him and asked him to go home with me; that I wanted to tell him what I had experienced, and I wanted him to tell me what he thought of me. He said he would go, and a good many church members and young people accompanied him. While I was on my way home it came very forcibly to my mind. You have told that good man that you had something to tell him, and he is going there to hear it, and you know that you can't tell anything but the view you had, and he will think that you imagined it. Oh! I felt that I could hardly hold out to get home, my happy feelings had left me so soon. By the time we all got home and were seated, Elder Lawrence said, "Louisa, suppose you tell us some of your feelings." It all came back to my mind, and I related my experience. He said, "Well, madam, I can tell you what I think of you. 'Why tarriest thou; arise and be baptized, and wash away thy sins, calling on the name of the Lord.'" I then thought I should never join any church, but I have learned that I am not my own keeper; I trust that I am kept by the power of God through faith unto salvation. The next Saturday I went before the Conference and related my experience; was received, and baptized the next day, which was the 7th of Dec. 1828. I have had many joys and sorrows since; sometimes I feel so happy I long to leave this world and be with my Jesus; then again I am in the dark and afraid of death. But one thing I do know, when I feel the love of God shed abroad in my heart, it is different from anything this world can give; it makes me feel reconciled to everything, and know that the Lord God Omnipotent reigneth.

Dear Brother, I have sent my experience to you, and if you think it worthy of a place in your paper, please publish it; if not, cast it aside and all will be right. I hope we shall have the pleasure of your company at our Association next fall. I shall be disappointed if there is not a full attendance of our brethren from the North at that time. With my best wishes for your spiritual and temporal welfare, I subscribe myself your sister in Christ,
LOUISA KING.

PABMA, Mich. March 9, 1866.

DEAR BROTHER BEEBE:—I am contented and happy, as touching all worldly matters, but feel an aching void in the absence of brotherly intercourse with the household of faith. I am exposed to a thousand snares and temptations by the frictional appliances of man-made worshippers, and the fructifying hot-beds of artificial religion. "Ephraim is joined to his idols; let him alone," often recurs to my mind, while I am too weak in knowledge to fully know when to be silent, fearing a scandal from it; or, when to speak, avoiding dishonor to God's cause. The most trying situation is that in which one in great friendship recounts to me his open purse-strings, and his personal efforts to promote religion and morals, mistaking me for one of his own multitude—expects me to indorse and applaud. The idea of convincing him of his wrong is foreign to me, and would seem to prompt me to hold my peace, and my love of peace admonishes me to flee from strife, while the honor of truth and godliness seem to demand an outspoken disavowal of it all. Sometimes I seem to be in a strait, and only let them infer what they will by my entire silence. Perhaps this is wrong, but when I have not the Holy Spirit to direct me in his fear, and a soul overflowing with love, I cannot command the right mood myself, and I fear the old man might sometimes sway me more than the new, if I were too forward in measuring swords with the aliens.

There is no word in our language so charming as the word *submission*. It conveys more to the soul than the combined catalogue of all the rest. It not only embraces subjection, but adds the idea of a heart-felt love, combined with a willing mind. It drinks in the holy petition of our Lord in the garden of Gethsemane, and makes the thrilling words to set all the soul aglow with love. It carries us to the cross, and strikes us with infinitely higher conceptions of the mockings and the pain of the crucifixion, than the mere corporal suffering of a man; it kindles obedient love, and a holy desire to choose God's ways rather than our own, even through the deep waters of sorrow, and the surging billows of distress, combined with the darkness and blackness and tempests that heave us a wreck upon the ocean of affliction. Oh how little can we be like our adorable Head, only as his own blessed spirit is breathed into our souls. Who can say he would not have commanded (not prayed for) the "more than twelve legions of angels" to save himself, at the expense of the rest of the world? Not one. Yet our Lord did not even pray for that which would frustrate the eternal counsel of God when his horrors were infinitely great. His love for his own kindred—bone of his bone, and flesh of his flesh, in fact, mystically forming his own body—was greater than his sufferings. He endured the cross and despised the shame, to the end that he might be set down at the right hand of God, both for us, and with us, who are risen with him from the tomb.

Oh how different are the prayers of christians *manufactured to order*, from those whose heart is staid on God. They have a wonderful belief in the efficacy of prayer, and think it their privilege to ask anything they fancy they want. They, moreover, believe God has bound himself

by his word, to grant everything they ask for with a suitable devotion. Hence, they go to work and get up revivals through prayer. They fight and strive and pour out a brother's blood, and sanctify it all through prayer. They pray for the death of enemies, and the downfall of truth, as God has taught it in his word, and blindly suppose God will do all they ask if they are only sincere. Or, at least, if they are sincere, God will bless them for their sincerity while asking things which if he granted would cast him from his throne, and make the chaos of numberless discords the supreme power to guide the world and the heavens.

On the other hand, "God be merciful to me a sinner" is the burden of the soul, taught in God's light, how great is the distance from God to man by reason of sin. He durst not lift his eyes to heaven to point out his fleshly desires, and his ardent love of ease, and his inclination to float smoothly on a calm sea to a delightful haven of rest. He sees a sad picture in everything before him, without the one thing needful—reconciliation to God, in willing submission to his will. Every prayer he dares to breathe embraces that condition in himself, with no condition at all on the part of God. He would not have God turn aside his purpose to give him delectable grounds to walk in, nor ravishing sweets to suit his appetite; but a heart full of grace to own the righteousness of the dispensation, and a loving submission to his every stripe. How often have I coined a derivative to the word *submission* in my petitions, because I could not feel the exact language of the soul through any other. If I said, "O Lord, *subject* me to thy will," it would seem to imply my unwillingness to own his sway; but if I said "submit us, O Lord," it seemed to imply a delightful willingness to receive every stripe and every thorn as the bounteous bestowals of infinite love.

Our pilgrimage in the flesh presupposes every thing in it that flesh is heir to. It embraces us as doing the things we would not, and failing to do that which we would. It teaches us that God is the author of all things, and must, as in the case of Peter, only permit us to fall into sin for the purpose of bestowing a heart-repentance, to exalt still more the riches of his grace. Though these departures are contrary to the new man, and grievous to the spirit of grace, they, too, call on us to assent to them, as the purpose of God to establish us above the separating powers of life or death, principalities or powers, things present or things to come, angels, (demons) heights, depths, and creatures of every kind, because God must needs establish his conquering power above everything that can possibly array itself against him; and they are all arrayed against God that are arrayed against his people, whom he will uphold. He will uphold his well-beloved Son, and with him all that are in him. He is the first-born among many brethren, and his seed are all conformed to his image; called, justified and glorified through the abundant riches of his grace.

Excuse me, brother Beebe, for the above, for I have written it without any purpose to do so. I intended only to request the renewal of my paper, and, in continuation, to let you know a little of what seemed to be the openings of Provi-

(Continued on page 134.)

The Corresponding Meeting of Virginia has not been able to hold its annual meetings since the August of 1860, in consequence of the occupation of that part of the country by hostile armies. Those of our brethren who have survived in that vicinity the horrors of war, have appointed a meeting to be held with the Ebenezer Old School Baptist church, in Loudon county, Va., to begin at 10 o'clock, A. M. on Thursday before the third Sunday in August. Ministers of our order, and others who can be satisfied with such fare as the devastated and impoverished state of that section afford, are cordially invited to attend.

The Lexington Association will be held with the Baptist Church of Olive and Hurley, in Ulster County, N. Y., 12 miles west of Kingston, on Plank Road, commencing at 10 o'clock, A. M., on the first Wednesday in September [5th], 1866, and continue two days. Those coming from the West, North or South by Railway will leave the cars at Rhinebeck, cross the ferry to Round Out, and from thence by stage 11 miles to the Olive Post Office, where they will be in the vicinity of several of the brethren. The Stage leaves Round Out every morning at 6 o'clock, and passes directly by the Meeting House where the meeting is to be held. JACOB WINCHEL.

Select Boarding & Day School

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ELIZABETH H. BOGGS, PRINCIPAL.

Hopewell Select Boarding and Day School will open for the reception of pupils on Monday, October 1st, 1866.

The School will consist of two Departments, Preparatory and Advanced, and pupils will enter that Department for which they are found qualified.

The course of studies of the Preparatory Department will comprise Orthography, Dictation, Elements of Elocution, Modern Geography, Map Drawing, Penmanship, History of the United States, Intellectual and Practical Arithmetic, Elements of English Grammar, First Lessons in Composition and Gymnastics.

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French, 10 00	
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Painting in Water Colors, 7 00	
Oil, 15 00	
Lights, 1 50	
Washing, per dozen, 50	
Payable Quarterly in Advance.	

The scholastic year will embrace one term of 42 weeks. The first quarter will commence Monday, October 1st, 1866. The second quarter Wednesday, December 12th, 1866. The third quarter, Monday, February 27th, 1867. The fourth, Wednesday, May 9th, 1867.

Boarding pupils will be required to furnish their own towels, and it is desirable that each young lady should be provided with a napkin ring. To pupils furnishing their own beds a deduction of \$10 per year will be made. Terms of admission of day scholars will be arranged on reasonable terms, by application to the Principal.

REFERENCES:

Elder P. Hartwell, Hopewell, N. J.; Elder G. Beebe, Middletown, N. Y.; Elder W. J. Purinton and James Towles, Esq., Washington, D. C.

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ON THE FIRST AND FIFTEENTH

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Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and till having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail require postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency. In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

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6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States Greenbacks, or Canada notes, if they can not send gold.

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BETWEEN

NEW YORK & DUNKIRK, BUFFALO,

SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted July 9, 1866.

TRAINS GOING WEST.

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.45 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.49 P. M., Rochester 10.30 P. M., Salamanca 11.32 P. M., and Dunkirk 1.50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for Otisville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.

4.30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 P. M., Buffalo 1.00 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.

6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.03 P. M., Buffalo 1.00 P. M., Salamanca 12.55 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

6.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.

8.30 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2.20 P. M., and arrives in New York 7.00 A. M.

2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.00 A. M.

6.15 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.30 P. M.—connects at Elmira for Philadelphia and the South.

11.20 P. M. CHOCUNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 3.45 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad. Only One Train East on Sunday, leaving Buffalo at 11.15 P. M., and reaching New York at 12.30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.20 P. M.

7.10 A. M. EXPRESS MAIL, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9.40 A. M., and connects at Hornellsville and Corning with the 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 P. M., and arrives in New York at 12.30 P. M.

FROM ROCHESTER—Will leave by New York Time from Genesee Valley Depot:

6.50 A. M. NEW YORK DAY EXPRESS, Daily (except Sundays.) Intersects at Corning with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.

10.15 A. M. EXPRESS MAIL, Daily (except Sundays.) Intersects at Corning with 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

7.30 P. M. NEW YORK NIGHT EXPRESS, Daily. Intersects at Corning with the 6.15 P. M. Night Express from Buffalo, and arrives in New York at 12.30 P. M.

THE BEST VENTILATED, AND MOST LUXURIOUS SLEEPING COACHES, IN THE WORLD, accompany all night trains on this Railway.

ASK FOR TICKETS VIA ERIE RAILWAY.

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H. BIDDLE, WM. R. BARR,

Gen'l Sup't. Gen'l Pass. Ag't.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.

2. Because our list unavoidably becomes confused by death, removals, and other causes.

3. We wish to fill up our sheet with which will be of more general interest to all our readers.

4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,

Signer of the Times Office,

Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINSTON, MISSOURI, Nov. 26, 1860.

Dr. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us. A. BIGGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

Dr. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

Dr. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

Dr. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir—You may recommend your Miasma Antidote as high as you please, for it will fever it I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success. Your obedient servant, JAMES JERNAN.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1866.

NO. 18.

Correspondence of the Signs of the Times.

HERRICK, Pa., August 24, 1866.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter, iii. 13.

DEAR BROTHER LEACHMAN:—I read with much interest and satisfaction your exposition of Hebrews iv. 12, published in the *Signs* for July 1st, at my request. I will now endeavor to answer your request for my views upon the text quoted above, though with much hesitation, under a sense of my incompetency to deal with so vast a subject. As it will be the work of the Spirit of truth if I shall be enabled to express clear and correct views, so it will be directly the work of the same Spirit if any shall be edified thereby.

We have three very important things by which to decide when we correctly understand this, and the other declarations made in this chapter. 1st. There is a promise concerning the new heavens and earth, in the preceding scripture, to which the apostle alludes, and with which our understanding of this text must harmonize. 2d. What is spoken of in this chapter is something which all the saints know (17th verse), which is in their experience, the knowledge of the renewed or "pure mind," enlightened by the words spoken by the holy prophets, and by the commandment of the apostles, which "pure mind" the apostle here stirs up by way of remembrance (1st and 2d verses). 3d. The things here brought to our remembrance are also spoken of by Paul "in all his epistles" (16th verse).

I do not think the idea of a millenium, as it is generally entertained, of a time to come when the earth shall be so transformed that no evil will exist among men, is at all referred to, or taught, in this scripture, or in any other. A transformation of this earth would not be a new earth. Such a thing is not promised, neither does Paul in any of his epistles speak of it, but on the contrary says that evil men shall continue to wax worse and worse. Worldly religion is based upon the idea of working over what already exists; but those whose religion was given them by the piercing and dividing of that powerful two-edged sword of which you have written, look for something new. "The heavens and the earth which now are," whatever may be signified by that expression, instead of being changed, are to be utterly consumed before the new heavens and new earth appear; and every one who beholds the new, has seen first the destruction of the old. I do not look for a time to come when, this literal earth or globe being suddenly destroyed, another shall take its place. Had the apostle been foretelling such an event, he would not have told his brethren that they knew these things before. It was not of natural events to transpire in the future, but of spiritual things, that John said, "I write

not unto you because ye know not the truth, but because ye know the truth." I do not look for a time to come when there shall be any place "wherein dwelleth righteousness," except the church as an organization, and the bodies of the saints, which are the temples of the living God; nor when any except those who are born again shall ever see the kingdom of God, or even look for it. If I succeed, therefore, in bringing forth the true meaning of the text, I shall bring forth no new and startling theory concerning future events, but plain, old-fashioned, bible doctrine, full of comfort and joy to the children of God; just as you did in discoursing about the two-edged sword; just as any one whose mind is led by the spirit will, in explaining any of the delightful things contained in the scripture, which are never to be understood but by those who have been born again.

Let us now consider the literal signification of the terms, "heaven" and "earth," in order to understand their figurative meaning. God called the firmament heaven, and the dry land he called earth. The earth is something tangible, can be handled and seen. The firmament, or natural heaven, rises from the earth, reaching far above it. They are in a manner united, though not at all commingled. The heavens cannot be seen or handled as the earth can. Look up, and upon what does the eye rest, when the firmament is free from vapor? Deeper and deeper the eye reaches into distance, with a peculiar pleasure. Far above are the sun, the moon and the stars, forever beyond our reach. Without the firmament natural life could not be sustained in these earthly bodies, and without those great lights in the firmament, so far beyond our reach, that pleasure which belongs to this natural life could not be enjoyed.

These terms are applied to Israel. This people God separated for himself. "He established a testimony in Jacob and appointed a law in Israel." They were known as his people, and he was known as their God. His law was above and over them, and in it alone could they live and find enjoyment. Here was the first heavens. As men, of the earth earthy, they are called the earth. This people, to whom alone it could be said, the Lord is their God, was both representative and typical. It represents all men as being under the law. It is typical of spiritual Israel, the elect people of God, chosen in Christ. Now as a church, separated from the world and bound together by his law, with his covenant and all that it contained, they are called the heavens. As literal people they are called the earth. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." Both terms together seem necessary to denominate a church on earth;

all that which is invisible, but by which the church exists, and in which its members live, the doctrine, the faith, the covenant, the worship, constituting the heavens, while the people who are under this law, united in this faith and worship, constitute the earth. The heavens in this sense, as the natural firmament, is united with the earth in some manner, though not a part of it, and rises infinitely above. Now see the sixty-fifth chapter of Isaiah, where the promise is made to which the apostle probably alludes, "For behold! I create new heavens and a new earth," and then the explanation immediately follows: "I create Jerusalem (the new heavens) a rejoicing, and her people (the new earth) a joy."

This prophecy was fulfilled in the setting up of the kingdom of our Lord Jesus Christ. In this, old things are passed away, and all things are made new. In the sermon on the mount we find the first setting forth of the new principles which rule in this kingdom. Upon Christ, upon his word, upon these principles, this kingdom or church is established. Men are called out from the world, poor, depraved, inclined by nature to folly as all others. In their hearts this kingdom is established. His law is placed in their inward parts, and written in their minds. Henceforth the command is upon them, and the desire within them, to be guided by the new mind instead of the old. These new principles are to lead them, and all the old and still remaining desires of the flesh and of the mind, all worldly motives, are to be subdued,—not to be fulfilled. Should the rules laid down by our Savior, and the spirit he manifested, now guide and control all men, nothing of all that has characterized the world through all its generations would any more be witnessed. No wars or strife, no malice or ill-will, no trouble or discomfort between men. In the new Jerusalem such is the case. Here is a place of perfection. Within these gates nothing unholy can ever enter. Her character, her description, is made known to us by the word,—not by what we see upon the earth. Zion is described to us as a place entirely free from evil, or sorrow, or darkness. In the faith once delivered to the saints, in all the doctrine, the rules, the order, we see that perfection. Yet in any visible organization there is much imperfection to be found. Where is the church in which no fault or failure can be found? Where is the christian who does not mournfully acknowledge that he cannot do the things that he would? The mark, however, is still before us, and towards it we look and press with strong desire. When the law written on tables of stone was over us, we worked to fulfill it in order to escape death. But all the works of the natural man are evil. Now that the law, fulfilled

and made honorable through Christ's obedience, is written on the fleshly tables of our hearts, we are made to love and desire to honor it. All we can do, therefore, is to cease from our own works. Now from the old works of the law, from all its ordinances, and all that constitute the old or legal heavens, we turn away to look for the new heavens—for the truth which sprang up out of the earth in the resurrection of Christ, and which makes those who see it free. Now from the ways and principles of the world, from the motives and actions which are esteemed honorable in the earth, we turn away, the spirit of revelation having shown to us the pattern of a new earth, where heavenly principles prevail, where heavenly love fills all hearts and rules all actions, and we desire and earnestly would strive to walk according to this heavenly rule.

Are not all the wonderful and delightful things that are spoken concerning the new heavens and the new earth to be found fulfilled in the gospel kingdom? Let us glance hastily at some of them: "For behold, I create new heavens and a new earth, and the former shall not be remembered, or come into mind." Into the spiritual mind, which alone can contemplate the gospel of the grace of God, the old covenant does not come. "Forgetting the things which are behind, we reach toward the things which are before." "The voice of weeping shall no more be heard in her, nor the voice of crying." It is only in connection with the flesh that we weep and mourn, as feeling the power of sin in our members. Our doctrine shows us that all the elect were raised up together with Christ, and are "the children of God, being the children of the resurrection." Being the children of the resurrection, Paul calls them the children of the light. When that resurrection-life is manifested in them, it lifts them above sin, above the law, above the grave, into light and joy, according to the prayer of the Psalmist, "Let thy salvation, O God, set me up on high." In connection with this glorious truth, wherein such abundant grace and mercy are shown, and such riches of glory for poor sinners saved by grace, all must acknowledge that there can be no element of sorrow, but that God has indeed "brought forth Jerusalem a rejoicing, and her people a joy." "There shall be no more thence an infant of days, nor an old man that hath not filled his days." The child that is called into the kingdom, is called to rejoice in the same spiritual life which has renewed the man of advanced age. In Zion all are of the same age. In the world if one dies young, we say its death is premature; and the old man may not have filled up the days he desired or looked for. But in Zion natural life is no more counted upon. We are separated from the world, and crucified to it. When

the child that has been born again is called from earth, it has filled up its days in the world and satisfied itself with all that earth can give, as completely as to have remained a hundred years. And to show that this is so, the case of the sinner is brought. What advantage to have lived a century? What has he gained by long life? "The sinner, being an hundred years old shall be accursed." He is brought into desolation as in a moment. He is utterly consumed with terrors.

Now in regard to every thing that is needful for them, the children of Jerusalem shall be safe from molestation. No one shall be able to deprive them of what is properly their own. "They shall not labor in vain." "They shall not build and another inhabit; they shall not plant and another eat." This has not been the case with God's people in a literal sense. They have often been driven from their houses, and deprived of the works of their hands. But it is nevertheless true, and the illustration makes it clear. "For as the days of a tree are the days of my people." A tree is continually putting forth new branches, but when asked the age of the tree we count from the time when it first sprang out of the earth, and in this age we include every twig, and bud and branch, no matter how lately visible. Each branch gets nourishment, in measure exactly as it needs it, through the root. Those branches nearest the earth are no more certain of a full supply than those that are farthest away. In comparing the days of his people to the days of a tree, how beautifully the promise is shown to be fulfilled in the church. Christ is the root. The earth is his and the fullness thereof. Whatever is his belongs to his people, and he gives it to them just as they need. This was not so in the old heavens and earth. Under the old covenant every one must depend upon his own exertions, and had only what he earned. But here all depend upon the works of one; all the branches look to the root for support. Let none of the oppressors of the earth, then, think that they are taking any good thing from God's people, when they rob, and spoil, and persecute them. He to whom we look has power over all, and according to his promise we know all things are for our good. Before we call he answers. Little good would we ever receive if our God waited till we called for it. He has made a covenant also for us with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and has broken the bow and the sword and the battle out of the earth, so that we may lie down safely.—Hosea ii. 18. By all such beautiful and striking illustrations, is shown the effect of that perfect trust in God which he gives to his people, who walk not after the flesh, but after the spirit; whose feet stand within the gates of Jerusalem. Fear is removed far from them. A lion cannot trouble me if I do not fear it. Having perfect trust in God, I go fearlessly forward though a lion be in the way. My body may be killed, but I cannot be harmed while trusting in God, and dwelling in the secret place of the Most High. Here also is shown the spirit manifested among the people of God, or in the new earth. There are among them those who by nature have the savage disposition of the

lion or the leopard, but they cannot manifest it, for perfect love must reign. "The lion and the lamb lie down together." The leopard forgets his thirst for blood, and eats straw like the ox. The serpent can do no harm here, for dust shall be his meat, and therefore in this holy mountain he can find no food. He can devour nothing that is really good and delightful to the children of God. They shall not hurt nor destroy in all this holy mountain, saith the Lord. What a glorious place!

And to this mountain all the children of God are brought, when they are brought to the truth; and here they dwell, while they abide in the truth; and henceforth here alone shall they find heavenly peace and joy. To hurt or destroy they must go down into the old earth again, where for them it is always hailing, where the fierce tempest is always raging, where the ravenous beasts are always roaring for their prey, and where that old dragon is seeking whom he may devour. Here they have no covert, no defence, for only in Zion's palaces is God known for a refuge.

Let me here ask how a child of grace can take part in the carnal strifes and wars of the world, and still believe and assert that he is abiding upon this holy mountain, where they do not hurt nor destroy?

In the chapter from which our text is taken, the apostle is contemplating the coming of the day of the Lord, and its effects. What is that day? Day is the name which the Lord gave to light. All the day which the natural man can see is natural light. The day of the Lord, so often mentioned in scripture, is spiritual light. As the sun makes the natural day, being the light of it, so of the spiritual day it is said, "This is the day which the Lord hath made," he, as the Sun of righteousness, being the light thereof. They only who have spiritual light can see that day. In the setting up of the church "that great and notable day of the Lord" came. Observe what a striking prophecy was declared by Peter to be fulfilled on the day of pentecost. Wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke. The sun darkened, the moon turned to blood. Could the unbelieving Jews see, on that occasion, the fulfillment of such a prophecy as that? No, but those who were pricked in the heart saw it all. And what was seen by them in the commencement of that kingdom, is seen by all the children of God in their experience, as they are successively brought to the light of that day. The sun is darkened. Natural light is darkness to them. They can no longer walk by it. It shows them no path of safety. The moon, which rules the night, representing the law, is turned to blood. It speaks only of death. By blood and fire and vapor of smoke, it is represented that we are slain by the law, our works all burned up, and whatever was our former boast and joy has disappeared as vapor. The heavens are rolled together as a scroll, and the earth is melted with fervent heat. This is the effect of the coming of the day of Christ to us, in regard to natural things. But while all earthly things are shaken and dissolved, there remaineth a rest for the people of God. Henceforth in the light of truth, believing the word of God, and having felt its power, we look only for the de-

struction of all that our natural minds have contemplated, and for the falling of this earthly house in which we dwell. But why should it trouble us, since we are no longer looking for the former delights, but for new heavens and a new earth. All that we really are looking for, all that is of moment to us, shall abide forever. The ungodly, the unbeliever, does not see this, not having seen the day of the Lord. He still looks for the riches and honors of the world, and even in his religion he still seeks the world. When these are taken from him, or he from them, his all is gone. Now should we, who are of the light, forget the words which were spoken before by the holy prophets, and the commandment of the apostles, in regard to coming out from the world and watching, we are in danger of suffering loss. Our minds becoming engaged and engrossed in worldly cares and enjoyments, or perhaps involved in the delusions of antichrist, as though all these things were not destined to destruction, we shall be surprised when the light again shows us their vanity. We shall be involved in darkness and trouble. The apostle therefore calls us to be mindful. For there are scoffers. While the Fathers were on earth they, by their miracles, would often silence such. But now they who only see natural things, call our attention to the fact that since the apostle's day there has been no material change upon earth, such as would indicate its approaching dissolution. The apostles said continually that the day was at hand, yet now, after so many centuries, we see the same events, war and peace succeed each other among the nations, all things remain as they were, and where is the promise of his coming? If they were not willingly ignorant that by the word of God the heavens were of old, and the earth, and that by that word the world was overflowed and destroyed by the water which was a part of the original creation, they would see that the same word, still all-powerful, had gone forth out of God's mouth against the heavens and the earth that now are, that is, the world of ungodly men with all their false religion, and false enjoyments. Now those who know the power and truth of God's word, know that these are reserved unto fire, against the day of judgment and perdition of ungodly men. But here is a place where we are liable to err by looking at things in natural instead of spiritual light, and supposing that this day of Judgment is a certain point of time in the future, when all this is to be manifested at once. We are therefore cautioned right here not to be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. In that spiritual day there is no passing of time. To the scoffer, therefore, we can say that the saints from the days of the apostles have not been looking and waiting in vain for the coming of that day, and finally fallen asleep without having seen it. No! they have all seen the day of the Lord, they have all seen the new heavens and the new earth. Though the day of the Lord shall continue to overtake the enemies as a thief in the night, yet the saints are not in darkness that the day should overtake them as a thief. On the contrary, they are children of the day. The apostle Paul, in his second epistle to the Thessa-

lonians, "as also in all of his epistles, speaking of these things," tells his brethren that they know perfectly that the day of the Lord so cometh as a thief in the night. But it so cometh to those who falsely say, Peace and safety. Upon them sudden destruction cometh. Those who know these things, and are children of the light, are enjoined not to sleep as do others, but to watch and be sober. If we go into the delights of the world and fondle them, as though they were abiding, if we drink any of the sparkling wine of Babylon, any of the errors of antichrist, let us not suppose that we are still in the day and in safety. No! "they that sleep, sleep in the night; and they that be drunken, are drunken in the night." In doing these things we have gone into darkness, and here we are in danger that the Lord will come upon us as a thief. (Rev. iii. 3.) There will be surprise and terror with the children who are thus found of darkness, and though "they themselves shall be saved," it will be "so as by fire." If they had been watching, keeping their minds free from worldly things, looking for and hasting to the coming of Christ, dying daily to the world, as Paul did, they would be saved from this terror and loss of spiritual enjoyment. The wicked, whose prosperity and riches are all in the earth, who look only to the legal heavens, are involved in complete destruction, are utterly consumed with terrors. "Seeing, then, (having spiritual light and discernment in this matter), that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness." Why so eager for the honors and riches of the world? Why captivated by its gaudy shows? Why anxious to gratify its carnal desires? Why yield in the least degree to its false religion? Why so heedless of the injunctions, and of the spirit's teachings, as to enter its arenas of strife, to engage in or give our voice to its wars? Let us watch and walk as children of the day. Only they who walk righteously and speak uprightly, who despise the gain of oppressions, who shake their hands from holding of bribes, and stop their ears from hearing of blood, and shut their eyes from seeing evil, only they shall be able to dwell with the devouring fire, with everlasting burnings. They shall dwell on high. Our God, who is a consuming fire to all earthly things, is a place of defence for them, and an everlasting delight. Isaiah xxxiii. 14, 15. True, all earthly things are vain and fleeting; but look for a new earth wherein dwelleth righteousness. We want to lay aside all malice, and all guile, and hypocracies, and envies and evil speaking. We are anxious to put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts; to put away all bitterness and wrath, and anger, and clamor, and evil speaking. In the church, the new Jerusalem, truth is kept, and righteousness dwells there, and all her children desire to put on the new man, which after God, is created in righteousness and true holiness, and to walk blamelessly in the doctrine and precepts of their King. Turning from the vanities of the world, the renewed mind looks for the new heavens and earth, and the promise is with them. And being diligent, as the apostle enjoins them to be, in view of their

looking for such things, they shall be found of him, in their daily experience of his presence, "in peace, without spot, (unspeckled from the world,) and blameless."

In regard to the destruction of anti-christ, as well of as all worldly things, we are apt to look forward to a particular day in time for the fulfillment of these things. I cannot think that a literal fire is to burn up the world. The word of the Lord brought it into existence, and when its period is fulfilled, the same word will cause it to disappear. The great noise with which the apostle says the heavens shall pass away, seems to represent the terror that shall be upon the wicked. A great noise is calculated to inspire awe and terror. But the saints, instead of being afraid, are to look for and haste to the coming of that day. It has dawned upon them, and the light which already they see makes them anxious for the full meridian glory. "The path of the just is as the shining light, which shineth more and more unto the perfect day." The more it shines the more it shows them of their own evil, and continues to burn up their own works, but the more also does it show them of the perfectness of Christ.

What is Anti-Christ? As we look upon the man of sin to-day, how shall we define him? Not the work of mens hands—not buildings, or books, but the enmity in the hearts of the wicked against the truth, and their banding together against the Lord and against his anointed. When we see error abounding and evil raging, and the wicked prospering in the earth, and having all that heart can wish, and oppressing the saints, we are apt to look for some fearful literal judgments upon them. The Psalmist fell into this error, and his feet well nigh slipped. (73d Psa.) But when he went into the sanctuary, when he was in the spirit, and saw by spiritual instead of natural light, he was corrected. The wicked prosper in the earth, while the saints have waters of a full cup wrung out to them. I do not know as a time is spoken of when the strength of the wicked will not be firm in the world. But the saints see that their feet stand in slippery places, and sudden destruction awaits them. To-day one of the ungodly dies. He has trusted in vanities, and has raged against the truth. With him has not the day of judgment and perdition come? Does he not see the destruction of his hopes? Does not Babylon sink like a millstone? "As a dream when one awaketh, so, O God, thou wilt despise their image." And so they go. "In a moment shall they die; and the people shall be troubled at midnight and shall pass away; and the mighty shall be taken away without hand," Job xxxiv. 20. All the fearful things spoken against the wicked shall be fulfilled upon each. And so also every saint shall see the fulfillment of every promise. Our Savior said, concerning the fearful things that should precede the coming of the end, "This generation shall not pass till all these things be fulfilled." On the day of pentecost they were fulfilled. Upon us, the apostle says, the ends of the world have come. In the experience of every christian, those things are fulfilled. The legal temple is pulled down, so that not one stone is left upon another, the heavens pass away, the earth is melted with fer-

vent heat, so that he has no place to stand upon, till Christ, the sure foundation-stone is found beneath his feet. The saints also see so plainly the errors of the wicked and their fate, that they are said themselves to be their executioners. With the high praises of God in their mouth, they are lost to all sense of worldly danger, though surrounded by enemies. "Zion shall call her gates (or strength) Praise," Isaiah lx. 18. "And with a two-edged sword in their hands, they shall execute vengeance upon the heathen, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgments written: this honor have all the saints."—Psa. cxlix.

Without being able to dwell upon any particular point, I have endeavored so to glance at the subject as to indicate the course my mind takes. You will have observed that I cannot understand the apostle to be speaking of a time when the church will be temporally blessed as she never was before; when the saints who remain upon the earth will receive supplies of goodness which were not enjoyed by those of former ages. All our true spiritual enjoyments we receive upon Mount Zion, in common with "the general assembly and church of the First-born." Did our Savior indicate a time when in the world we should not have tribulation? And in regard to judgments upon the wicked. I cannot understand them to be temporal; for temporal losses and affliction are common to good and bad. The day of the Lord comes to the wicked when they die. It dawns upon the children when they are brought into the truth. It shows them the vanity of all earthly things. I understand the apostle here to be assuring the saints of the certainty and stability of gospel truths, and of the heavenly enjoyments which we look for, not in vain, in the light of those truths, and in obedience to them; the same as when, in his first epistle, quoting from the prophet, he reminds them that while all the goodness and glory of man shall pass away as the flower of the field, the word of our God abideth forever.

Only when in perfect order and obedience, does the church realize all the glorious things that are spoken of her. Then she stands in sublime strength and beauty, with every promise fulfilled, beautiful as the morning, clear as the sun, fair as the moon, and terrible as an army with banners. Those by whom all this is realized, may be few and feeble in a worldly view, and, like Stephen, surrounded by murderous enemies; yet trusting in the Lord, rejoicing in his truth and in the power of his might, they are free from fear, and shout the victory wherein their enemies, though apparently triumphant, are bound with fetters of iron, and they exalted above the world, and forever free. John, on the Isle of Patmos, had a view of the church in perfect order, arrayed in the perfectness of Christ, in complete conformity and obedience to his laws, presented as new heavens and a new earth, with the first heavens and first earth passed away, and with no more sea. And does not the word present to us, and has not the spirit shown to us in our experience, such a view of the church as was given to John? The perfect pattern is laid up in the spiritual mind of every christian, and with strong desire we press towards the

mark. And do we not sometimes experience that sublime strength and joy descending upon us, which lifts us, in a feeling of power and fearlessness, over all the opposing world? We rest from all our vain and weary labors under the law. That law, or the old heavens, which were brass over our heads, and those works, or the old earth, which was iron beneath our feet, affording no comfortable resting-place, have all passed away. We are as free also from spiritual molestation or harm from the world of ungodly men, represented by the sea, as though they were forever gone from our view. In our spiritual exaltation in the new earth, we sit securely under our vine and fig tree, eating fruits that have not been gained by the sweat of our brow, with none to molest or make us afraid. The wicked no longer, like the troubled sea, cast up mire and dirt to annoy us, for there is no more sea. Christ in his glorious truth is to us as the light of the morning when the sun riseth, even a morning without clouds; and joy perpetually springs up anew in our hearts, as the tender grass springing out of the earth, by clear shining after rain. The pleasure which the clear sky and fragrant, exhilarating air of a beautiful morning affords to the natural sense, but faintly represents the perpetual delight with which we gaze into the glorious heavens of gospel truth, which rise infinitely above us, and yet fold us round with delicious, exhilarating joy. In all the beauties and enjoyments that belong to this natural earth, with all the delights that human love and friendship can afford, there is nothing so good and so pleasant as is enjoyed in this new earth, upon the mountains of Zion, where brethren dwell together in unity,—unity in faith and walk, unity in every experience and every joy that springs from the blessing there commanded, even life forevermore.

With the sublime scriptural view of the new heavens and the new earth in our minds, my dear brethren in Christ, we may receive cheerfully whatever of temporal distresses and losses it may be our lot to meet. They cannot affect our spiritual comfort. How fleeting these temporal things are! Daily the lesson is renewed to us in our experience, which we are so prone to forget, that no earthly pleasure is abiding. And even those that we may call the purest and holiest of joys that belong to this life, there are times when we turn away as they present themselves, not daring to rest our minds upon them, or fold them to our hearts, so clearly do we see that they are but for a moment. And this, though full of sadness and solemnity for the present, is yet good and healthful teaching. The foxes and the birds of the air have earthly resting places, but the follower of the meek and lowly Jesus can find no place in all the world where he may lay his head; no earthly comfort upon which he may repose. Realizing all this, and therefore not looking for worldly comfort or satisfaction, neither for legal righteousness, but looking for new heavens and a new earth, looking towards the pattern, the new Jerusalem which comes down from God out of heaven, the gospel church as established by our Savior, looking with confidence for all that the promises of our God embrace; the ministers of the gospel, as good soldiers, fearlessly and faithfully use the dividing sword, exciting the enmity of the

world because they teach and exhort an entire separation from the world; giving strength and comfort to the saints, because they show that in coming out from the world we leave no true riches or delights behind; for in the presence of God, who is ever present in his church, inhabiting the praises of Israel, there is fullness of joy, and at his right hand, where the church is exalted with Christ, there are pleasures forevermore.

Your brother in the truth,
SILAS H DURAND.

MIDDLETOWN, N. Y. August 5, 1866.

DEAR BROTHER IN THE LORD:—"Greater is he that is in you than he that is in the world." It is this which causes the Lord's people to overcome the world, for so much greater is He that nothing is able to separate them from his love, neither principalities nor powers, nor things present, nor things to come, nor height nor depth. He was with the Father before ever the world was, and he came to do his Father's will, and this is the will of the Father, "That all the Father giveth unto me shall come unto me, and he that cometh unto me I will in no wise cast out." Shall we disbelieve the sayings of him who spake as never man spake; of him who brought the world into existence by the word of his power; who said, Let there be light and there was light, when before all was dark and void; who made man after his own image, and guarded the tree of life with a flaming sword; who saw fit that Abel should offer a better sacrifice than Cain; who gave faith to Noah and family while all remaining mankind perished, who promised that in Abram all nations of the earth should be blessed, and in his son Isaac a seed should serve him; who brought Israel into bondage under hard taskmasters that they might see the strength of his arm, and to know to whom belongs the power in their miraculous escape through the Red Sea; who led them through the desert, neither suffering them to hunger or thirst, only sufficient to teach them from whence proceeded their food and drink; who, through all their disobedience, wandering and waywardness, preserved a people, who, with an eye of faith, looked to a Savior who, in the appointed time, came to fulfill all that the prophets of old had spoken concerning him! They all gave unmistakable evidence of being prophets inspired by the spirit of him who knows all things from the beginning, speaking so plainly of the events of his birth, life and death. He who was born to be a Prince and Savior in Israel, was born of humble parentage in a manger. But the wise men were guided to him by a star, and they worshipped him. He was signaled to John by the spirit like the dove resting upon him. He healed the sick, opened the eyes of the blind, caused the lame to walk and the deaf to hear. These knew who was their physician and gave him the glory, but the world knew him not. He was persecuted by the self-righteous, and he says to his people, "If they have persecuted me they will persecute you also; if they have kept my sayings they will keep yours also;" and they sought often to take his life. But Christ told them they could do nothing except it be given them from above. How consoling to his followers that he is so much greater than the world, and even

(Continued on page 142.)

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1866.

REMARKS ON JOHN XIV. 21.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

On that solemn and eventful night in which our Lord was betrayed, and but a little while before he suffered on the cross, these words were spoken by him to his disciples. Although pressed in spirit, crushed beneath the ponderous weight of all the sins of his people which were laid on him, groaning in spirit with his soul exceeding sorrowful even unto death, and having a baptism to be baptized with, and pressed until it should be accomplished, with all the mighty anguish of his own soul, wringing from him, as it were, great drops of blood falling to the ground, he did not for a single moment forget the dear objects of his love for whom he was about to pour out his soul. As with his omniscient glance he comprehended the mighty billows of overwhelming surprise and grief into which they were about to be immersed, when they should see the dearest object of their love rudely torn away from them by a murderous mob, and see him buffeted, insulted, spit upon, and led like a lamb to the slaughter, nailed to the torturing cross, and put to death by wicked hands, when his dying groans should seem to put out the sun, and veil the earth in darkness, rend the rocks, startle the slumbering dead, and convulse the universe. Knowing, as he did, the willingness of their spirit, but the weakness of their flesh, he gave them words of comfort against that trying hour. "Let not your heart be troubled; ye believe in God, believe also in me." How seasonable was this admonition. Nothing could be more directly calculated to shake their confidence in him as the Messiah whom they had believed him to be, and make them fear that they had mistaken his true character, than what they were now about to witness. They verily believed that it was he that should redeem Israel, that he possessed almighty power, but now to see the powers of earth and hell appear to prevail against him must certainly try their faith in him as the Mighty God and Everlasting Father. But though he bows his mighty head in death, his Father's throne in heaven is not more firmly established than his ultimate and complete triumph over sin, death and the grave; nor is he less reliable for their faith and confidence than his Eternal Father. As they therefore believe in God, they have his warrant to believe in him. This assurance of faith should shield their trembling heart from trouble. Had they understood and remembered what he had told them, that he should rise again on the third day, and that it was expedient for them that he should suffer, and rise again, they would have been less disconsolate. And it is even so now with the saints, when our faith and confidence is unwavering in Jesus, our heart is protected from trouble. It is only when the surging waves of temptations and trials assault our faith, that cruel doubts and fears prevail against us now. Whenever we believe as firmly in Jesus as our Savior as we believe in the existence and perpetuity of the government of the Eternal

Father, our joys are unspeakable and full of glory.

Truly he was going away, but it was for them, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." Could we but know and understand that our trials are all designed to secure this result, that where Jesus is, there we may be also, how cheerfully could we submit to them all. What trouble would be too great for us to endure, if necessary to secure to us the abiding presence of our dear Redeemer?

We love to trace the whole connection of his words of instruction and consolation recorded in this most interesting chapter, but we designed to dwell at this time more particularly on the text presented at the commencement of this article.

"He that hath my commandments and keepeth them, he it is that loveth me." In the fifteenth verse he said, "If ye love me, keep my commandments," and in this verse he tells us who they are that love him. It is sometimes a point we long to know, whether we love Jesus or not. Our love, if indeed we have any, seems to us so cold and languid that we can hardly satisfy ourselves that we are the people who are distinguished from all others by this peculiar mark. Let this question be settled, and all will be right with us. "We know that all things work together for good to them that love God;" and, "We know that we have passed from death unto life, if we love the brethren; and we are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus." This very important question is settled by our Lord. "He that hath my commandments and keepeth them, he it is that loveth me." Observe:

First. The commandments of Christ spoken of in this text are not the precepts of Moses, which were given to the carnal seed of Israel, unto whom pertained the covenants, the giving of the law, &c. See Rom. I, 2, and ix. 4, 5. The law of carnal or *fleshy* commandments was given to them, and they had Moses preached to them every Sabbath day; but they were not thereby characterized as lovers of Christ, for the law made nothing perfect. Nor yet the law under which the human family was created in Adam, for all have fallen and come short of the glory of God; but the commandments of Christ are those which indicate his spiritual dominion as the King of saints. And these embrace all his laws and ordinances which he has enjoined upon his redeemed, called and quickened subjects, as members of his body, of his flesh, and of his bones. A perfect record of his commandments are found in the New Testament, and a transcript—a perfect duplicate of them—is written in the hearts of his spiritual subjects, embracing all that he requires of them in faith or in practice. To neglect or disobey anything which he has commanded, or to do anything religiously that he has not commanded, is equally perverse and reprehensible.

Second. These commandments of Christ were never given to the world, but to the subjects of this spiritual kingdom which is not of this world, which is diverse from

all the kingdoms of this world, and which he has redeemed from the world. "Bind up the testimony, seal the law among my disciples."—Isa. viii. 16. His commandments require spiritual action, and are totally inapplicable to all such as are not born of the spirit. "The carnal mind is enmity against God; it is not subject to the law of God" (to this law of the spirit of God which is in Christ Jesus our Lord) "neither indeed can be." Repentance, faith, spiritual mindedness, baptism, communion, fellowship with the Father, and with the Son, and with the church of God, are not given to the ungodly. They have never received, and therefore they who hate Christ have not his commandments. As the covenants of the law were placed carefully in the consecrated Ark of the testimony, so the laws of Christ are hidden in his church, and in the hearts of his people.

Third. The kingdom of Christ has its well-defined boundaries. "Judah is his Sanctuary, and Israel is his dominion."—Psa. cxiv. 2. No one can so much as see this kingdom except he be born again; and except a man be born of the water and of the spirit, he cannot enter into the kingdom of God. The laws of no prince or potentate extend beyond the bounds of territory over which he presides. While Christ providential government extends over all beings, all worlds, and all events, his Mediatorial government, as the Prince and Savior of his people, is confined to his spiritual subjects, who are known in the scriptures as "A seed (that) shall serve him, and be counted to the Lord for a generation."—Psa. xxii. 30.

Fourth. In the preaching of Christ and his apostles, none of the commandments of Christ were ever addressed indiscriminately to saints and sinners. When the good Shepherd putteth forth his own sheep, he goeth before them, and they follow him, and he leadeth them out. He knows his own sheep, and he is known of them. He calleth his own sheep by name, they hear and know his voice, and they follow him, and he giveth them eternal life, and they shall never perish, and none shall pluck them out of his hands.—John x.

When, in the beginning of the gospel, John came from God with a commission to make ready a people prepared for the Lord, some who were not prepared for the Lord came to him for baptism, and although he had commanded those to whom he was sent to "repent and be baptized," he demanded of the Pharisees and Sadducees, who had warned them to flee from the wrath to come: They must first demonstrate to him that they were prepared for the Lord; that is, for the kingdom and spiritual government of Christ, by fruits meet for repentance, and think not to say that Abraham was their father. For Pharisees or Sadducees, will-worshippers, or any who were not quickened, to be baptized would be to obey no command of Christ. He has never commanded any, but believers who love him, to be baptized. It would be sacrilegious for any but believers, whether infants or adults, to be baptized. Philip said to the eunuch, "If thou believest with all thy heart, thou mayest." Let it be observed that the Holy Ghost sent Philip and inspired him to give this very answer to the direct question of the eunuch, "What doth hinder me to be baptized?"

That which should hinder the eunuch would hinder any one else: and that which qualified him is a sufficient qualification for any one else. "If thou believest with all thy heart, thou mayest." His profession of faith was plain and clear. "I believe that Jesus Christ is the Son of God." Enough, Philip is satisfied. The chariot stops, and the eunuch is baptized, and then goes on his way rejoicing; and the spirit caught away Philip to labor elsewhere. Now the eunuch was not required to say, I feel worthy of the ordinance, I am satisfied I shall do honor to my profession, or I have Abraham to my father. He was a believer, which he could not have been if he were not born of God, and being a quickened believer, he had the commandment, he did love Jesus, and it was therefore his happy privilege. But to settle this matter effectually and forever, we have only to observe what Jesus says in verse fifteen, "If ye love me, keep my commandments." The commandments of Christ are given only to them that love him, they only have his commandments who love him, and they love him because he has first loved them. The commandments of Jesus are not confined to baptism; but all is embraced that he has enjoined on them. But baptism is the first in the order of the commands which are given to believers who love him; and they cannot live one hour after he has revealed his love in their hearts, in neglect of the holy ordinances, where a door is open for them, without incurring disobedience. His commandments which they have require them to deny themselves, take up their cross daily, and to follow the Lamb, to walk in love and fellowship with those in his church who have obtained like precious faith, and given evidence thereof by obedience in like manner to Christ. He commands them to be separate from the world, to renounce its vanities, to have no fellowship with the unfruitful works of darkness, to contend earnestly for the faith once delivered to the saints; but he commands them to use such weapons as belong to the armor of God; not carnal weapons, for they are forbidden to render evil for evil to any man, but to love their enemies, pray for them who despitefully use and persecute them. The whole code of Jesus' commandments are now upon them. They take his yoke in baptism, and before heaven and earth declare their allegiance to him as their supreme potentate and king. His vows are upon them, and it becomes their privilege, as it is their duty, to observe all things whatsoever he has commanded them, whatever amount of self-denial it may require, or whatever of persecution it may involve. But one preliminary question is allowed, "If ye love me." This settled, and all his commands are imperatively binding on all such.

Thus we see that inasmuch as the commands of Christ are restricted to those exclusively who love him: for he will have no subjects in his kingdom but such as love him; therefore he that hath them, and keepeth, or obeyeth them, is really and manifestly him that loveth him, and to all such loving and obedient children, the gracious assurance of our text belongs.

"And he that loveth me shall be loved of my Father." This is an assurance and guarantee of the perpetuity of the love of God to all such as bear the description already given. Not by any means as a

consequence of their love to Christ, nor to be regarded as a reward of merit, for

1st, God's love is eternal, immutable, sovereign and self-moving, beyond the power of any influences that can possibly be brought to bear upon it. Had this not been the case it could never have reached any of the degenerate and guilty sons of men. "But God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, by grace are ye saved."—Eph. ii. 45.

2. The love of God the Father was given to the saints, with all spiritual blessings in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love."—Eph. i. 4. And, in John xvii. 23, 24, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me:—for thou lovedst me before the foundation of the world." The positive declaration that God's love to his people was before the foundation of the world forbids the idea that it was ever induced by any influence brought to bear since the foundation of the world.

3. It is of too high and holy a character to be moved by influences necessarily of an inferior order. Besides, if it could have been induced by any agency whatever, it might by the same agency be repelled or wholly withdrawn.

One may then enquire, why is it thus said, "And he that loveth me shall be loved of my Father." We understand it to be given as a comforting assurance of the perpetuity of the love of the Father to those who are so clearly identified as the members of Christ. As the love of the Father to them is even with, or equal to his love to Christ, although they may seem to themselves, and to the world, so unworthy of such manner of love as God has bestowed on them, that they should be called his sons, still the world shall know that God has loved them even as he has loved Christ. And furthermore, we understand the declaration to embrace the manifestations of his love to them. Many things occur to make us fear that God's mercies are, so far as we are concerned, clean gone forever, and that he will love us and be gracious to us no more. So it appeared to the reasoning capacities of the Jews, in regard to our suffering Redeemer on the cross. "He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God." His sufferings were regarded by carnal men as evidence that God did not love him, and so our own carnal reason insinuates to us, that if God loved us, he would save us from such dreadful temptations as we sometimes endure; but to fortify the disciples for the dreadful trial, he assures them that his Father will love them. How inspiring the assurance! What could so well fortify us for sore afflictions, bitter persecutions, or strong temptations, as the assurance that God will manifest his love to us? If then we have the commandments of Jesus, and are enabled through abounding grace to obey them, such manifestations of the love of the Father are made to us as to revive our faith, confirm our hope, and banish our doubts and fears.

"And I will love him, and manifest myself to him." Even when he rebukes and chastens his people for their disobedience, or for the trial of their faith, he loves them, and in love he scourges them for their good; but the tenderness of his love to them is not so manifest to their understanding, as when they have his commandments, and walk in obedience to him. "The way of the transgressor is hard," but the pathway of the righteous shines brighter and brighter. The experience of all the children of God agrees with this instruction. We cannot expect to enjoy the smiles of our Savior, and realize the glowing manifestations of his love flowing into our hearts, when we forsake his law, and walk not in his judgments, when we break his statutes and keep not his commandments; for then he will, in covenant faithfulness, visit our transgressions with the rod, and our iniquity with stripes. He will not only give to his obedient children gracious and cheering manifestations of his love, but he will manifest himself to them. "I will not leave you comfortless; I will come unto you." He comes by his spirit, in his word, and manifests himself as their Prince and Savior, the Captain of their salvation; as their Deliverer, their protector, and their all. In all his relations to them, he manifests himself, and in all his offices he reveals himself to them for their comfort, safety and encouragement.

It is a blessed thing to have his commandments; to be a subject of his spiritual government; to feel his love shed abroad in our hearts, drawing us to his embrace, and inclining us to honor and obey him. Thrice blessed to abide in his love: for he says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John xv. 10.

CORRESPONDING CIRCULAR.

The Corresponding Association of Old School Baptists, convened with the church at Ebenezer, Loudon Co., Va., to the churches and Associations with whom we correspond, sends love in the Lord Jesus:

DEARLY-BELOVED BRETHREN:—We live in fearful times. A most cruel and destructive war has just wasted its fury upon us, and yet we cannot see the bow of peace encircling the political heavens. The signs are yet portentions of coming judgments of which the book of God so abundantly speaks. We cannot yet see any result of the late war that we can regard as being at all commensurate with the magnitude of the struggle in which the Northern and Southern sections of our country have been involved. It is true that about four millions of servants have been nominally set free, that perhaps at least half a million of lives has been sacrificed, and that desolation and poverty have visited many a household, filling the land with widows and orphans. But as all the prophecies of scripture and all the fierce judgments of God upon the nations of the earth, are regarded by us as having direct reference to the interests of his church; and as we cannot see any marked change in respect to religion, we can but regard the present state of things as a mere lull in the storm, whilst the clouds

are gathering for still greater displays of Almighty wrath. The anti-christian powers of the earth are yet as rampant as before, and the people of God as lukewarm and worldly-minded as ever. Before the judgments of our God are finished, Babylon, as represented by the beast with seven heads and ten horns, also the beast with two horns like a lamb, will fall to rise no more, and the church of Christ will appear in her glory. We regard it as somewhat ominous of such a state of things approaching, that in connection with the commotions that are abroad in the earth, there seems to be a spirit at work in the minds of many of our ministering brethren, and others, to examine into the relations that the church of Christ bears to the world, and the importance of a more strict enforcement of gospel discipline. Permit us, dear brethren, to call your attention to a few thoughts upon this important subject.

The church of Christ though in the world, is yet not of the world. She is or ought to be as distinct in her organization and government as was her great type—the nation of Israel. Indeed the nation of Israel being a mere type or shadow, we should expect to find all the great truths developed in her, more distinctly marked in that of which she was the shadow. God called Israel out of Egypt, yea he brought them out with a high hand and an outstretched arm. So he calls his church out from the world, that they should be no longer of it. He required Israel to bring out all that they had. Their flocks and herds; their little ones; their victuals and their kneading-troughs. Nothing they had was to be used any longer for the advantage of the Egyptians. So we find it to have been the practice in the early ages of Christianity for the disciples to sell their possessions whatsoever they had and bring the proceeds of such sale and lay them down at the apostles' feet. If this be written for our learning, we can only gather from it the lesson that from the time we are called to be the disciples of Christ. Whatever worldly substance we may possess is to be held by us in trust, subject at all times to apostolic direction, and to be used and distributed only as they command in the name of the Lord Jesus. Making a reservation of a part of the price subjected Ananias and Sapphira to be smitten with death, showing this to be a matter of no light importance. God gave Israel a law—a law for themselves and not for others. They were no more henceforward bound by the laws of Egypt than if they had not been in the world. Christ the great Lawgiver in Zion, has established a perfect government for his church. By his laws all the subjects of his grace are bound and required by their allegiance to him to suffer death rather than yield obedience to any opposing laws, no matter from what power they emanate. We are to obey the governments of the world where their laws do not conflict with the laws of Christ, not because they command, but because Christ does. But "woe be to them that go down to Egypt for help," or who look to worldly policy as at all essential to the well-being of the church. To plead the necessity or expediency of neglecting or nullifying any command or ordinance of Christ, is to reflect upon the wisdom of the law-giver, and distrust his power to sustain in acts of obedience even

under the most trying circumstances. Earthly governments are constantly subject to change. But the laws of Christ are eternally the same. When the church was first established in the world, it was under a kingly government. Now she exists (in this country at least) under a professedly republican. Under either form there are laws and rulers requiring obedience. The great question for us to decide is how far may Christians obey such rulers and yet be loyal to the King of Zion. Whenever their laws are in conformity to his, there can be no difficulty in deciding. It is only when their laws come in conflict with his, that there can be any difficulty. The question then arises, to which do we owe our first and highest allegiance? Who is he whose disciples and servants we profess to be? He is King of kings and Lord of lords. "He is exalted far above all principality and power, and every name that is named in heaven and in earth, and all principalities and powers are constantly subject unto him." "He wounds and he heals, he kills and he makes alive, and there is none can deliver out of his hands." He himself has settled this question for us in saying, "Render unto Cesar the things that are Cesar's, and to God the things that are God's." But let us see wherein these human laws conflict with the laws of Christ. First, they frequently require the taking of oaths. Christ has commanded his disciples, and one of his holy apostles has repeated the command in almost the same language, saying, "Swear not at all." Attempts are sometimes made to explain away this command, but it would be difficult for any one to take any form of oath and then show that he had kept the command of Christ and not sworn at all. Again they sometimes require us to use carnal weapons for violent purposes, and to take the lives of our fellow mortals. They themselves regard it as an infamous crime to take life, and have made it punishable with death. Yet they will bestow plaudits in proportion to the number slain, whenever such slaying is done under a declaration of war. We need not however remark upon the inconsistency of civil rulers, but would rather enquire what is the law of Christ upon the subject, in order that we may see whether there is any conflict. One of the names of Christ is 'PRINCE OF PEACE'. When the announcement of his incarnation was made, it was hailed in song by a multitude of the heavenly host as "Peace on earth and good will to men." And all his life, as all his teaching, is to the same end. The first decision ever announced was by his forerunner and harbinger, "John the Baptist," who said to the soldiers, "Do violence to no man, neither accuse any falsely, and be content with your wages." If these directions were followed, there could be no lives taken, and the simple wearing of weapons of war would be as harmless as the wearing of beads, or any other useless incumbrance. When the apostle Peter drew his sword to defend his Lord, he was ordered by his Lord peremptorily to put it up. When the disciples proposed to command fire to come down from heaven and consume their enemies, he told them they knew not what manner of spirit they were of. And we think it would be difficult for the most ingenious mind to torture any saying or example of Christ or any

one of his apostles into an encouragement of war or bloodshed under any circumstance. The apostle James has said of wars that "they come of our lusts." They are always waged for the purpose of carrying out the the ambitious designs of some aspiring mortal or mortals and never for the glory of God.

A full examination of this subject would require more space than we can employ in this address, and we propose to close this part of our subject by a single reference to Christ's sermon on the mount. This sermon is delivered to his disciples exclusively, and seems to embrace every variety of subject the disciples could ever be interested in. In the 5th chapter of Mathew, 20th, 21st and 22nd verses, we find his law laid down as embracing not only the command in the decalogue, "Thou shalt not kill," but going far beyond it. Lest our readers will not take the trouble to look at the passage, we quote it entire. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause, shall be danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

If two opposing armies should confront each other, and the commander of each should deliver this command and no other to their respective armies, then they would be carrying out the doctrine of Christ, war would be a mere farce and all its pangs and horrors would pass away. But one may plead, If I do not obey when commanded by those in authority, I shall be subjected to fine, imprisonment, and, perhaps, even death. To which we reply, It were better to suffer for well doing than evil doing. It were better to be fined more than you can ever pay; be imprisoned for life, or die ten thousand deaths rather than be guilty of a wilful disregard of the mandate of your King. It would be hard to conceive of a penalty more severe than was inflicted upon Daniel and the three Hebrew children in Babylon, and their boldness and reliance upon God in the emergency are well worthy our imitation. And the example of Peter when ordered to speak no more in the name of Jesus, shows how well God can sustain his servants in obeying him rather than man.

But there is another view, we wish to take of this subject. Under the government of these States, as framed by our forefathers, great toleration was shown to religion. No man could be persecuted for opinion's sake, and the saints could worship God under their own vine and fig tree, having none to make them afraid. Not only so, but all the offices under the government, (except in some of the state constitutions where ministers of the gospel were proscribed) from the highest to the lowest, were as open for the saints as for any one else. The right of suffrage was as free to Christians as for others. These were exercised by permission and not by commandment. If any privilege is granted which is contrary to the spirit of Christ, and the rule of the gospel, the only differ-

ence between exercising that privilege and obeying a command to do what is contrary to Christ lies in this. In obeying a command we yield to our fears in order to avoid the consequences of disobedience, and in exercising a privilege, we yield to our carnal lusts, and are enticed by the flattering baits of sense. We propose now to examine briefly into the expediency or propriety of Christians exercising such political privileges as are extended to them in common with other citizens of the country, and this, let it be distinctly understood, we do merely by way of suggestion to our brethren, that they may be led to carefully examine this important subject. A little reflection will, we think, satisfy any one that those professed Christians who participated most fully in these political privileges are as a general thing, the most barren of gospel fruits. When we consider what the saints of God are, we will see the inconsistency of their mingling in the degrading political strifes of the world. They are strangers and pilgrims in the earth, with a warrant from him who owns the earth, and the fullness thereof, that "bread shall be given them, and their water shall be sure." They are earnestly entreated by the apostle Peter as *strangers and pilgrims* to abstain from fleshly lusts, which war against the soul. The apostle Paul asks the church at Corinth, "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make them the members of a harlot? God forbid." If we participate at all in political affairs, we must of necessity be connected with some one of the political parties into which the country may be divided. Because of such connection Old School Baptists have voted for men who have voted away their money to hire men to preach and pray. They have voted for men who vote to establish a legal Sabbath, stop the Sunday mail, and compel attendance upon religious service with which they have no fellowship. It is only a question of time as to when all earthly thrones and governments are to be dissolved, but "we have received a kingdom which cannot be moved." All the fame, honor, wealth and power that this world can bestow are empty baubles—fading flowers. It is far greater honor to be a door-keeper in the house of God, than to fill the highest post in the gift of men. But, says one may I not be the servant of Christ and also of Cesar? We reply in the language of the Redeemer, "Ye cannot serve God and Mammon." We obey the commands of earthly masters because it is the direction of Christ, our only Potentate, that we do so when their commands do not conflict with our obedience to him. We pay tribute to Cesar because we have the example and precepts of Christ to do so. The laws of Christ are sufficient for the government of the people of God, and require their constant diligence in maintaining them. "Seek ye first the kingdom of God and his righteousness," and we have the assurance of him that cannot lie, that all needed earthly comforts shall be added. This seems to be the policy marked out in all the New Testament. But lest we extend this epistle to an unreasonable length, we will call your attention to a single quotation. "Ye are not your own, ye bought with a price. Therefore glorify God in your body and spirit which is his."

This is a safe rule by which to test the propriety of either obeying commands or exercising privileges. Let us ask ourselves the question, Do I glorify God in this thing?

Every infraction of the laws of the kingdom of Christ lays the offender liable to its penalties. We must all appear before the judgment seat of Christ (which is his church), that every one may receive the things in body according to that he hath done, whether good or bad. Let the church of Christ yield to the laws of society or of governments as being paramount to the laws of Christ, and church discipline becomes at once a farce, and exclusion an honor rather than a disgrace.

Let us, dear brethren, exhort you to a careful examination of this subject, and if you find the views expressed to be such as the scriptures teach, to take a decided stand upon the subject. If ever the sword is beat into the plow shear, and the spear into the pruning hook, it must be by the combined influence of truth and example, and not while we preach peace and practice war.

Our present meeting has been one of the most perfect harmony among the brotherhood. We have been visited by several of our ministering brethren from the Northern States, from whom we have been separated for several years past by military laws and contending armies. Our hearts were made glad at the privilege of greeting them again and hearing from their lips the same soul-inspiring strains concerning Jesus and his salvation which has been their only theme. We have had in attendance an immense concourse of people; and our brethren and friends in the vicinity have evinced the most unbounded hospitality, and have spared no pains to make us comfortable.

We have appointed our next meeting to be held with the church at Upper Broad Run, Fauquier Co. Va. commencing on Thursday before the third Sunday in August, 1867, when and where we hope again to meet you.

R. C. BEACHMAN, Moderator.

BARTON RICHARDS, Clerk.

NEW ARRANGEMENTS OF APPOINTMENT FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALLKILL CHURCHES:

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Wallkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Wallkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Wallkill Meeting-houses to begin at 10 1/2 o'clock A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing-office, every Sunday afternoon at 3 o'clock.

This arrangement is for the benefit of those members who live at a distance, who coming to the church meetings may find the preaching days so arranged that they can attend both.

By order of the churches, G. BEEBE, Pastor.

(Continued from page 139)

his will is subservient to his Father's. "Lord, let this cup pass from me, nevertheless not my will but thine be done." He came to do his Father's will, his last words were, "It is finished." He died the ignominious death of the cross that he might present his bride without spot or blemish before his Father's throne. "Thy Maker is thy Husband, the Lord of hosts is his name. Thy Redeemer, the holy one of Israel, the God of the whole earth shall he be called."

"He sits on no precarious throne, Nor borrow leave to be."

And then he ever lives to make intercession for his saints according to the will of God. He was tempted in all points as we are, and yet knew no sin. He died, the just for the unjust, that we through his righteousness might inherit eternal life. O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. "His dominion is from sea to sea, from the rivers even to the ends of the earth," and this great ruler is in us the hope of glory.

How came he formed in us? Was it trained in us from our infancy by Sunday-schools—reading their pious books and tracts, and listening to the eloquence of their Rev. Dr. of Divinity, or from their missionaries who compass sea and land to make one proselyte? Was it taught us by parents or neighbors saying, "Know the Lord?" Were we so much better than the rest of mankind, or did we do so many good acts that he was tempted to come and make his abode with us? Was it any of the inventions gotten up to accomplish a work the Lord was not able to perform? Such are they that are in the world, therefore speak they of the world and the world heareth them.

"But this is the covenant that I will make with the house of Israel after those days saith the Lord, I will put my law into their mind and write it in their hearts, and I will be to them a God and they shall be to me a people, and they shall not teach every man his neighbor and every man his brother saying, Know the Lord, for all shall know me from the least to the greatest." Are there any conditions or invitations expressed? He sits upon his holy hill Zion, and there reigns King supreme; speaking, and it stands fast; commanding, and it is done. When he says, "Come unto me all ye that labor and are heavy laden and I will give you rest." To the heavy laden sinner it is as readily obeyed as when he said to Lazarus, "Come forth," and he came forth. God has pronounced all of Adams' race dead in trespasses and in sins. Then have they any more power to extricate themselves than have those laying in their graves? for what power has a dead man? We are not redeemed with corruptible things, but with the precious blood of Christ, as of a Lamb without spot or blemish, and it is alone through his blood and righteousness that we, who sometimes were afar off, can claim any relation to him: can claim to be heir and joint heir with him whom the Father sent to be the Savior of sinners.

And to what a blessed inheritance! one incorruptible, undefiled, and fading not away. Are we to share his glories and not be partakers of his sufferings? Are we to go smoothly along on flowery beds

of ease? He was sorely tried when he went to be tempted of the devil, when he was persecuted for righteousness sake, called Beelzebub, even on the cross they said, "He saved others let him save himself." The prophets who saw him with an eye of faith recount their trials. What a severe one was Abram's when told to offer up Isaac. So was Jacob's, when obliged to consent for Benjamin to accompany his brethren in Egypt. How discernable an omnipotent hand overruling all things for their good and his own glory. "Many are the afflictions of the righteous, but the Lord will deliver him out of them all." He does not say with the world, apart, or he will do his share if they will theirs; but "he will deliver him out of them all," and their victory is as complete as though they were done with this world; but they are yet in the world, and have a nature that is not changed, producing a constant warfare bringing us into captivity to sin, which is so contrary to the spirit of Christ as to make us almost despair of ever having any interest in him, thinking that we have altogether mistaken the way, are deceived and deceiving others. Where is now the hope we professed? Would we have been followers of him who was tempted yet without sin? There may be a hope for others, but for such a criminal, whose blackest crime has been to profess to be his follower there is no hope, our strength is exhausted, and sin like a mountain crushes us to the earth.

In due time comes a cheering promise, assuring us that Christ came to die for just such sin-sick souls. Then is he the chief among ten thousand, and altogether lovely, for he has taken our sins and nailed them to the cross. How often occurs to us the saying that "it is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief." Each deliverance from trials we ascribe to our conquering King. "Little children, ye are of God and have overcome the world, because greater is he that is in you than he that is in the world."

"My soul rejoices to pursue,
The steps of him I love,
Till glory breaks upon my view,
In brighter worlds above."

MARY E. VAIL.

NOTICE.—Brother Jesse King and others who fear to risk their remittances by mail, will do well to obtain Post Office Orders on the Post Office at this place, for small sums; and for large sums, drafts on New York City. Either of these modes will be perfectly safe. The Middletown Post Office is authorized by the Department to receive and pay all orders from other Post Offices for monies deposited with them, for sums less than \$50, and no extra expense. For larger sums, drafts may be procured from almost any solvent bank, on some Banking House in the city of New York, for a trifling expense, neither of which can be paid except to the order. These modes are much less expensive than to send by Express, and equally safe.

Nearly all the large Post Offices in the States are authorized to supply such orders, and to forward them without additional charge. Where such orders, however, cannot be obtained and forwarded, let the Greenbacks be carefully mailed

by letter to us, at our risk. See that they are well enveloped and plainly addressed to Gilbert Beebe, Middletown, Orange Co., N. Y.

Some seem to be under the impression that one dollar in gold is equal to two in Greenbacks in payment for the "Signs," but such is not the case. Gold is only worth to us, compared with the value of Greenbacks, the amount of premium for which gold will sell at the time it is received, and as Greenbacks are less liable to be lost out of the letters, it is safest to send them.

Marriages.

August 23.—At the Meeting-house of the Baptist church at Brookfield, by Elder Gilbert Beebe, Mr. CHARLES D. WOOD, of Wawayanda, and Miss JOSEPHINE BROWNELL, of Binghamton, N. Y.

Obituary Notices.

DEAR BROTHER BEEBE:—It has become my painful duty to send you the obituary of our dear brother, DWIGHT GRAYES, who fell asleep in Jesus, July 21, 1866, aged 58 years and 10 months, leaving a wife and eleven children to mourn their loss. It pleased the Lord to spare him until we became an organized church, that we might have his counsel, which was such as none could gainsay. He was a firm believer in the Lord and always stood ready to contend earnestly for the faith which was once delivered to the saints. We feel that this affliction has fallen heavily upon us as a church. At our last Covenant Meeting he was present. He said these lines expressed his state of mind more clearly than he could:

"When I experience call to mind,
My understanding is so blind,
I am so vile, so prone to sin,
I fear I am not born again."

Yours in tribulation,

W. J. THORP.

RIKER'S HOLLOW, N. Y., August 11.

We are informed that brother GRAYES died very suddenly after an illness of but few hours, of cholera. Many of us who were at his house in June, and witnessed his activity and devotion to the cause of truth and righteousness will be surprised to hear of his sudden departure from earth to his inheritance in immortal glory. He was one of the most active and efficient brethren of the little band which was organized as a church in his vicinity last June. We deeply sympathize with his sorrowing family and the church whose loss is only less than his unspeakable gain.

[Ed.]

DIED.—June 9, 1866, sister MARGARET SYMONDS, consort of brother John Symonds of Hancock Co., Ill. She was born in Rockingham Co., Va., in 1788; moved with her parents to Ohio, where she was married in 1806, to her surviving husband, in Butler Co. On profession of faith she united with the Elk Creek church, and after four years moved into Indiana, and united there with Lick Creek church, after remaining there three or four years, went into a new constitution of a church called Little Eagle, in Marion Co., Ia. Thence by letter she joined Pleasant Run church same county. Again took letters and moved to Illinois, where with her husband and others was organized into a new church called Bethel, where the writer first became acquainted

with her; in this church she continued until her death. She was the mother of sixteen children, ten of whom are still living, and five are members of the same church from which she has now passed to the triumphant state. We greatly sympathize with her bereaved husband, children and friends. Her surviving husband still keeps house with his youngest daughter. She was afflicted with great suffering for the last four years, and a cripple from a fall, from the injuries of which she never recovered so as to walk or stand, but she bore her suffering with remarkable fortitude. The writer, being called on to attend her funeral, addressed a large and solemn assembly of weeping friends on the christian's prospects of immortality beyond the grave; after which her remains were deposited in a grave near the meeting-house where the church meets for worship. May the Lord comfort the friends and the church of which she was a member.

Farewell my sister dear,

We've often met in union here;

But now you're gone from us away,

To rest with Christ in endless day.

JACOB CASTLEMAN.

NEAR PLYMOUTH, Ill., Aug. 7, 1866.

DEAR ELDER BEEBE:—Again the fountain of sorrow has been unsealed, and we made to feel its bitterness. August fifth, in the afternoon, FRANK WHITEFIELD WOOLCOCK left home. Before starting he said, "Mother, when must I return?" "In god time, Franky." "Very well, I will be home before sunset." Two miles from home his horse threw him. Almost instantly a gentleman took him up; he saw his dear lips move once, and felt two pulsations of the heart, and a fond mother's idol boy had passed away. Words cannot express the anguish that filled his home when the bright and joyous Frank was taken there. His dear arm so still and cold, lips mute, and eyes that ever beamed with love and intelligence, closed forever. Frank was a lovely boy, remarkably intelligent. Ere he was four years old he could read with ease, and at that early age displayed a peculiar love for reading the bible. Often he would come with his nurse to read the bible to his grand-parents. He was an admirer of the "Signs," and told his mother such a good paper must not stop for want of means, and sent his dollar to sustain them. Two winters ago his health was delicate. One day he heard the doctor say he thought his lungs were affected. He talked much about dying, would beg his mother not to grieve for him, saying it was better if it was the Lord's will. Loving and beloved, frank and joyous, idolized and petted by a devoted mother, brother, two sisters, numerous relatives, and a favorite with all who knew him, his eleven years passed swiftly and smoothly away, leaving us to sorrow that one so gifted will never return, but we sorrow not as those who have no hope, believing his pure spirit is in the home of the blest.

S. W.

DEAR BROTHER BEEBE:—The undersigned committee appointed at the late session of the Morgan Association of Regular Baptists, hereby forward the following obituary, to be published in the "Signs of the Times."

DIED.—At the residence of his son, J. C. Crow, at Brownsville, Nebraska, August 22, 1865, ELDER WILLIAM CROW, aged 72 years and 5 months.

Elder Crow was born in Barren county, Ky., and emigrated to Madison county, Ill., in 1819. In the spring of the next year he made a profession of religion, and was baptized by Elder Thomas Ray, and united with the Canteen church. Soon after this he began to speak in public in behalf of his Savior, and for forty-five years ceased not to preach Jesus Christ and him crucified. He came into this part of the State not long after he began to preach, and was intimately connected with the Sangamon, Morgan, and other Associations in correspondence. Brother Crow was truly a faithful and industrious minister of Christ; possessed of many valuable traits of character; ever ready to reconcile differences, to heal up wounds, and to labor for the peace, harmony, and order of the churches. He traveled much, baptized many, and was beloved dearly by the churches, and respected by the world. In his death the churches in the West have lost a faithful and beloved father in the ministry, who has fought a good fight, and has gone to wear a crown of glory, that fadeth not away.

By the Committee,

J. R. BENNETT.
E. HALL.

Donations and Subscription Receipts.

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Yearly Meetings.

DEAR BROTHER BEEBE:—Will you please publish the following notice:

A Yearly Meeting will be held with the Harford Church, Harford County, Maryland, to commence on Saturday before the third Sunday in September at 10 o'clock, and to continue two days. We are looking for Elders Barton and Purington, and we hope others both of our Ministering and other brethren of our faith and order to attend with us.

WILLIAM GRAFTON.

HARFORD, Harford County, July 31, 1866.

The Baptist church of Christ in Columbia, Jackson county, Michigan, will hold their yearly meeting, if the Lord will, commencing on Saturday before the fourth Sunday in September, 1866, and invite all the brethren and sisters of our faith and order to attend and participate with us. We expect Elders John Crabtree and Lewis Seitz to be with us, and as many more as can come. Those who come by the cars will stop at Napoleon, where they will find friends to convey them to the meeting. They should be there on the Friday before the meeting.

THOMAS SWARTOUT.

DEAR BROTHER BEEBE:—Please to give notice in the "Signs of the Times," that the Old School Baptist church at Tuscarora, Juniata county, Pa., have appointed an Old School meeting to be held at their Meeting-house, near Mifflin, or Paterson Depot, to commence on Saturday before the second Sunday in October, 1866, to commence at 10 o'clock, a. m. We would cordially invite our ministering and other brethren and sisters, to meet with us. Conveyances will be at the Paterson Depot on Friday before, at 11 o'clock, a. m., and at 4 o'clock, p. m., to convey brethren and sisters to lodgings.

By order of the church,

JOHN P. SHITZ.

Associational Meetings.

The Western Corresponding Association of Old School Predestinarian Baptists, have appointed their next annual meeting to be held with the Big Shoal church, in Clay county, Mo., to commence on Friday before the first Saturday in October, 1866, and to continue three days.

The Maine Old School Baptist Conference will be held this year with the church at North Berwick, Me., commencing the 14th day of September, 1866, at 10 o'clock A. M., and continue three days.

TOPSHAM, MAINE, July 9, 1866.

BELOVED BROTHER BEEBE:—Will you please to give notice in the "Signs" that the Maine Old School Baptist Association will be held with the Bowdoinham Old School Baptist Church, about three miles from Bowdoinham Village, commencing the Friday before the second Monday in September next, and continue three days, if it is the Lord's will. Brethren coming by Railroad will leave the cars at Bowdoinham, enquire for Mrs. Susan Randall, where they will find a good home for pilgrims, and conveyance will be prepared in season to take them to the place of meeting. A cordial invitation is extended to the brethren in general, and to the ministering brethren in particular. By order of the Bowdoinham Church. H. CAMPBELL.

BROTHER BEEBE:—Please give notice that the Licking Association of Particular Baptists will meet with the Bald Eagle church, in Bath Co., Ky., on the second Saturday in September, 1866, and continue three days. Elders Beebe, Durand and Harding, from the East, and Eld. J. L. Partridge from Georgia, have given encouragement that they will attend.

Those who come by public conveyance via Cincinnati, can take the boat from thence to Mayville, Ky., thence by stage to Sharpsburg, where they will call on Mrs. Andy Boyd. If the river is too low, they will take the cars from Covington, opposite Cincinnati, to Paris, and thence by stage to Sharpsburg.

SAMUEL JONES.

Select Boarding & Day School

FOR YOUNG LADIES,

Hopewell, Mercer Co., New Jersey.

ELIZABETH H. BOGGS, PRINCIPAL.

Hopewell Select Boarding and Day School will open for the reception of pupils on Monday, October 1st, 1866.

The School will consist of two Departments, Preparatory and Advanced, and pupils will enter that Department for which they are found qualified.

The course of studies of the Preparatory Department will comprise Orthography, Dictation, Elements of Elocution, Modern Geography, Map Drawing, Penmanship, History of the United States, Intellectual and Practical Arithmetic, Elements of English Grammar, First Lessons in Composition and Gymnastics.

The Advanced Course will comprise the studies usually pursued in Female Seminaries, embracing the Higher English, Mathematics, French, Latin, Drawing, Painting and Music.

Special attention will be given to Spelling, Reading and Spencerian Penmanship throughout the entire course.

TERMS:

Board and Tuition in Common and Higher English and Mathematics, per quarter,	\$60 00
Musical Piano or Guitar	12 00
Use of Instrument	5 00
French	10 00
Latin	12 00
Drawing	5 00
Painting in Water Colors	7 00
" Oil "	15 00
Lights	1 50
Washing, per dozen	50

Payable Quarterly in Advance.

The scholastic year will embrace one term of 42 weeks. The first quarter will commence Monday, October 1st, 1866. The second quarter Wednesday, December 12th, 1866. The third quarter, Monday, February 27th, 1867. The fourth, Wednesday, May 9th, 1867.

Boarding pupils will be required to furnish their own towels, and it is desirable that each young lady should be provided with a napkin ring. To pupils furnishing their own beds a deduction of \$10 per year will be made. Terms of admission of day scholars will be arranged on reasonable terms, by application to the Principal.

REFERENCES:

Elder P. Hartwell, Hopewell, N. J.; Elder G. Beebe, Middletown, N. Y.; Elder W. J. Partridge and James Towles, Esq., Washington, D. C.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind, at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

The History

Protestant Priestcraft in Europe & America,

In the form of Supplements of the *Banner of Liberty*, will be mailed to order, (postage paid,) for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a sett of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of setts of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct. Address, enclosing payment, G. J. BEEBE, Middletown, Orange County, N. Y.

The "Banner of Liberty"

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion, by which it may be sought to Plunder, Oppress, Deceive or Defraud any of their Equal Rights under a Free Republican Government.

The *Banner of Liberty* also contains a weekly summary of the most important, as early as any, and in advance of most of the New York city weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns of Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Correspondence upon proper subjects is also respectfully solicited. Let each writer remember, however, that our space is limited, and as much as each issue is read by many thousands of persons, articles for publication should be prepared with the utmost brevity. Address as above.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

GREAT BROAD GAUGED DOUBLE TRACK ROUTE

BETWEEN THE ATLANTIC CITIES AND THE

West, Northwest, South And Southwest.

FOUR EXPRESS TRAINS DAILY!

460 MILES WITHOUT CHANGE OF COACHES

BETWEEN

NEW YORK & DUNKIRK, BUFFALO,

SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted July 9, 1866.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.45 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.49 P. M., Rochester 10.30 P. M., Salamanca 11.32 P. M., and Dunkirk 1.50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for Olean and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 6.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.

4.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 P. M., Buffalo 1.00 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.

6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.03 P. M., Buffalo 1.00 P. M., Salamanca 12.55 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.

8.30 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2.20 P. M., and arrives in New York 7.00 A. M.

2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.00 A. M.

6.15 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.30 P. M.—connects at Elmira for Philadelphia and the South.

11.20 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 3.45 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad. Only One Train East on Sunday, leaving Buffalo at 6.15 P. M., and reaching New York at 12.30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.20 P. M.

7.10 A. M. EXPRESS MAIL, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9.40 A. M., and connects at Hornellsville with Corning with the 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 P. M., and arrives in New York at 12.30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6.50 A. M. NEW YORK DAY EXPRESS, Daily (except Sundays.) Intersects at Corning with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.

10.15 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

7.30 P. M. NEW YORK NIGHT EXPRESS, Daily. Intersects at Corning with the 6.15 P. M. Night Express from Buffalo, and arrives in New York at 12.30 P. M.

THE BEST VENTILATED AND MOST LUXURIOUS SLEEPING COACHES IN THE WORLD accompany all night trains on this Railway.

ASK FOR TICKETS VIA ERIE RAILWAY.

To be obtained at all Principal Ticket Offices. H. B. DIBLE, WM. R. BARR, Gen'l Sup't. Gen'l Pass. Ag't.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—Dr. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE, Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1866.

Dr. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1867.

Dr. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1866.

Dr. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFIN.

DONATHIN COUNTY, KANSAS.

Dr. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1867.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Hugland Courier*, N. Y.

Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., OCTOBER 1, 1866.

NO. 19.

Correspondence of the Signs of the Times.

BUTTERNUTS, N. Y., Aug. 29, 1866.

DEAR BROTHER BEEBE:—For a long time my mind has been much exercised to write of what I hope and trust the Lord has done for my poor soul. But feeling my unworthiness and inability, have delayed from time to time. Having received much consolation in perusing your excellent paper, the *Signs*, I felt that I must no longer keep back my tribute of gratitude and praise. From my earliest recollection I have at times felt troubled, because I was not prepared for death, and many times resolved to repent and seek religion, but my trouble would soon leave me. I was often afraid sudden death would cut me off while in my sins, and greatly desired a long life, or that I might die with some lingering disease that I might have an opportunity to repent and meet with a change of heart or I could not be happy. Yet I did not think I was a very great sinner, for I was what the world terms moral. A revival in the neighborhood took place and several were brought to rejoice in the Savior. I secretly wished I might be one of the number, but felt careless through the winter. The spring following I heard that a relative of ours was under conviction. She had been to my father's house, and while singing a song on the Sabbath was brought to see her sinfulness. I then felt that I was exceeding sinful and hard-hearted; my sin in listening was equal to hers, and more, because I had felt no remorse; and again thought I would try to repent. Now I remembered how many times I had resolved and failed, I was afraid my trouble would wear off again, and thought it would, unless the Lord assisted me; for I did not yet know that I could not do any thing. I desired to be led in the right way. I read and tried to pray for mercy, and for awhile thought if I continued to seek I should find; but soon began to fear that I was not seeking aright; but trying to weave a righteousness of my own. My heart was so hard and I could not perform one good duty. I saw it would be just if I was cast off forever, my sins rose before me like mountains and called for vengeance. I searched the scriptures to see if there was any hope for me, but found fearful threatenings to the wicked. Death and judgment seemed near, and oh, the dreadful punishment that awaited me. When night came it almost seemed as if I could see the flames of hell before my eyes. I was afraid to go to sleep lest I should awake in torment. I was full of bruises, wounds and putrifying sores. The vengeance of the Lord appeared so terrible that I thought it was no wonder poor sinners would call for rocks and mountains to fall on them, to hide them from his presence. How could I stand that dreadful day with

all my sins to answer for. I could see no way of escape, and would fain have shrank into nothing, or have changed conditions with any one on earth, for there was none whose case appeared so hopeless to me or mine, or I would gladly have been the meanest reptile on earth, for then I would not have had sin. Now I mourned over my former folly in thinking that I was not very wicked, when in truth I was the vilest of the vile, and wondered that I was suffered to live any longer. At one time when heavily oppressed with guilt, I went to a place where I often retired to try to beg for mercy and kneeled down, when instantly there came a flash of lightning and peal of thunder which to me appeared very terrible, I tremblingly arose, thinking justice could not allow such a sinner to ask for mercy. Yet the very breathings of my heart was, Oh, that there might be mercy for me. It appeared to me that my soul was covered with that darkness which was so great that it could be felt. I thought it would be a greater miracle if I should be saved, than for one to be raised from the dead, and needed the same power, and I was just as helpless toward my own salvation or the smallest good thing, as if I were already dead. Through the summer and autumn one after another was brought into the marvelous light of the gospel and united with the church, the one I have mentioned and others, some of whom had not been in trouble as long as I had, and this still augmented my fears. How the words sounded in my ears, one shall be taken and the other left; I tried to conceal my feelings but could not. One told me not to feel so bad, for when the Lord began a good work he would carry it through. I believed that, but was afraid it was not the Lord's work with me, or I should not be so sinful and hardhearted. Oh, how I longed for the joys of pardoned sin, but that I thought I should never know. I thought if I could only feel that peace which Christians felt for even a short time, it would make my misery more easily borne through the endless ages of eternity. But this appeared to me like Dives calling for a drop of water to cool his tongue. I thought those who were lost were always blaspheming their Creator. Oh, how that thought crushed me down. I felt as if I could bear anything better than that; I had sinned all my life, and if I was cast off forever I only had what I so justly deserved. At one time I heard some of the young converts talking, their whole theme was redeeming love. It seemed to me this verse expressed their feelings:

"Soon as the morn the light revealed,
His praises tuned my tongue;
And when the evening shades prevailed,
His love was all my song."

And the following verse in the same hymn suited my case:

"Now when the evening shade prevails,
My soul in darkness mourns;
And when the morn the light reveals,
No light to me returns."

If I had been possessor of the whole world, or ten thousand worlds, how freely would I have given them all for a hope in the Savior. Many times I thought of these lines:

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of him."

I thought if that was in the bible, I should have some hope, for I did indeed feel the need of a Savior far more, I thought, than any other of Adam's sinful race, and I would fain have made it a plea for mercy, because if mercy was shown to me, no poor sin-sick and helpless soul need despair. One day while musing on my sad condition without a hope of mercy, I thought I could live no longer my trouble was so great; I started to go where no one would see or hear me, when these words came to my mind, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." I then thought that promise was for me, for I did hunger and thirst after righteousness more than for food and drink, and a view was given me that those words were spoken by one that could not lie, and I could rely on the fulfillment of that promise without a doubt. It was a wonder to me that such a promise should be made for wretched me. My load of sin was gone but I did not consider why it was so. Reading the bible and preaching was a comfort to me, for it showed the goodness of the Lord, but a thought that I had a change of heart did not enter my mind, but believed I should at some future time. Not long after this, one inquired of my feelings, I told her how much comfort those words had given me. But when I found she took this for conversion, I was plunged in deep distress. I felt as if I had deceived her, and committed the greatest sin that I possibly could; for if I could have told all, and made her understand how sinful I was, she could not have taken it for conversion. I believed a change of heart to be the operation of the Holy Spirit, and I thought I had committed that sin unto death, which can never be forgiven; my sin appeared the same as that for which Ananias and Sapphira were struck dead (although I had not done it designedly). How I mourned, wept and regretted that I had said anything about my feelings. I tried to get my burden of sin again as I had felt it before, but could not; which I thought was an evidence that I was entirely left to myself and forsaken of the Lord. Now my soul was filled with heaviness, without one ray of hope. I think this state of mind continued about two months, when Delilah Van Velsen, one of the young converts, inquired of my

feelings. I did not wish to say anything, and felt as if I could not. She asked me if I had a hope that my sins were forgiven. I answered, No. She said again, You have some faint hope, have you not? I again said, I have no hope. It appeared to me that she felt grieved, and said again, Can you say that you have no hope? And again I answered that I had not the smallest ray of hope. I answered from the depth of my feelings; but as soon as I had said this, I again remembered the words, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled," and also how true those words had appeared to me without the possibility of a failure. Now I felt as if my sin in denying that I had any hope, was the greatest sin I had ever committed in my life; for I had disbelieved or not heeded the words of the Lord Jesus. My feelings were such, that at the next opportunity I told her I was sorry I had told her that I had no hope. I durst not then say that I had no hope, or say or even think I had a hope, but I must leave it with the Lord, for he alone knew my state. From that time the fear that I had committed the unpardonable sin was taken away. Now my anxious desire was to know what my true condition was. The Lord's people looked like the excellent ones of the earth. How lovely the ordinance of baptism looked to me, and when any one was baptized, as several were that winter, how greatly I desired to be one of the number to follow the footsteps of the Savior in the liquid tomb. One Sabbath when some were to be baptized, it was extremely cold, the ice was chopped, and every one was shivering with cold, I heard a young lady say if she was going to be baptized she would wait for warm weather. How different were my feelings. I thought if I could only see my way clear, the cold would not be more than a straw in the way. This hymn expressed my feelings at that time:

"Thou only center of my rest,
Look down with pitying eye,
While with protracted pain oppressed,
I breathe the plaintive sigh."

"Thy gracious presence, O my God,
My every wish contains;
With this, beneath afflictions load,
My heart no more complains."

"This can my every care control,
Gild each dark scene with light,
This is the sunshine of the soul,
Without it all is night."

"My Lord, my life, O cheer my heart,
With thy reviving ray;
And bid these mournful shades depart,
And bring the dawn of day."

"O happy scenes of pure delight,
Where thy full beams impart,
Unclouded beauty to the sight,
And rapture to the heart."

"Her part in those fair realms of bliss,
My spirit longs to know;
My wishes terminate in this,
Nor can they rest below.

"Lord, shall the breathings of my heart
Aspire in vain to thee?
Confirm my hope, that where thou art,
I shall forever be.

"Then shall my cheerful spirit sing,
The darksome hours away;
And rise on faith's expanded wing,
To everlasting day."

Thus the winter passed. Early in March as I was musing on my sad condition, this verse came to my mind:

"Sweet is the work, my God, my King,
To praise thy name, give thanks and sing,
To show thy love by morning light,
And talk of all thy truth at night."

O, I thought, how sweet it is for those that can do it. I took the hymn book and read the hymn. It appeared very beautiful. The last two verses seemed to express my feelings and desires with a promise that it should be fulfilled. But I had scarcely more than read them, when something seemed to say, You need not feel so happy, that is for christians, and not for you. I thought that was true, and then felt as if I could live no longer unless I could enjoy that happiness which I believed christians felt, and I had no desire to live for anything besides. I fell on my knees and in great anguish of heart tried to beg for mercy, for some relief, if it was possible there could be any for such a poor, helpless and hell-deserving sinner as I was. After awhile it seemed to be spoken to my mind, "Can ye not watch with me one hour?" Then immediately I had such a view of the sufferings and agony of Christ when he spake those words, that I thought I was willing to bear whatever the Lord saw fit to lay on me, if it were ten times more than I had felt. Then I had a view of Christ on the cross, and that he died for the sins of his people, and for my sins. It appeared to me then that I knew it, and these words came to my mind, "He that believeth on me hath everlasting life, and shall never perish." Now I thought I would praise the Lord all my life for such amazing goodness; but before I left the place, something seemed to say to me, "You are not a christian; you have never done anything worthy the name." Then my life seemed open to my view, and there was nothing but sin in my whole life, and I thought I had been deceiving myself. Then almost immediately this verse came to my mind:

"Tis not by works of righteousness,
Which our own hands have done;
But we are saved by sovereign grace,
Abounding through the Son."

And I saw that was the way I had received pardon. I felt as if there was no one that had as much reason to praise and adore the Redeemer as I had, I cannot express the fullness of joy that filled my soul, it seemed to be an earnest of the inheritance which was laid up for me in heaven, and the Spirit bore witness with my spirit that I was born again. I could not refrain saying, O, Abba Father, my Father! Truly great things had been done for me, whereof I was glad. It was the Lord's doings and marvelous in my eyes. I thought it was no wonder that at the sight of the cross the burden should loosen from the shoulders of Bunyan's pilgrim and fall to the ground, and he

give three leaps for joy. I thought of the lines—

"Great mystery, I can't see why,
That Christ for sinners e'er should die;
But here's a greater mystery,
That Christ should ever die for me."

The enquiry arose in my mind, why such great mercy should be shown to me, and an answer came forcibly to my mind, that it was the Eternal, Everlasting and Electing love of God. I read of the sufferings and death of our Savior, and the exceeding great and precious promises made to his disciples before his sufferings. I thought all the promises were for me, and I desired to love much because so much had been done for me. These feelings continued several days, then darkness, doubts, and fears filled my mind. I was afraid that I had not experienced anything real, that it had only been my imagination. I read the places that had comforted me so much; but could not lay hold of the promises or get those feelings again, and greatly feared I was deceived. Thus two months or more passed, then again those feelings were given me, and again I had no doubt of an interest in the Savior's precious blood. I related my feelings to my mother and a few others, and I felt to rejoice that I had so long been in doubts and darkness, for I found that I could not get those feelings myself; but the Lord, in his own time, had freely bestowed his grace on me. Now my feelings were strongly drawn to the church. My desire to the Lord was that I might be led in the right way, and if it was his will, that my duty might be made plain to me. However, before a covenant meeting my mind was again in darkness. Many times during that summer the Lord revealed his love to me, and then I would think that I could never doubt again; but on covenant-meeting days I could not see my way clear. Several times I dreamed of being baptized, and every time thought I could not feel any witness that the Lord was with me. I desired to worship the Lord in spirit and in truth, and not for a form. The eighty-fourth psalm expressed my feelings and desires at that time. I thought I could truly say, "My soul longeth, yea even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." I think it was in August of that summer I went as usual with my mother to a covenant meeting, for I could not bear to stay away. Deacon Peter Winchel opened the meeting by singing and prayer. The hymn made use of on that occasion, commenced "What shall I render to my God, for all his kindness shown?" &c. I was made to see my way clear, yet two circumstances kept me back that day. Wm. Warren, then the pastor of the church, was absent, and I felt it was my duty to ask my father's permission, although I knew it would be granted, which it was with much kindness. The next morning I read some in the bible and hymn book. O how comforting it was to my soul. I felt as if my heart and tongue must sing praises to my Redeemer. The Lord appeared my helper, I could say:

"Tis through the Lord my heart is strong,
In him my lips rejoice;
While his salvation is my song,
How cheerful is my voice."

I viewed it so plainly that Christ was the corner-stone and sure foundation of his church, their rock, their tower, their hiding place, and their exceeding great

reward. My heart was filled with love to Christ and his people. That day I went with my mother to prayer-meeting. When I stepped in the door a few of the followers of the meek and lowly Jesus were there; I thought I could see the image of their Savior on their countenances. Then the question came with force to my mind, Lovest thou me? I thought I could answer, Thou knowest that I love thee. The same question came again, and again I felt to answer the same. And yet the third time the same words passed through my mind, and I felt to answer, Lord Jesus, thou knowest all things; thou knowest that I love thee. Then these words came with great force to my mind, "If ye love me, keep my commandments." I cannot describe my feelings through that meeting; it seemed as if Christ was in their midst, and that heaven had come down to earth, while brother Titus Bishop (since a minister of the gospel, and now, I doubt not, praising his Redeemer face to face) was engaged in prayer; it did not seem to me to be his own words, but that he spake as the Holy Ghost gave utterance. The following month there was nothing to interrupt my happiness. My peace flowed like a river; my Savior was my portion and I desired no more. These words of our Savior were very precious to me, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." This was so wonderful that such love should be so freely bestowed on one so unworthy; I was nothing, but my helper was mighty; I was weak, yet in Christ I was strong. The fifteenth chapter of John was very precious to me. I desired to abide in Christ that I might bear much fruit, that the Father might be glorified thereby. The hymn commencing, "Join all the glorious names, Of wisdom, love and power," &c., was very sweet to me, and expressed my feelings all the way through. The next covenant meeting I related my exercises to the Baptist church of Olive, and was received. I, with another, was baptized by Elder William Warren. The text that day was Isaiah xxxv. 6; I think I can never forget that day; I was as the prodigal son returned and received with joy. It seemed to me there was joy in heaven and on earth, and that every one, both saint and sinner, could not help rejoicing at the great things which had been done for me. I felt as Ruth, when she said, "Entreat me not to leave thee, or to return from following after thee; for where thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." I thought if it is such happiness to join the church below, what would it be to join the church above, where we should see the Savior's face without a glass between, and be done with sin forever. I thought the day of my death would be the happiest day of my life. Another month my soul was permitted to enjoy the light of my Savior's countenance. Since that time I have passed through darkness, and likewise enjoyed many precious seasons of refreshing from the presence of the Lord. I desire ever to be a follower of the meek and lowly Jesus, and greatly desire the fellowship of the church, which of late I have been much deprived of. I often yearn for the privi-

lege of speaking one to another, especially as we see the time is at hand when there is a falling away and drawing back of some. Brother Beebe, dispose of this as you think best.

ELIZA LANE.

PRATTSBURGH, N. Y., Sept. 9, 1866.

DEAR BROTHER BEEBE:—Having just read with intense interest, the *Signs* for September 15th, I feel moved to write a little, particularly in regard to the subject under consideration in the "corresponding letter" by Elder Leachman, of Virginia. He has therein expressed thoughts that have been for a long time like a fire shut up in my bones. I have longed to hear the call for the church to take decided ground in regard to her duty, touching the political interests of our country. What that duty is, we learn from the great standard of judgment in all matters. Paul declared himself to be a citizen of no mean city, yet who ever heard of his enlisting under the banner of Rome, to help fight her battles? Who can believe that if the bloody Nero had issued an order to the great apostle, to take a place, armed and equipped for battle, among his soldiery, that he would have felt it his duty to obey? Would he not sooner have suffered himself to be thrown to the wild beasts of the amphitheatre, to "glut the eyes of savage Rome?" But in these times of latter-day progress, when we are told that the world has grown so good, and has become so nearly evangelized, as to make us look for the millenium as just at the door, we are taught another doctrine, even a commandment of men, that we should kill our enemies, and if we find any in the way who sympathize with that enemy, bind him and bring him before magistrates, or shut him up in prison, never having seen his accusers. Are these their fruits? By their fruits ye shall know them. We cannot gather figs of thistles; the bitter fountain cannot send forth sweet waters, neither can a sweet fountain send forth bitter waters. My brethren, have we so learned Christ? If we have ever been made to drink in that spiritual life which was in him, and been made partakers of his spirit, how can we be moved by that spirit that was in Cain? Are we so dull that we cannot understand, or is it such a hard saying that we cannot bear it? There was a time when many turned back and walked no more with him. But we cannot believe that they had really tasted of the word of life, yet I do not know; this may have been the wood, hay, or stubble which was consumed, and they saved so as by fire. Our safety is not in wandering as far as we can, or following him afar off, but in following him closely and obediently. We are instructed to render unto God the things that are God's, and unto Cesar the things that are Cesar's. "Now ye are not your own, ye are bought with a price;" then we are his to serve. If earthly powers call for our service, they call for that which is not Cesar's. We are to render ourselves a willing sacrifice, body and spirit, which is our reasonable service. Now will some brother, who thinks he is called upon to serve Cesar, please tell what he has to serve him with, beyond rendering that passive obedience of leading a quiet and peaceable life. We are forewarned that there shall be wars and rumors of wars; but we are not to be

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1866.

TEST OF CHRISTIAN FELLOWSHIP.

If all who profess faith in our Lord Jesus Christ were really what that profession implies, walking in the faith and order of the gospel, no test would be required in order to separate the precious from the vile, the genuine from the spurious, or the believer from the infidel. But, as many false prophets are gone out into the world, it has become expedient that the saints of God shall try the spirits, which may from time to time claim their fellowship, whether they be of God. This they are commanded to do, and that they may try them fairly and decide righteously, an infallible standard is given in the word by which we are to know every spirit that is of God, and every spirit that is not of God. The apostle John says, "We," (that is the apostles) "are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv 6.

Admitting this apostolic rule to be a divinely authorized test of christian fellowship, no change of time, place or circumstances can release the members of Christ's kingdom from its authoritative application. By this rule all who profess Christ, and give evidence that they are of God, by adhering to and being in all things governed by the teaching of his apostles, are to be held in fellowship by the church, and all who reject the doctrine and order as taught by them are to be rejected. From the days of John the Baptist, the people of God have recognized the instructions of the apostles in the admission of those who have applied for baptism, fellowship and communion. Repentance towards God, and faith in the Lord Jesus Christ have been held as indispensable prerequisites to admission. By a faithful application of this test the Pharisees and Sadducees were rejected by John when they demanded baptism, on the plea of pious parentage, or that they had Abraham to their father.

When the gospel church was organized on the day of Pentecost, those, and those only, who had received of the outpouring of the Spirit, had been pricked in their hearts and made to cry out, "Men and brethren, what shall we do? and who, on hearing the apostles' doctrine faithfully proclaimed, gladly received it, were baptized and received into the apostles' fellowship, and so added to the church;" and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. A cordial reception of and continuance in the apostles' doctrine was then and there established as the test or standard of fellowship, and the standard there established as a test is the only test of which we have any knowledge as existing among Primitive or Old School Baptists to this day. We have never asked for more, nor accepted less than this. It is true there are some who claim, or have claimed, to be Old School Baptists who have formerly professed fellowship with us in the views herein-above stated, who have recently gone out from us, who charge the

troubled on that account. Living in the world, we are to live above it; we tarry here but for a night, and then go into possession of our eternal inheritance. Surely, if Paul could live peaceably with all men, who cannot? None of us have ever suffered, and probably never will endure what he endured; and yet he did not resist or seek revenge. Although an inspired apostle, and raised up for the very purpose that God might show his power in him, I do not know that we have any reason to suppose that he had any freedom or deliverance from the power of sin that we have not. The scripture doctrine seems very plain; we cannot serve two masters, and why? Why, surely because we have nothing to serve the one with. If we are not our own, but belong to him who hath bought and redeemed us, we are his and cannot be another's.

A minister, not long since said to me, "I understand you O. S. Baptists have at last gone into politics." "How so," said I. "Oh, you passed resolutions on the abolition question at your last meeting," referring to the Conference at Riker's Hollow. If I understood the reason for the amendment to our Articles of Faith, it was for the very reason that we wished to keep politics out of the church. Abolitionism being *infidelity* in one of its garbs, should be met and treated as such. It has for its object the overthrow of the truth, the uprooting of all our social relations and the subverting of everything peaceable and law-abiding. When it seeks entrance at the church door, it should be sent away as an imposter; for it is a wolf in sheep's clothing, and comes only to destroy. It is one of the family whose name is Legion. But we are not ignorant of his devices; we know the cloven foot, though it show itself from underneath a garment of light. It was a source of great comfort to hear such a happy report from the meeting in Virginia, and it is a fresh witness that here is the true church. Notwithstanding all the terror of the late war, and all the bitterness of feeling engendered by it, christian brethren from all sections meet as one common brotherhood, and meet as friends long separated, whose love has deepened and increased with every passing year. O, how much I would have enjoyed to be there. I thought of you often, and could almost imagine myself with you. I cannot express the high regard and christian love I entertained for those friends from the South. When we met them here, they seemed like friends of other days, and I could not make them seem like strangers.

Brother Beebe, what I have written, I have written, and I must send it while fresh from my pen, or it will share the fate of others like it. It is at your disposal. I feel safe in committing it to your judgment.

I remain your sister,
MARY J. EDDY.

Letters from very young disciples at Riker's Hollow, N. Y. Sister Jennie, aged at the time of her baptism in June, twelve, and her sister Louis M. Eddy, ten years. Dated:

PRATTSBURG, N. Y., Aug. 22, 1866.

DEAR BROTHER BEEBE:—I feel thankful that, young as I am, I have the privilege of calling you *brother* in the church

of Christ, and that, poor and inferior as I am among the worthy of God's children, I am allowed, through his mercy, to be one of the members of his church, as I believe they are. You wished me to write to you if I had any trouble in my mind, and tell you how I feel. I have felt very calm and happy at some times, and at other times I have been fearful that I am too wicked to think of having mercy shown to me; but I find comfort in falling at his feet and asking him to remove all doubts and trouble from my mind, and to wash me clean in the blood of the Lamb. But I know of a surety that none of my good works will save me; it is only by the will of him who sent his only begotten Son into the world to die for sinners such as I am. His righteousness alone can save, and his balm alone can ease the wounded spirit. I wish we lived nearer to the church, and nearer to his dear people, for I cannot bear to be separated from them, brethren and sisters at the Hollow are very kind in coming after us. They come after us very often; but I would love to be among them all the time, rather than with those who think so much about this world. I did enjoy our last Association so much, and after we got home I felt as if I could not stay away, I wanted so much to be with them. I enjoy going over to the Hollow to meeting very much, and with what longing do I wait for the times to come when I can meet them all again. How sad we all felt when we got home (from our visit to Geneva) and heard of brother Graves' death; it came so unexpectedly upon us, that I could hardly realize that it was so. He was such a good brother, we all loved him very much. The last time we saw him, he got out of his carriage and walked to let others ride. He always seemed so unselfish. I wrote to sister Celinda Harding a few days ago, and can hardly wait for an answer; for I want so much to hear from some of them. I can hardly express my thanks to you, my dear brother, for all the kindness you have showed to me. I shall never forget that beautiful morning when you led me down into the baptismal stream, and raised me up from its waters to walk in newness of life. Give my love to all the dear brothers and sisters in your vicinity, and accept a goodly share for yourself. Louis will write to you in ma's next.

Please answer this soon, from your affectionate sister,

JENNIE EDDY.

PRATTSBURG, N. Y., Aug. 22, 1866.

DEAR BROTHER BEEBE:—As ma was writing to you, it seemed as though I wanted to write too. I am very glad to say that I have felt very happy in my mind nearly all the time since I was baptized. I felt very happy when I was led into the water, and when I had the right hand of fellowship given to me. We were over to the Hollow last Saturday and Sunday. It seemed very pleasant to hear the brethren and sisters talk of God and of his people. I wish I could see you and talk with you, and tell you how I felt. I cannot describe my feelings in a letter as well as if I could see you. I enjoyed the last Association very much, and I hope the next one will be as pleasant. I hope I shall meet all the brethren and sisters with whom I am acquainted. I

am always so glad when Sunday comes, although we do not often go to meeting, yet we have a pleasant meeting at home. I love to read the twenty-eighth psalm; for I think it is a very sweet one. I love to sing the hymns that are in the Hymn Book, for they are so sweet. And I love to read the Holy Bible, for it tells of the Lord Jesus Christ. I felt very sad when I got home to hear that brother Graves was dead and buried, and that we should never see him again on this earth; but I hope we shall all meet again in that happy land where there will be no parting. We send our love to you all. I know it is asking a great deal to ask Elder Beebe to write to such a little girl as I am; but there is nothing in this world would give me more pleasure than to receive a letter from you.

From your affectionate child,

LOUIS M. EDDY.

Out of the mouth of babes, God has ordained strength. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent; and hast revealed them to babes; even so Father, for so it hath seemed good in thy sight."

LYNNVILLE, Indiana, June 9, 1866.

DEAR BROTHER BEEBE:—We have been taking your valuable paper for several years, and I feel truly thankful that there is such a medium of correspondence among those who really love the truth; it is indeed a great satisfaction to us, especially your kind and faithful editorials, and, in fact, so many passages of scriptures explained by the dear brethren, which show by their language that they are taught by that spirit which seeks not the applause of the world, and also the experimental dealings of the Lord with so many of those who have been taught that the wisdom of the world is foolishness with God, they all speak my own feelings much better than I am capable of doing myself. One, I will just mention, which gave me unusual satisfaction was our dear departed brother, James Durand, and the bright manifestation related by his brother which he experienced at the time of his death. My own condition of health being very similar to brother James Durand's, and my own experience so much like his, excepting that I think he lived nearer to the Lord and enjoyed a more constant peace of mind than I have been doing. If it is not asking too much of you, I should be very thankful for your views on Matthew v. 25. I know your time is much taken up by such requests, and hope you will excuse me for making so free, but it is the first time I have ventured to do so.

May the Lord bless you abundantly with his holy spirit, and enable you still to feed his people while it is his pleasure to continue your earthly pilgrimage, and at last when your labors are ended that you may realize the same evidence spoken of by the good old apostle, when writing to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day."

Yours, with sincere regards,

M. R. LANGFORD.

churches from which they have apostatized with setting up new tests of fellowship. But this charge is wholly gratuitous and unfounded in truth. Such departure and reproach we had reason to look for; for the scriptures have foretold us that the time would come when many should depart from the faith, giving heed to seducing spirits and doctrines of devils, by reason of whom the way of truth should be evil spoken of.

The apostles in their doctrine have not only established the great principles of salvation by grace, but they have also given rules for the order and practice of all the saints. These rules apply to all our relations in life, in the church and in the world; and none of them can be disregarded or repudiated without a breach of apostolic fellowship. The relationship of parents and children, husbands and wives, masters and servants, magistrates, governors, kings and potentates, and their subjects with all relative duties involved, are all embraced in the apostles' doctrine, and in no case are the saints permitted to disregard their instructions; not even to avoid persecution, reproach, or even to preserve their lives. The recent tornado of fanaticism which has swept over our country with a most terribly devastating violence, has assailed and denounced as sinful and abominably wicked one of these institutions which the apostles have commanded the people of God to respect as ordained of God. Paul, as an apostle of Jesus Christ, has enjoined on every soul in the church of God, to be subject to the higher powers. (See Rom. xiii.) And he has warned us that to resist any so ordained power is to resist an ordinance of God. And in nearly all of his epistles he has carefully defined and explained to us what these powers or authorities are, and in what manner, and to what extent Christians are required to respect and obey them. We cannot therefore, without disobedience to God, refuse to be in subjection to any of them. Among these divinely instituted powers vested in men, we find none more clearly stated and defined by the apostles than that of the master over his servant. We do not, however, learn from the apostles' doctrine that Christians are required to institute this relationship where it does not exist, any more than they are to abolish it where it does exist. With its institution or abolition they have nothing to do; but they are required to accept and be governed by the law of Christ as laid down by his apostles, concerning this as well as all things else. As the admonition to children to honor and obey their parents does not apply to those who have no parents living, and the command to husbands to love their wives, has no application to those who are not husbands; so neither does the precept requiring "servants that are under the yoke to honor their masters in all things," apply to those who are not servants under the yoke. But where any or all of these relationships exist, Christians are, by the law of Christ, required to recognize them as divinely instituted and ordained of God. By divine institutions, we mean such as have been instituted by divine authority, by the authority of God. As such we hold all human governments which God has given to Jews or Gentiles, including that of kings, governors, judges, parents,

husbands, masters, &c. As God gave the institution to the Hebrews, granting a right of property in men-servants and maid-servants, (see Lev. xxv), so the apostles found the institution existing in their day, among the Gentiles, and instead of justifying any attempt to denounce or to abolish it, they admitted to their fellowship both masters and servants, and gave explicit rules by which both masters and servants were to be governed in their relations one to the other in the church.

Whether modern Abolitionism, in denouncing the institution as wicked and sinful, and to that degree as to justify them in slaughtering hundreds of thousands of their fellow men, to effect its abolition, and involving all succeeding generations in a debt of millions to put it down, is infidelity or not, must be determined, not by how men feel, or what they think; but by what God himself has said in his holy word. What we mean by *infidelity* is a disbelief and rejection of what God has said in the scriptures. To denounce any ordinance of God, or anything on which he has set his seal of approval as sinful, is in our judgment infidelity; if it is not, we are unable to say what infidelity is. As there are comparatively few who have become sufficiently bold in infidelity to deny that God gave the institution to the Hebrews, that he blessed Abraham, Isaac and Jacob with a very great number of bondmen and bondwomen, that he said his man-servant and maid-servants were his money or property; that he authorized the children of Israel to buy both bondmen and bondwomen of the heathen around them, and of the children of strangers that sojourn among them saying, "Of them shalt thou buy; and of their families," &c. "And ye shall take them as an inheritance for your children after you, to inherit them as a possession; they shall be your bondmen forever," &c., and that they should discriminate between them and those bought of their Hebrew brethren for debt, in favor of the Hebrew bondmen which should be treated as hired servants, and not with rigor as bondmen bought of the heathen, we will not now multiply testimony to establish. We will only ask, Are we at liberty to denounce as wicked any institution on which God has set his seal of approval?

But as our test of fellowship is more clearly laid down in the New Testament by the enthroned apostles, and their doctrine was steadfastly continued in by the primitive saints, and handed down for a test of fellowship to the church to the end of time; we will present from what they have authoritatively enjoined, the following: "Let as many servants as are under the yoke, count their own masters worthy of all honor; that the name of God be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort."—1 Tim. vi. 1, 2. Is this a part of the apostles' doctrine, or is it not? Will any one deny that Paul, an apostle of Jesus Christ, wrote this to Timothy? If it be admitted that this is a part of the apostle's doctrine, will any one dare to deny that the primitive saints steadfastly adhered to it, and continued in it, in the apostles' fellowship, in breaking of bread and

prayers? If this be admitted as the apostle's doctrine, is not a rejection or denial of it infidelity? Or can we repudiate, reject, denounce and deny this, and yet in truth be said to continue steadfastly in the apostle's doctrine? Be not deceived; God is not mocked."

Again, should this instruction of the apostle be rejected and denounced, and the opposite doctrine of Abolitionism be taught by any, how shall they be regarded as to their standing and character? Listen to the farther instruction of the apostle in the same connection. "If any man teach otherwise," (Otherwise than what? Than the instruction contained in the first two verses of this chapter,) "and consent not to wholesome words, even the words of our Lord Jesus Christ; and to the doctrine which is according to godliness." Reader, can you denounce the words of the apostle in this connection as unwholesome words? Will you deny that they are even words of our Lord Jesus Christ, and that they are the doctrine which is according to godliness? If so, what does the apostle say of you? He says of such an one, "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." This is not a very desirable character to be branded with by an inspired apostle. But should such a monster of wickedness ever be found in connection with the church, what shall we do with him? Just let him alone, and "From such withdraw thyself." So reads 1 Timothy vi. 1-5. What! make this a test of fellowship? Shall a man be deserted of us, and we withdraw from him just because he differs from us on what he calls *politics*? It makes no difference what he calls it; the reason why we are commanded to withdraw from him is because he consents not to wholesome doctrine; because he rejects even the words of our Lord Jesus Christ, and the doctrine that is according to godliness; because he is proud, and knows nothing; because he dotes about questions and strifes, whereof cometh envy, strife, railings, evil surmisings, perverse disputings, &c. We are to withdraw from such, simply because Christ, by his inspired apostle, commands us from such to withdraw ourselves.

Now is a strict compliance with this apostolic instruction, the setting up of any new test of fellowship? Was not this test set up by the apostles, and enjoined on all the saints in all their epistles? The word *doctrine* means *instruction* or *teachings*. The apostle not only taught this, but commanded Timothy and all other ministers of Christ also to teach and exhort the same things; and, as we have seen, he commands that all orderly apostolic saints shall withdraw from all who teach otherwise, or who consent not to this instruction. With those who have rejected this counsel of God against themselves, and have gone out from us, repudiating the authority of Christ, we have nothing to do. Toward them we are not conscious of entertaining any but the very kindest feelings. We would cheerfully labor to rescue them from the snare into which we believe they are fallen; but the apostle has said, and they have verified

his words. "They are *proud*," too proud, alas! to listen to any admonitions we would give them. Some of them once esteemed us as a minister of Jesus, were not too proud to listen to the words of Christ and his apostles when uttered by us; but now they shun us, and charge us of being only influenced by political motives. Could they be reclaimed to that childlike meekness which they seemed to possess when we led them down into the baptismal waters, we could reason with them; but now we must leave them in the hands of him who alone is able to give them repentance to the acknowledging of the truth.

The object of this article is more especially to reach such as are enquiring after truth, if possible to prevent their being misled by those who misrepresent our position.

Some have expressed alarm because we have called the relation of master and servant a divine institution. By *divine* we mean that it is given by divine authority, as we have shown from the Old Testament scriptures, that God gave it to the children of Israel. All institutions are either divine or only human. This is divine because God has authorized it. We classify all earthly governments which God has given, together, including that of masters over servants, parents over children, magistrates, governors, kings and potentates over citizens. All these powers, the apostle informs us, are of God; and that there is no power but of God. He is the only source of power, all being derived from him, therefore, "Whosoever resisteth the power, resisteth the ordinance of God." These powers ordained of God and vested in men are limited and definite, varying in grades, so that every soul is required to be subject to the higher power. All are divinely instituted, but none of them are supreme; none have a right to require disobedience to any of the laws of God, for God's power is infinitely higher than any of them all. We speak of the institution of master and servant as being divine only in the same sense that all other grades of human governments are, being instituted and commanded of God. Christians are by the law of Christ required to respect and obey all these institutions of power, or authority, as God has given them. Children must obey their parents, servants their masters, wives their husbands, and citizens the constituted governments under which they live, so far as such authorities do not conflict with their higher obligations to obey God rather than men.

Should a child object to obey parental authority and denounce it as arbitrary and cruel, tyrannical and wicked; or should the wife refuse to obey her husband's lawful commands, or should the citizen refuse to be subject to the legitimate authority of the national or state authorities; we should disfellowship such rebellion, as a denial of our faith, and repudiation of the apostle's doctrine. So far it might be regarded as a test of fellowship, inasmuch as it would be a rejection of the apostle's doctrine, but no farther.

Now this test does not require the existence of these relationships where they do not exist, nor the abolition of any of them where they do exist. Marriage is an institution which God has given. If any who claim our fellowship should de-

nounce it as an abominable sin, and attempt its abolition, we could not walk in fellowship with such a declaimer. Still, as a test of fellowship, we require no one who is single to marry. So if one is called of God, being a servant, we require that he shall comply with the apostle's injunction, to honor and obey his master. Still if he may be free, he is at liberty to choose it rather.

The abolitionism which we disfellowship is that, and that only, which rejects the doctrine of the apostles on the subject, and thereby involves the sin of infidelity. One might be led to suppose by the misrepresentations of our views, that we hold it to be the duty of christians and churches to labor to establish the institution where it does not exist, and strive to perpetuate it where it does exist; but we hold nothing of the kind. Our understanding of the scriptures is, that christians should have as little as possible to do in the political affairs of this world. Where good governments exist, thank God that we are permitted to live peaceably under them, and pray for their continuance. If we are situated under bad governments, or such as we consider despotic or oppressive, we are still to respect and submit to them, so far as we can without disobedience to Christ and his apostles. We do not hold that christians should even prefer a government in which the relation of master and servant exists. All, or nearly all the original States of our Union once held the institution; but as soon as they preferred to dispense with it, by universal consent it was discontinued in our Northern States, without marring our fellowship or repudiation of the apostle's doctrine.

It is not the honest aversion one may feel to any of these institutions of human government that we oppose, discountenance or disfellowship, so long as they admit the force of what God has said of them, and conform to the instructions of his inspired apostles. We hold that according to the divine rule, a man may as lawfully hold property in servants, as in any other description of property; and we have no more right to covet our neighbor's manservant or maidservant, than we have to covet his wife, or his child, or his ox, or his ass, nor to seek to deprive him of that kind of property more than of his house or his land. To secure the fellowship of the church of Christ, it is not required that a man shall have wife or child, servant or house or lands. And a person possessing all these has a perfect right, if so disposed, to set all his servants free, without violating any scriptural rule.

We disavow all tests of christian fellowship except those set up by Christ and his apostles, and recorded in the New Testament. And we challenge the world to show that we have ever required or advocated any other test of fellowship, than this given by the apostles.

We accept all human governments as we find them, recognizing the providence of God in casting our lot under whatever form or kind of government to him seems good. All human governments being ordained of God, are divine institutions; that is, they are based on divine authority. Yet all kinds of human authority may be, and too frequently are abused by those invested. Parents do sometimes abuse their authority, and require unjust, un-

reasonable and unrighteous things of their children. Masters may maltreat and abuse their servants, husbands may tyrannize over their wives, magistrates and judges may be unjust in their exactions, and kings and potentates of the earth may enact unjustifiable laws. But because this is so, we are not at liberty to deny that all these powers are institutions of God, claiming our respect as such. We hold that none can abide in the apostles' fellowship only so far as they abide steadfastly in the apostle's doctrine. A cordial reception of and faithful adherence to the doctrine of Christ, as taught by his holy apostles, is essential to christian fellowship; for John forbids the saints to entertain any who come unto them and bring not this doctrine.—2 John 10. And Paul says, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi. 17, 18. This test of fellowship was established in the primitive church by Christ and his apostles from the beginning, and is not new. Their doctrine, not in part, but in whole must be received; no part of it can under any pretence be rejected, and apostolic fellowship maintained. No more, nor any less stress or importance should be laid on any one part of the apostle's doctrine, than upon all the other parts of it. It is all equally important, and all to be received, maintained and obeyed as essential to christian fellowship. If any man contends for more, he is a transgressor; and if he accepts less, he is equally an offender. If, therefore, we ask as a condition or test of fellowship only what the apostles have established, we can readily point to the scriptures in justification of our position. If we go beyond this rule we are wrong. If others refuse or reject this rule, they are wrong. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is light in them."—Isa. viii. 19, 20.

Circular Letters.

The Hazle Creek Association of Regular Predestinarian Baptists, to the several churches of which she is composed, sendeth christian love:

VERY DEAR BRETHREN AND SISTERS IN CHRIST:—Another year has rolled around, and we are still spared for purposes only known to our God; and through the mercy of our Heavenly Father we have the privilege of meeting again in our associate capacity. The way the business of the Association has been disposed of, the minutes will show. As heretofore, you will expect a circular address to accompany your minutes. In presenting to you this, our annual epistle of love, we will call your attention to the relationship of Christ and his church, or chosen people. There is no subject more consoling to the children of grace than that of their relationship to their blessed Redeemer, and to know that the Lord Jesus Christ is their near kinsman; this knowledge gives

them confidence that the proper character is engaged for their salvation, and that their redemption is sure. There are many very strong and beautiful figures used in the scriptures of divine truth to illustrate this subject; only a few of them, however, the limits of a circular will permit us to present. Paul tells his brethren at Rome that Adam is the figure of him that was to come. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. v. 14. When Adam was created, his bride with all his posterity were created in him, and existed in him. His bride, or the woman, was a part of his body, and the whole family received life at the same time that Adam did. He the head and they the members; his life was their life, for their life was in him, their head.—Gen. ii. (Read the whole chap.) Thus Adam was the head and representative of his whole posterity; and when the woman was developed, Adam acknowledged the relationship, and said of her, "This is now bone of my bones, and flesh of my flesh." Not that she had been, but now is.—Gen. ii. The development in her formation did not sever the oneness and relationship; she is still bone of his bones, and flesh of his flesh. Prior to the development of the woman, the Lord put Adam into the garden to dress it and keep it, with permission to eat of every tree of the garden; "but of the tree of the knowledge of good and evil" God said, "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."—Gen. iii. But alas! the serpent, the enemy of God, seduced the woman, and she did eat, and she gave to her husband and he also did eat of the tree that God had commanded them not to eat of. Thus man transgressed the command of his Creator, and the penalty of his transgression was death. Adam being the head and representative of his posterity, by relationship, his act was their act; so he and his whole posterity fell under the sentence of death, and became guilty before God; dead in trespasses and sins.

Adam is the figure of him that was to come; for, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—Rom. v. 19. Let us notice the anti-type, the second Adam, who is the Lord from heaven. In his deity he is God, to the exclusion of all others. In his Mediatorial character he is the Son of God, and stands related to his chosen people thus: he the head, they the body. He is also the husband of the wife; for the husband is the head of the wife even as Christ is the head of the church and Savior of the body.—Eph. v. 23. He is the head of the body, the church.—Col. i. 18. We are members of his body.—Eph. v. 30. So we, being many, are one body in Christ, and members one of another.—Rom. xii. 5. But now are they many members, yet but one body.—1 Cor. xii. 20. Now ye are the body of Christ, and members in particular.—1 Cor. xii. 29. From those, and many other quotations that we might make, Jesus Christ is brought clearly to view as the head of all the family of God, in a spiritual point of view. They were created in him unto good works, which God hath before or-

dained that we should walk in them. Jesus Christ is the life of his people; for, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. For ye are dead, and your life is hid with Christ in God. The second Adam, the Lord from heaven, is related to his chosen people as their head, their husband, and their elder brother. The church was chosen in her head before time began. "According as he hath chosen us in him before the foundation of the world."—Eph. i. 4. Grace was given them in Christ Jesus before the world began.—2 Tim. i. 9. The elect were chosen in him because they existed in him as his seed. Paul says, "For we are members of his body, of his flesh, and of his bones."—Eph. v. 30. We argue a two-fold relationship. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15. He was put to death in the flesh, but quickened by the spirit. He gave his body a sacrifice, and he made his soul an offering for sin. Here is a sacrifice in all points adequate to the wants of his people. His soul answers for the souls of his people; and his body for their bodies; embracing the church of God entire; soul and body. The law recognizes him clothed with the right of redemption, and justice takes hold of him, the head, as the proper victim, to suffer for the offence of the body. See him on the cross on Calvary's bloody brow, and hear him cry, "It is finished!" The redemption of his people is complete. Justice is satisfied, the law is magnified and honored, and shall not the prey be taken from the mighty, and the lawful captive be delivered? Yes, brethren, the prey is taken, and the captive is delivered. But alas! they are unprepared to enjoy their liberty wherewith Christ has made them free; for they are dead in trespasses and sins, not elemented to the enjoyment of God and true holiness. To prepare them for this is the work of the Holy Spirit.

Dear brethren and sisters, you all remember when by the gift of eternal life, the eyes of your understanding were opened and you saw yourselves poor, lost sinners, and how you tried to reform your ways, and by good works to initiate yourselves into the favor of God, and thereby obtain the salvation of your souls. You tried your prayers and your tears; but oh! your hearts were too hard. You could not repent as you desired to; you could not feel that sorrow for sin that you thought your case demanded. You spent all your store of good works, and instead of growing better, you still grew worse, until you were ready to give all and to fall at the feet of Jesus and cry, in the bitterness of your soul, "Lord save, I perish!" You also remember the time when the Lord spake peace to your troubled souls; when his reconciled countenance shined upon you, and your souls were made to rejoice; when the fountain which was opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness, was opened to your souls. Then you could claim Jesus as your Savior, and as your near kinsman in very deed. You could claim him

as your head, husband, elder brother, prophet, priest and king. Then you thought your troubles were all ended, and that joy, peace and pleasure would be your lot alone. But how many sore trials, temptations, doubts and fears, and dark scenes you have since passed through. How often you have been ready to say,

"Surely the good that I have sought,
Is not for such as I."

But out of all your trials, the Lord has delivered you, and he will still deliver. You are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. A few more ups and downs, and then the places which know you now shall know you no more. This mortal shall then put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up of victory; and you shall sing,

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
But every power find sweet employ,
In that eternal world of joy."

Now, may the God of all grace comfort and build you up in your most holy faith, that you may be to the praise of his glory, and the God of your salvation, in whom, after that ye believed, ye were sealed with the spirit of adoption, to wit: the redemption of the body.

Brethren and sisters, be firm in the truth, walk worthy of the vocation wherewith ye are called; contend earnestly for the faith; live in peace; and may the God of all grace give you all spiritual blessings in heavenly places in Christ Jesus our Lord, is our prayer for his name sake. Farewell.

J. D. SIDWELL, MODERATOR.

WM. JONES, Clerk.

The Lexington Old School Baptist Association, to the several churches of which it is composed. Greeting:

BELOVED BRETHREN:—In accordance with our usual custom we send you this, our Annual Epistle, in which we desire to call your attention to the subject of "Brotherly Love," predicating our views upon the 4th chapter and 11th verse of the 1st epistle of John. "Beloved, if God so loved us, we ought also to love one another." In this chapter the apostle cautions the brethren against seducing spirits, and admonishes to try them, and gives rules for that purpose, and describes their characteristics by which they may always be known, and by which they may be distinguished from the Spirit of God. He discriminates between false teachers and faithful ministers of the word. The former are of the world, speak of worldly things, and worldly men hear them; but we are of God. Says the Apostle, "He that knoweth God heareth us; he that knoweth not God heareth not us; hereby know we the spirit of truth and the spirit of error."—John iv. 6. The apostle then returns to his former exhortation, "Brotherly Love," which he enforces by the following considerations: Because it is of God, one of the fruits of his spirit, and also an evidence of being born of God and possessing a true knowledge of him—that God is love. In this was manifested the love of God toward us, "Because that God sent his only-begotten Son into the world, that we might live through him. Herein is love; God loved us and sent his Son to be the propitiation for our sins. The scriptures testify that he bore our sins in his own body on the tree; was bruised

for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. So fully and effectually is all this accomplished that the apostle triumphantly asks, "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 33, 34. The love of God is manifested in calling his people from death to life, from darkness to light, and from the power of sin to the wisdom of the just. Says the blessed Redeemer, "The time is coming, and now is, when the dead shall hear the voice of the Son of God, and they who hear shall live."—John v. 25. Spiritual life is thus communicated to his people, his seed, of whom it is written, "A seed shall serve him, it shall be counted to the Lord for a generation." Peter declares them to be a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should shew forth the praises of him who hath called them out of darkness into his marvelous light.—1 Peter ii. 9.

The love of God is shed abroad in the soul, and we are made to love him because he first loved us. The language of the heaven-born soul is, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." Being born of the spirit of God, they have a love to God their Father, and a love to the people of God. John says, "And every one that loveth him that begat, loveth him also that is begotten of him." And as God is their Father, they cannot but love him, and also all who are born of him, as children of the same Father, belonging to the same family, and bearing the image and likeness of their Heavenly Father.

"They Jesus' image bear,
How lovely is the sight."

They hear and learn of the Father, and are taught of him. Christ saith, "Every man, therefore, that hath heard and learned of the Father, cometh unto me." They are led to take his yoke upon them, to follow him in the ordinances of the gospel, and become fellow citizens with the saints and of the household of God, and are built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone. Their love for the children of God incites them to be burden-bearers with them, and they desire to glorify God in their body and spirit which are his. With the Psalmist they are constrained to say, "Lord, we have loved the habitation of thy house and the place where thine honor dwells." One thing they desire of the Lord, and that they seek after, that they may dwell in the house of the Lord forever, that they may behold the beauty of the Lord, and enquire in his temple. Of them it is said, "Behold how good and how pleasant it is for brethren to dwell together in unity,"—in the unity of the Spirit and the bond of peace. Love leads the children of God to esteem others better than themselves, and to be followers of God as dear children, and to walk in love as Christ hath loved us—and he loved us while we were sinners, and enemies by wicked works. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God; and if God so loved us, ought we not to love one

another? even to lay down our lives for the brethren. Such as are of God and love the truth should sustain each other, and the faithful ministers of the gospel, and with them stand fast in one spirit, having one mind, striving together for the faith of the gospel, opposing every error, and every false way. Therefore, dear brethren, let us take the word of God as the man of our counsel, the rule both of faith and practice, and let our conversation be as becomes the gospel of Christ, and show by our intercourse and deportment that we love the brethren, and that our love is without dissimulation, so that we may say with all sincerity,

"With long desire our spirit faints,
To meet the assembly of the saints."

But we live in a time when the love of many waxes cold, and their harps are hung on the willows, and many forsake the assembly of the saints, and do not attend their solemn feasts. The exhortation of the apostle to the saints is, Forsake not the assembling of yourselves together, as the manner of some is, but speak to one another in psalms, and hymns, and spiritual songs, and to stay the hands of those that hang down, and not to speak or listen to evil spoken of the brethren, or of the order of the church of God, and endeavor faithfully to discharge our duties as members of the church of God in a manner becoming our high vocation, remembering the admonition of the apostle, "And have fervent charity among yourselves, for charity shall cover a multitude of sins."—1 Peter iv. 8. If love dwells in us it inspires us with confidence in our brethren, and will not allow us to listen to or believe an evil report concerning them, or strike hands with those who are their enemies, and enemies to the gospel of God our Savior. This love forbids us to sanction or encourage any, either directly or indirectly, in speaking against the brethren or faithful ministers of the word of God. When we were first united to the people of God in church fellowship, we could cheerfully forsake all others for their society. The church became our home, the dwelling of our dearest friends, where we desired to live, and among whom we hoped to die; and our language then was, and if excused by grace must still be,

"My soul shall pray for Zion still,
While life and breath remains;
There my best friends, my kindred dwell,
There God my Savior reigns."

And now, dear brethren, in conclusion we would say, Let us closely examine our own selves, and see that while we are united in the faith we are also in the love and fellowship of the gospel toward our brethren. Do we prize their society, and is it among them that we find congenial spirits, and enjoy the greatest satisfaction and comfort? If so, let us then discard all attempts to sow discord among us, and unitedly resist all efforts to alienate our affection toward each other, and laying aside every weight, and rejecting every false way, let us run with patience the race set before us, constantly and steadily looking to Jesus, the author and finisher of our faith.

Finally, brethren, live in peace, and follow that which makes for peace, and that which may edify the brethren. May the Lord stir up your minds in remembrance of these things. Amen.

LOREN P. COLE, MODERATOR.

JOHN T. BOUTON, Clerk.

LEVI H. TERWILLIGER, Asst. Clerk.

Corresponding Letters

The Lexington Association of Particular Baptists in Session with the Church of Olive and Hurley, Ulster Co., N. Y., Sept. 5 and 6, 1866, to the Association with whom she corresponds, sends christian salutations:

DEARLY BELOVED BRETHREN IN THE LORD:—Through the abounding goodness of Israel's God we have been spared, and are permitted to meet once more in our associate capacity, and have been highly favored in hearing the glorious gospel of peace and good will preached to us in its purity. What a blessing it is to the church of God that the Lord has called, qualified and sent forth able ministers of the New Testament, who do not shun to declare the whole counsel of God, to instruct and edify his saints, and to build them up in their most holy faith. The people of God are represented in the scriptures to be a peculiar people, and this is apparent even in their seeing, hearing, and tastes. Being born of the Spirit, they are enabled to see the kingdom of God, and having ears they hear what the Spirit saith unto the churches. As new born babes, they desire the sincere milk of the word that they may grow thereby. Nothing else is suitable for their taste, and they desire to know nothing but Jesus Christ and him crucified, and the gospel which thus presents the Lord, while it is to the Jews a stumbling-block, and to the Greeks foolishness, is to the called of God, Christ the power of God and the wisdom of God. Our brethren in the ministry have come to us in the fulness of the blessing of the gospel of Christ, and their theme has been Christ the Lord, who though crucified and slain, has burst the bands of death, and risen a mighty conqueror over death, hell and the grave, has ascended into heaven where he ever liveth to make intercession for us.

Our meeting has been largely attended, and the utmost harmony and brotherly love has prevailed, and but one mind and spirit has pervaded the body of Christ, which is the church.

Our next meeting will be held with the First Church of Roxbury, Delaware Co., N. Y., to begin at 10 o'clock, on the first Wednesday of September, 1867, when we hope we shall be remembered by you, and enjoy the privilege of welcoming your messengers again among us.

L. P. COLE, MODERATOR.

JOHN T. BOUTON, Clerk.

L. H. TERWILLIGER, Asst. Clerk.

DONATIONS to the *Signs of the Times*, to aid in sustaining the losses of monies in the mail:

A. J. Bickers 1, M. M. Mullins 1, J. Wilson 1, W. Crossfield 1, W. H. Bickers 1, J. M. Walker 1, James Rippey 1, Gabriel J. Burrows 1, sent by brother Durand, from brethren at the Licking Association, Ky., for which our brethren will please accept our thanks.

[Ed.]

Inquiries after Truth.

BUTTERNUTS, N. Y., June 25, 1866.

BROTHER BEEBE:—Will you please give your views on Isaiah lxiii. 1, and oblige MARIA LONGYEAR.

COBLESKILL, N. Y., June 10, 1866.

ELDER BEEBE:—Please give your views on Acts xiii. 48, through the "Signs." I requested our Free Will preacher to give us a sermon on it, but he says that is not the doctrine he is sent to proclaim.

ENQUIRER.

ATROCIOUS CHILD-MURDER IN CANADA.—

The counterpart of the Lindsay child-murder has occurred in Farnia, a Canadian town, a few miles back of Kingston. The victim was a bastard child, five years old, the daughter of a man named Sibley, and a girl named Kate Davis. The chaste and pious mother, it seems, had ordered the child to say its prayers, and the child neglecting so to do, this model parent had beaten it with a raw hide until it was nearly insensible, and then gone off to her well-earned slumbers, leaving the little girl in a chair. For a time the child was heard to moan, but grew quiet toward morning, and when daylight came a servant, coming into the room, found it lying on the floor stark dead. The whole of the child's arms and shoulders were scarred and discolored from the blows of the raw hide, while the body, from head to foot, presented a mangled and bloody appearance. Old scars, scarcely healed, were also visible upon the body, testifying to former floggings. The medical evidence showed that the injuries of the flogging were alone sufficient to produce death, but that serious internal injuries, the result of kicks or blows, had previously been received, and the entire absence of food for many hours had also something to do with the result. The woman Davis, in being examined, confessed that a few days previous to the fatal act the father of the child had administered to it a beating for not saying its prayers, and ordered her to do the same whenever it refused. The jury returned a verdict criminating both parents, whereupon they were both committed to prison to await trial for murder.

NEW ARRANGEMENTS OF APPOINTMENT FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALLKILL CHURCHES:

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Wallkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Wallkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Wallkill Meeting-houses to begin at 10½ o'clock, A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing-office, every Sunday afternoon at 3 o'clock.

This arrangement is for the benefit of those members who live at a distance, who coming to the church-meetings may find the preaching days so arranged that they can attend both.

By order of the churches.

G. BEEBE, Pastor.

Marriages.

Sept. 9—At the residence of the bride's mother, at Smithboro', by Eld. A. St. John, of Burdett, Mr. DAVID HULSE, E. q., of Orange Co., N. Y., and Mrs. AMY F. CAREY, late of Missouri.

Sept. 10—At Well, Maine, by Eld. Wm. Quint. Mr. GILBERT HILL, of Sanford, and Mrs. ANNA W. TAIPP, of Wells.

Obituary Notices.

ELDER BEEBE:—Please publish the death of my dear brother, JOHN B. KING, eldest son of Dea. Enoch, and Eleanor King. He was born in Whitefield, Me., Feb. 20, 1839, and died of dyptheria, in Grass Valley, Nevada Co., March 10th, 1866, aged 27 years and 17 days. He was taken ill on Sunday and died on the following Saturday. Alas! in one short week all our future prospects in him vanished. He left home three years ago last March. He was a dutiful son, a kind and affectionate brother, and was loved and respected by all who knew him. We trust the Lord has taken him to a far better land. I will copy the last lines that he wrote to his friends.

"These, dear parents, are my going words. I am afraid, pray for me, a poor, vile sinner, that we may one day meet in heaven, where there is unceasing peace inseparable. To you, my dear brothers and sisters, I can say but little. Seek God while it is an acceptable time.

J. B. KING."

He has left a father and mother, four brothers and three sisters to mourn their loss, which we hope is his gain. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Dear brother departed, we see thee no more,

Thou art gone to thy birth-place, a happier shore,

May our Heavenly Father, the Spirit of love,

Lead and guide us to join thee, our brother, above.

Eld. Whitehouse preached a funeral sermon, April 22, from Heb. ix. 27, 28.

MARY E. KING.

WHITEFIELD, Me., Aug. 5, 1866.

ELDER MICHAEL MANN departed this life, May 31, 1866. He was born in Pennsylvania, Oct. 4, 1790, removed to Ohio when very young, was married Oct. 5, 1809, became a Baptist at about that time, and commenced preaching shortly afterward, and moved to Sangamon Co., Ill., in 1828; remained near Springfield about eight years and then moved to Logan Co., where he remained until his death. He has been pastor of Little Flock church more than thirty years, and that church has lost a father in the gospel. His firmness in the doctrine of Christ, and his fatherly care for the welfare of the saints generally, and prompt attendance has not been surpassed, in the judgment of any who knew him. He leaves a widow and eight children, a number of grandchildren, with many dear friends to mourn their loss; but we mourn not as they who have no hope. His daily walk and conversation have secured to him a name that will be remembered in many years to come.

JOHN H. MYERS.

DEAR BROTHER BEEBE:—By the dispensation of an all-wise Providence, we are called to mourn the loss of our father, ELDER J. B. CHENOWETH, who departed this life, Friday morning, Sept. 7, 1866, at half past eight o'clock. He was born in Berkeley Co., Va., June 27, 1800; was baptized by Elder D. Davis, of Winchester, Va., in the fall of 1823, then and there joining the Old School Baptists, and from near that time has been a faithful preacher of the gospel, and a watchman on the walls of Zion. We mourn his loss, yet we mourn not as those that have no hope, for we know that our loss is his eternal gain. For upwards of 39 years here in this State he has supplied from two to five churches,

sometimes walking twenty-five miles, in nearly days to fill his appointments. None knew him but to love him. He has gone to receive the glorious salutation. Well done, good and faithful servant, enter thou into the joys of thy Lord."

May Jesus Christ, the Son of God,
Our aching hearts bedew,
With wisdom, glory, grace and love,
Until his face we view.

Yours in the bonds of peace,

ORAN S. THOMPSON.

TRISKILWA, Illinois, Sept. 10, 1866.

BROTHER BEEBE:—I am called upon again to say to you for the "Signs of the Times," that death is yet doing its work in this section:

DIED.—In Lebanon, Me., August 21, 1866, Mr. ISAAC STACPOLE, aged about 60 years. His disease was the consumption. He was not a member of our church, but was with us in belief, and gave good evidence that he was a child of grace. Although he had to leave a kind companion, and a family of children, he was well reconciled to his fate.

ALSO,

Aug. 22, 1866, ELMIRA, daughter of brother Joseph and sister Joanna Staples, aged about 25 years. Her disease was also consumption. She never made an open profession of the religion of Christ, but while sick, being in great distress of mind, she related to her father and mother what feelings she had had years ago, which was satisfactory to them that she had passed from death to life. She told them that she had a hope in Christ, and was willing to go. She was a promising young woman, and would, as I am informed, been married to a promising young man some months ago if she had not been taken sick; so that she has left her intended with his expected prospects cut off in the bud, with father and mother, one brother and two sisters, and many relatives to mourn.

WM. QUINT.

BROTHER BEEBE:—Please publish the death of my sister, Mrs. SOPHONA ALLEN, who departed this life May 12, 1866, aged 39 years, 4 months and 21 days. The character of her disease was beyond the comprehension of six skillful physicians. After several weeks of ill health, she became prostrated and was confined to her bed 11 weeks and one day, with severe sickness, which she endured with patience and christian fortitude. She was never heard to murmur or complain, but manifested even in her most extreme suffering the utmost resignation to her God. She did not think from the first that she would recover. She was strong in the faith all the time, believing that her God was just, and would do right. She and her husband joined the Old School Baptists a little over one year ago, and her seat was faithfully filled until her illness. She had preaching at her house several times during her sickness, which she appeared to enjoy very much, and gave evidence of having the presence of her Redeemer to support her in all her sufferings. On Thursday before her death she had our father's family all called to her bedside, and grasping their hands in her weak and trembling ones, she said, "I am almost gone, and I think I am going home happy. Be resigned to the Lord's will, for he is just and will do right. Be calm and composed; it will not be long, in comparison with eternity, before we shall meet again. No, this life is short compared with eternity. Farewell! Farewell!" I remarked that we would bear it as well as we could, but that the ties of nature were strong, and that it was hard to give her up. I know, she said, it is hard to part, but we all have to go sometime, sooner or later, therefore, be resigned. She appeared to almost forget her bodily pain, being almost happy, and remained in that condition about eight hours, at which time I went to her bed with her little adopted son. She called him by name, and told him not to cry, to be a good boy, and, turning to me, said, "Sister Nannie, I am almost gone." I replied,

"Jesus can make a dying bed
Feel soft as downy pillows are."

Yes, said she,

"While on his breast I lean my head,
And sweetly breathe my life out there."

This she repeated twice, and then called another sister and repeated the whole verse to her twice. She then embraced her companion and myself each three times, after which she did not talk any more, only when spoken to, (all the time enduring the most severe pain) until Saturday morning, when I asked her if she wished to have meeting that evening [as she had requested it some few days before]. Said she, "I think I am going home to-night." This expression was made several times during the day, expressing a desire to go and be at rest, for we could not give her any ease in any position that we could place her. Between one and two o'clock nature appeared to give way, and she bade us all the last and long farewell, admonishing us to be resigned to the Lord's will. Soon she closed her eyes on all nature, and as we hope and believe, fell asleep in Jesus. On Sunday

afternoon Eld. McDonald preached to a large and attentive audience at the house, and on Monday her body was taken to the Salem church cemetery, and interred before a large audience. She leaves a husband and numerous relatives and friends to mourn, but we hope our loss is her eternal gain. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

How gloomy the thoughts of the grave,
If darkness envelopes the tomb;
But oh! what a triumph we have,
Since Jesus has banished the gloom.

N. MAULSBY.

Donations and Subscription Receipts.

SUBSCRIPTION RECEIPTS, &c.

NEW YORK:—Horace Vail 2, Eleanor G. Row 2, P. F. Hubbell 2, Mrs. D. Lockwood 2, David Scudder 5, C. A. Burroughs 2, M. W. Hubbell 2, Eld. S. Moore 2, E. M. Faulkner 2, J. R. Porter 2, E. Eckhart 2, F. Mackey 4, Z. Santord 4, Wm. E. Hull 5, Jeremiah Hull 5, J. Faulkner 2, J. M. Hammond 2, N. Tiffany 2, Mrs. C. Vermilyea 2, L. H. Terwilliger 2, Mrs. B. Ennest 2, E. Peck 2, Mrs. C. Lane 2, Lexington Association 2, D. S. Elliott 2, Almira Bois 2, Miss Lovinia Crosby 1, Caroline Stone 4, Betsey Statton 1, Eld. Jacob Winchel 5, S. Reynolds 2, Wm. P. Kirk 2, E. Burger 2, Charles A. Durland 2, Mrs. A. G. Sly 2, Mrs. O. Lillibridge 2.33, Mrs. Abigail McQuoid 2,.....\$109 43

MAINE:—Eld. Wm. Quint 1, F. A. Chick 1, Eld. J. A. Badger 2, Wm. Pray 6,..... 10 00

PENNSYLVANIA:—Miss Abbie Westlake 2,

Lucinda Gilbert 2, John Lewis 2,..... 6 00

DELAWARE:—Eld. E. Rittenhouse,..... 5 00

VIRGINIA:—P. H. Hamrick,..... 1 13

NORTH CAROLINA:—Eld. B. E. Caudell 1, M.

D. Coggin 2,..... 3 00

GEORGIA:—Wm. P. Dicken,..... 1 00

ALABAMA:—T. W. S. Hendon,..... 2 00

TENNESSEE:—T. L. Daniel,..... 2 00

OHIO:—J. R. Drake 3.50, Mary Lively 2, A.

C. Bartley 4, Daniel Hoover 2, Wm. Miller 1, 12 50

MICHIGAN:—James Skidmore,..... 2 60

MINNESOTA:—Jacob Libbey,..... 2 00

INDIANA:—J. D. Johnson 2, J. S. Moore 2,

Eld. B. Greenwood 11.85,..... 15 85

ILLINOIS:—E. Smith 2, J. R. Bolinger 2, W.

Spittler 4, Elizabeth Martin 2, Eld. P. Ausmus 3, Larus Pulman 12, G. N. Simpson 3, S. R.

Patton [Signs 2-50, Med 7.50] 10,..... 38 00

MISSOURI:—J. H. Mills 2, Joseph Thorp 4,

C. Alsbury 4, J. A. Ferguson 2,..... 12 00

IOWA:—J. W. Clancy 1, Hazel Creek Association 15, M. M. Hanna 2,..... 18 00

KENTUCKY:—George Dome,..... 2 00

Total,..... 241 91

Yearly Meetings.

DEAR BROTHER BEEBE:—Please publish that a Yearly Meeting will be held with the Broome [formerly Middleburgh] church, at the new meeting-house near James Borthwick's, on the 3d Wednesday and Thursday in October, at 11 o'clock, A. M. We invite all our brethren and sisters to attend, especially our ministering brethren.

In behalf of the church.

JAMES BORTHWICK, Clerk.

DEAR BROTHER BEEBE:—Please to publish in the "Signs" the Yearly Meeting to be held with the church at London Tract, Chester county, Pa., to commence at 2 o'clock, P. M., on Friday before the 3d Sunday in October, to continue three days, when and where we hope to meet a goodly number of our brethren, sisters and friends.

Those coming from Philadelphia and Baltimore will be met at Newark Station, Delaware, on the Philadelphia, Wilmington & Baltimore Railroad, on Friday morning, about 11 o'clock, and provided for and conveyed to the meeting-house. Those coming on the Seaford Road will be met on Thursday evening at the above station, and taken to our homes.

Brethren in the ministry we hope will attend, and hope your battle cry will be "None but Christ," and on your banner the glorious inscription, "Salvation is of the Lord."

JOSIAH W. DANCE.

BROTHER BEEBE:—Please publish the following notice:

The Old School Baptist church in Gilboa, purpose, if the Lord will, to hold a Yearly Meeting in the Methodist meeting-house in Plattekill, in the town of Gilboa, [the same place we held it last year], to commence on Saturday, October 13th, at 10 o'clock, A. M., to continue two days.

We wish for a general attendance of ministers, brethren and sisters.

By order of the church.

B. COLE, Clerk.

Associational Meetings.

The Salisbury Old School Baptist Association will meet, Providence permitting, with the Masongoes church, Accomac Co., Va., on Wednesday before the 4th Sunday in September, 1866. Persons coming from Baltimore and South of them will take the steamer Massachusetts at Light St. Baltimore, on Tuesday evening before the meeting, and get off at Pitts' Wharf, on the Pocomoke river, where teams will be in readiness on their arrival to convey them to the meeting. Those coming from Delaware and North will take the Delaware Railroad on Tuesday for Princes Ann, where the cars arrive about 4 1/2 o'clock, p. m., where they will be met by friends to take them to the meeting. All lovers of the truth, and especially ministering brethren, are cordially invited to attend with us. It is desirable that those expecting to come by railroad will drop a line at least a week before the meeting, to Thomas McPoulson, Mosongo Bridge, Accomac Co., Va., so they may know how many conveyances to send.

Kehukee Association will meet with the church at Tar River, near Rocky Mount, Edgecomb Co., N. C., beginning on Saturday before the first Sunday in October, 1866. Rocky Mount is on the railroad from Richmond and Petersburg, Va., to Wilmington, N. C. Providence permitting, we hope to attend.

Select Boarding & Day School

FOR YOUNG LADIES,

Hopewell, Mercer Co., New Jersey.

ELIZABETH H. BOGGS, PRINCIPAL.

Hopewell Select Boarding and Day School will open for the reception of pupils on Monday, October 1st, 1866.

The School will consist of two Departments, Preparatory and Advanced, and pupils will enter that Department for which they are found qualified.

The course of studies of the Preparatory Department will comprise Orthography, Dictation, Elements of Elocution, Modern Geography, Map Drawing, Penmanship, History of the United States, Intellectual and Practical Arithmetic, Elements of English Grammar, First Lessons in Composition and Gymnastics.

The Advanced Course will comprise the studies usually pursued in Female Seminaries, embracing the Higher English, Mathematics, French, Latin, Drawing, Painting and Music.

Special attention will be given to Spelling, Reading and Spencerian Penmanship throughout the entire course.

TERMS:

Board and Tuition in Common and Higher English and Mathematics, per quarter,	\$30 00
Musical Piano or Guitar.....	12 00
Use of Instrument.....	2 00
French.....	10 00
Latin.....	12 00
Drawing.....	5 00
Painting in Water Colors.....	7 00
Oil ".....	15 00
Lights.....	1 50
Washing, per dozen.....	50
Payable Quarterly in Advance.	

The scholastic year will embrace one term of 42 weeks. The first quarter will commence Monday, October 1st, 1866. The second quarter Wednesday, December 12th, 1866. The third quarter, Monday, February 27th, 1867. The fourth, Wednesday, May 9th, 1867.

Boarding pupils will be required to furnish their own towels, and it is desirable that each young lady should be provided with a napkin ring. To pupils furnishing their own beds a deduction of \$10 per year will be made. Terms of admission of day scholars will be arranged on reasonable terms, by application to the Principal.

REFERENCES:

Elder P. Hartwell, Hopewell, N. J.; Elder G. Beebe, Middletown, N. Y.; Elder W. J. Purington and James Towles, Esq., Washington, D. C.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and till having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency. In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

The History

OF

Protestant Priestcraft in Europe & America,

In the form of Supplements of the *Banner of Liberty*, will be mailed to order, (postage paid,) for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a sett of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of setts of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct. Address, enclosing payment, G. J. BEEBE,

Middletown, Orange County, N. Y.

The "Banner of Liberty"

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion by which it may be sought to Plunder, Oppress, Deceive or Defraud any of their Equal Rights under a Free Republican Government.

The *Banner of Liberty* also contains a weekly summary of the most important, as early as any, and in advance of most of the New York city weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns of Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Correspondence upon proper subjects is also respectfully solicited. Let each writer remember, however, that our space is limited, and, inasmuch as each issue is read by many thousand persons, articles for publication should be prepared with the utmost brevity. Address as above.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

BROAD GAUGE—DOUBLE TRACK ROUTE
BETWEEN THE ATLANTIC CITIES AND THE
West, Northwest, South And Southwest.

FOUR EXPRESS TRAINS DAILY!
460 MILES WITHOUT CHANGE OF COACHES
BETWEEN

NEW YORK & DUNKIRK, BUFFALO,
SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted July 9, 1866.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT
FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.45 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.49 p. m., Rochester 10.30 p. m., Salamanca 11.32 p. m., and Dunkirk 1.50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.
8.30 A. M. ACCOMMODATION TRAIN, Daily for Otisville and intermediate Stations.
10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.
4.30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 P. M., Buffalo 1.00 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.
6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.
7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.03 P. M., Buffalo 1.00 P. M., Salamanca 12.55 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.
8.30 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2.20 P. M., and arrives in New York 7.00 A. M.
2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.00 A. M.
6.15 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.30 P. M.—connects at Elmira for Philadelphia and the South.
11.20 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 3.45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.
Only One Train East on Sunday, leaving Buffalo at 6.15 P. M., and reaching New York at 12.30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:
5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.
7.10 A. M. EXPRESS MAIL, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9.49 A. M., and connects at Hornellsville and Corning with the 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.
4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 P. M., and arrives in New York at 12.30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:
6.50 A. M. NEW YORK DAY EXPRESS, Daily [except Sundays.] Intersects at Corning with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.
10.15 A. M. EXPRESS MAIL, Daily, [except Sundays.] Intersects at Corning with 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.
7.30 P. M. NEW YORK NIGHT EXPRESS, Daily. Intersects at Corning with the 6.15 P. M. Night Express from Buffalo, and arrives in New York at 12.30 P. M.

THE BEST VENTILATED AND MOST LUXURIOUS SLEEPING COACHES IN THE WORLD accompany all night trains on this Railway.

ASK FOR TICKETS VIA. ERIE RAILWAY.

To be obtained at all Principal Ticket Offices.
H. RIDDLE, WM. R. BARR,
Gen'l Sup't. Gen'l Pass. Ag't.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[En.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

Dr. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

Dr. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

Dr. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

Dr. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking-up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Hugland Courier*, N. Y.

Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., OCTOBER 15, 1866.

NO. 20.

Why should the Spirit of Mortal be Proud?

Oh, why should the spirit of mortal be proud?
Like a swift fleeting meteor—a fast flying cloud—

A flash of the lightning—a break of the wave,
He passes from life to his rest in the grave.
The leaves of the oak and the willow shall fade,
Be scattered to earth, and together be laid;
As the young, and the old, and the low, and the high,

Shall crumble to dust and together shall lie.
The infant a mother attended and loved,
The mother, that infant's affection who proved;
The father, that mother and infant who blest—
Each, all hie away to their dwelling of rest.
The maid on whose brow, on whose cheek, in whose eye,

Shone beauty and pleasure—her triumphs are by,
And like from the minds of the living erased
Are the memories of those who loved her and praised.

The hand of the king, that the sceptre hath borne,

The brow of the priest that the mitre hath worn,

The eye of the sage, and the heart of the brave,

Are hidden and lost in the depths of the grave;

The saint that enjoyed the communion of heaven,

The sinner whose sins all remain unforgiven,

The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes—like the flower and the weed,

That wither away to let others succeed;

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;

The beggar, who wandered in search of his bread,

Have faded away like the grass that we tread.

So the multitude comes, and even those we behold,

To repeat every tale that hath often been told,
We are the same things our fathers have been;

We see the same things our fathers have seen,
We drink the same stream, and we feel the same sun,

And we run the same course that our fathers have run,

Our thoughts we are thinking, our fathers did think;

From the death we are shrinking, they too did shrink;

To the life we are clinging, they too did cling,
But it flies from the earth like a bird on the wing.

They loved—but their story we cannot unfold;
They scorned—but the heart of the haughty is cold,

They grieved—but no wail from their slumbers may come;

They joyed—but the voice of their gladness is dumb;

They died—ay! they died, and we things that are now,

Who walk on the turf that lies over their brow,
Who make in their dwelling a transient abode,
Meet the changes they met, on their pilgrimage road;

Yea, hope and despondence, and pleasure and pain,

Are mingled together in sunshine and rain.

And the smile, and the tear, and the song, and the dirge

Still follow each other like surge upon surge.

'Tis the wink of an eye—'tis the draught of a breath,

From the blossom of health to the paleness of death,

From the gilded saloon to the bier and the shroud;

Then why should the spirit of mortal be proud?

LORD, TEACH US TO PRAY.

Lord, when we bend before thy throne,
And our confessions pour,
Teach us to feel the sins we own,
And shun what we deplore.
Our contrite spirits pitying see,
And penitence impart;
And let a healing ray from thee
Beam hope upon the heart.
When we disclose our wants in prayer,
May we our wills resign;
And not a wish our bosoms share
Which is not wholly thine.
Let faith each meek petition fill,
And wait it to the skies;
And teach our hearts 'tis goodness still,
That grants it or denies.

Correspondence of the Signs of the Times.

HERRICK, Bradford Co., Pa., Sept. 25, 1866.

MY DEAR BROTHER:—I am home again; and as I sit here in my accustomed place on this beautiful, still day, looking out on scenes familiar to my childhood, I have a pleasant wish to talk with you, and the brethren and sisters scattered abroad. So I take my pen, although I know that I cannot write what I feel. When we occupy places, and look upon objects that were familiar to us in former years, the veil seems to be drawn aside from the past, and many things associated with them that had seemed forgotten, faces that have long passed from our sight, social enjoyments, experiences of our inner life, thoughts that were never told, childish joys and sorrows, all come trooping up from the mysterious hiding-places of vanished years, and gather about us, till we seem for a time to be living again in the past. So it is with me now. I think of friends once dear, long since gone from me; of hopes that once filled my heart with a glow of delight, all broken; of ambitious projects, the fulfillment of which once seemed necessary to my happiness, never prosecuted to success. Why is it that I can contemplate all this without even a regret? Why is it that it does not now, as it once did, throw a sadness and gloom over my feelings, when I am thus brought to realize so plainly the vanity of all earthly hopes and possessions? Why is it that now my being throbs with a great fullness of joy; and that even in the midst of present trouble and sorrow and self-reproach, there is a perpetual undertone of gladness, as in constant and certain expectation of some unspeakable good just before me; a sense of being compassed about with a great blessedness, and which at times, as now, draws near and enfolds me in its soft and restful embrace? As my eye rests upon the Bible lying before me on the table, the answer is given. What riches, what power to thrill with delight are there for those in whose heart the same word has been written. The promise of God our Savior is, "My doctrine shall drop as the rain, and my speech shall distill as the dew," and in my heart that promise in its fulfillment has also been written. I read, "God setteth the solitary in families." I look at myself and see one who had become solitary in the world, too great a sinner to be the associate of any, bereaved of earthly hopes and joys and made to see their frailty, tired of worldly society, yet longing for companionship; I see such an one brought, in glad surprise, into the glorious family of God, never more to be left solitary, but made to be satisfied and to rejoice unspeakably in the company of the saints. There is no parting in this family. It is a spiritual tie that unites us, and spiritually we are always together. "Char-

ity is the bond of perfectness," the bond which manifests all the members of Christ as one perfect family; and that charity or heavenly love, do I not feel it now in my heart as I sit here alone, extending its arms around you all, my dear brethren and sisters, and folding you in its joyful embrace?

Since I commenced to preach, about two years ago, I have visited many churches in various parts of the country, and have become personally acquainted with very many precious brethren. I have many times been asked by brethren to write an account of my journeys, and during my recent visit in Virginia, Indiana and Kentucky, as also in my visit last fall to the north-western association of Illinois, this request was made by many. I would be glad to do so, but it would be almost impossible for me. I might tell the directions and distances I have traveled, what churches and brethren I have visited, with many particulars of that kind; but all that would be of real interest to but few of the readers of the *Signs*, and is comparatively unimportant. The real interest of our travels and visits among our brethren consists in the preaching we hear, and the conversation upon spiritual things, and the sweet fellowship and heavenly joy which we witness and feel, as we sit together in heavenly places in Christ. And how can this be told? Little by little, I try to give it some faint expression, whenever I am able to write or preach, and to testify of the profit and the enjoyment which I find in the sweet society of the saints. The many delightful meetings we have had, my brethren and sisters, in various parts of the land, long distances apart, sometimes great congregations in pleasant groves, or in large halls, sometimes a few in some little room, you remember them, and I never can forget the joy we experienced when the manifest presence of our Savior filled our hearts with heavenly peace, and drew them together with love that passeth knowledge. I close my eyes, and distance and time fade from view, and in my mind I see you all gathered together, and almost forget that you are not all personally acquainted with each other and familiar in the flesh, as you are one in the spirit.

How deeply, at times, our hearts are moved with love which goes out towards some with whom we have been more intimate, and have been associated in previous seasons of refreshing from the presence of the Lord; and how we often greatly desire their presence, involuntarily, in thought, reaching out our arms towards them, as though that longing love could only find adequate expression and satisfaction when we have them personally near us. Upon this our Savior has taught us a delightful and restful lesson, in saying to Mary, "Touch me not; for I am not yet

ascended to my Father."—John xx. 17. Mary Magdalene may be regarded as one who, of all the disciples of Jesus, was most moved with love towards him. It was with reference to her that he taught Simon that they love most unto whom most is forgiven. Luke vii. She testified this strong affection in being first at the sepulchre weeping, after the other two disciples, having found that the body was gone, had gone "away to their own home." She must find the dear body of the one she so loved. When Jesus appears she, supposing him to be the gardener, inquires where they have laid the body. The fact that she did not recognize him shows that he was no more to be seen by the natural eye. But at the sound of his voice pronouncing her name her spiritual eyes are opened and she knows him. What joy, what rapture thrills her bosom, to see the dear one standing before her. She starts towards him, we may well imagine, with outstretched arms, for so the fondness of the heart is naturally manifested. Jesus mildly and calmly represses that movement, saying, "Touch me not;" as though he had said, This love that you feel is not a natural or earthly love; it cannot be expressed by touching or embracing the body. It is a spiritual love, the height and depth, the eternal duration, the glorious nature of which passes your knowledge, though it fills your soul. "Touch me not; for I am not yet ascended to my Father." When he ascended to the Father, the spirit of truth was sent according to his promise, to teach concerning this love, and all things that pertained to Christ, and to bring those, in whose heart this love existed, into one house, the church, where they might dwell together, and be enabled under the guidance of this spirit to express and enjoy together that love, whose direction is really heavenward, towards Christ; that they may be able to comprehend what is its breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God.

Paul, instructed by the spirit of truth, the Comforter explains to us what I understand to have been the teaching of our Savior to many. He says that "though we have known Christ after the flesh, yet now henceforth know we him no more." And so in Christ "we know no man after the flesh." Is not this a delightful and comforting thought. How sad would be our partings here if our relations with each other were earthly, and if our love like the natural affections, pertained to the flesh. But now we know, and sometimes realize, that there is no parting in Zion. We may be widely separated in the body, yet we are near together in the spirit. Leagues of distance that may lie between us cannot rob us of any enjoyment of that love that unites us. I have found sweet consolation in your society. Often the

delight of your presence has caused me to forget, for awhile, that sense of my own unworthiness, which is with me so much. That consolation and joy is in my soul now, as I recall your faces, and send you these words of greeting in the Lord. And it is so in regard to those who have passed before us from the earth. They are still with us, and we with them, in the spirit. In my childhood a dear elder brother left us, dying far from home, causing me many an hour of grief and strange longing. Later, but a few years ago, another, who had attained the years of manhood while I was yet a child, was suddenly stricken down near his home in a distant state, one of the thousand victims to the cruel barbarities of war, causing heavy, almost insupportable grief to the bereaved ones. And still more lately one with whom I came up through childhood and youth together, one with whom our sisters, my brother Warren and myself, had always intimately associated and shared all our social and intellectual enjoyments, left us one pleasant morning to return to our natural sight no more. And since I came into the church, many brethren whom I came to love dearly, have been, from time to time, called away; and some who were loved as saints, though not members of the visible church.

Now when I am looking on the things that are seen, there is a sadness and sense of loneliness comes over me at the thought of those who have gone. But when my mind is lifted into spiritual things, when I can speak with interest of the glory of God's kingdom, and of his mercy, then that loneliness is in a measure gone, and I can realize that even from earthly sorrow they who believe do enter into rest.

Since I have spoken of what our Savior said to Mary, I will allude to his words to Thomas, for the two may seem hard to harmonize. He called upon Thomas saying, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless but believing." Thomas had protested that he would not believe that Jesus was risen, unless he could have these evidences to his natural sense. So our natural minds always protest. When Jesus appeared he called upon Thomas to take the evidence he had required, but Thomas no longer requires them, but exclaims in full belief, "My Lord, and my God." When our Savior is present with us, when faith is in exercise, we no longer look for, or require natural signs. Faith itself is an evidence of things not seen, so strong, so convincing, that all doubt flees before it, while the natural evidences we might imagine would satisfy us, would have no convincing power whatever.

So by his words to Mary we are taught that our love for each other is not earthly, and therefore to be patient when separated here, knowing that nothing that belongs to our true happiness can be lost. And by what he said to Thomas we are taught not to look to the flesh for evidences, but to believe in our Saviour's word, and trust his promises.

And now may the Lord manifest his love richly towards his scattered children. May we be able to soothe and help each other in trouble; for we all have many troubles, many hours of darkness that we cannot even tell of. May we bear each others' burdens, and walk in peace.

"And the Lord direct our heart into the love of God, and into the patient waiting for Christ." And may our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Your brother affectionately,
SILAS H. DURAND.

GATSKILL, N. Y., Sept. 2, 1866.

DEACON WM. INMAN, esteemed Brother in Christ:—Among others whom I saw at the Lexington Association at Olive, on the 5th and 6th days of this month, you are one who requested me to write you soon, which I feel constrained to do. The happy season we enjoyed at that meeting I shall remember as long as life remains. It was truly a refreshing from the presence of the Lord, who has spoken good concerning Israel. I could not help noticing the union and fellowship exhibited there. All could plainly see and feel that where the Lord gathers his children, he is himself in their midst. I have no doubt that you, as well as myself, observed that the preaching was all of one piece, from first to last. The first sermon by Eld. L. P. Cole, from Eph. ii. 8, "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God." This is really the foundation of the Christian's hope; and he, as wise master-builder, confirmed God's children in that truth. Other foundation can no man lay than that which is laid, which is Jesus Christ. And all present can testify that he preached unto us Jesus, as he was preached by those of old.

Elder K. Hollister next took up the subject, choosing for his text Mal. iii. 1-3. How beautiful was the connection. You are aware that the Messenger of the Covenant whom ye delight in, was again presented to the eye of faith, as the Sovereign Ruler of his children; and we all felt that whatever the Lord sends to wean us from the world, as trials, doubts, fears or persecutions, all are sent in mercy, to purify the sons of Levi. God's people are chosen in the furnace of afflictions, and are cleansed by the blood of Jesus, which cleanseth us from all sin, and "By the blood of the Covenant." God has sent forth the prisoners of hope out of the pit wherein was no water. He surely is like Refiner's fire, and like Fuller's soap. And he sits as a refiner, that we may offer unto the Lord an offering in righteousness. O, the depth of the riches and glory of his grace to usward! Who can fathom it? I am lost in wonder at the great love and mercy of God, thus shown to his people.

Brother Wm. L. Benedict next took his text, Rev. iv. 7. O, it was excellent, and of the same theme as all the rest. I was much edified by the illustration of the gospel dispensation by the fourth beast, like a flying eagle; my want of room prevents further remarks on his excellent discourse.

And when our dear old Elder commenced his discourse, my heart truly leaped with joy. His text was Isa. xxxiii. last clause of the 14th verse, "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?" The union of Christ and the church. Our God is a consuming fire; but the church is in him, and shall dwell in him. He is the Head,

and his church is the body of the perfect man, and the upright, as we all heard in that solemn discourse. It seems to me that the old Elder's course must be almost finished, his preaching is so solemn and affecting. After his discourse the multitude, well fed and comforted, separated. I did feel like one of old, to say, "Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all the people; a light to lighten the Gentiles, and the glory of thy people Israel."

My dear brother, I could have shouted for joy. The child of heaven can truly depart in peace with God, through our Lord Jesus Christ.—Rom. v. 1. And all this according to his word. Peace and good will to men. And when that peace is given, our spiritual eyes see it; for God has prepared it before the face of all people. Dear brother, it is comforting to know that God has himself prepared it; for men surely make poor provision, and often poisonous; but God is too wise to err, and too good to be unkind. He has promised to give us strength according to our need. We know by our experience and from the blessed book, that his spiritual Israel often eat their Paschal Lamb with bitter herbs. No affliction for the present seemeth joyous, but grievous; nevertheless they yield the peaceable fruits of righteousness in them that are exercised thereby. Then, my dear brother, let us take the bitter cup of affliction, and look to our dear Father, and say, Not my will, but thy will be done. I rejoice that God has given this light to us poor Gentiles, and that he is the glory in the midst; for Christ is truly the glory of his people. Let him that glorieth, glory in the Lord. May we, like Paul, have the desire to know nothing among men, save Christ and him crucified. If I forget thee, O Jerusalem, let my right hand forget her cunning!

The last day of our feast seemed to me to be the greatest. After the reading of the letters of correspondence, when I saw our dear Elder Hewitt, with his whitened locks, arise and open the book, and read his text, my soul was stirred within me. His text was 1 Pet. iv. 12-14, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," &c. The dear old man proved, beyond all doubt, that our trials are a part of our legacy on earth. And the Holy Book tells us that great host arrayed in white were those who came out of great tribulation. Then can we not take courage if we are reproached by all the legalists in the world, being assured by the scriptures that, Happy are ye if ye be reproached for the name of Christ. I, for one, in my present state of mind feel happy that my lot is with the people of God; and if the Lord calls me to suffer for his sake, I am well assured that he is at the helm, and not a hair can fall from my head without his permission. I feel that it is a happy privilege to contend earnestly for the faith which was once delivered to the saints. Let the hosts of the arminians rave, and all the children of the bond woman mock and hurl their lying epithets at me, it matters not; there are plenty of them here who revile me when I contend for the doctrine of God our Savior, and

denounce all their modern religious inventions. I feel to trust in God; and his holy word assures me that no weapon formed against his Zion shall prosper, and every tongue that shall rise in judgment against her, she shall condemn. And the apostle asks, "Who is he that shall harm you, if ye be followers of that which is good?"

But, to return to the subject of the meeting. Elder Beebe spoke next, from Eph. i. 22, 23, "And hath put all things under his feet, and gave him to be the head over all things to his church, which is his body; the fullness of him that filleth all in all. Dear brother, it was sweet to my taste to hear that blessed declaration, and I wondered that God had revealed such things to his servants, then the passage came to my mind, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 7. You see, my brother, that the treasure is only given to an earthen vessel; but the church is one with Christ, and therefore a part of him, and he has revealed them unto us: things that neither eyes have seen, nor ears heard. Bone of his bones, and flesh of his flesh. And our great Head has prayed the Father, that they may all be one with him, even as he is one with the Father. Who, or what shall dissolve that union? The church is the fullness of him that filleth all in all. None but Jesus can perfectly fill all in all his members.

After Elder Beebe, Elder Hollister finished the preaching part of the Association; his text was John x. 28, "And I give unto them eternal life," &c. What could be more appropriate or more comforting to a stranger and a pilgrim who was so soon to leave that dear company? Truly, "Glorious things are spoken of thee, O city of God." I could truly exclaim, "It is good for us to be here," in this assembly of the saints of the Most High. You, my dear brother, were already on your way home; but I felt that it was good to be in the assembly and fellowship of God's people, with them to speak of the glory of his kingdom, and talk of his power. My heart was made glad, and could say with the poet,

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God, my Savior, reigns."

The closing remarks of Elders Hewitt and Moore were touching, many eyes were overflowing with tears, of young and old, of strong and weak; they all felt joyful in their King. Yet it was sad to bid such a company farewell, and to give to each other the parting hand. The 820th hymn, of Beebe's collection was sung, closing the meeting and every face was moistened with tears.

I must draw to a close, hoping that you will not lose your patience in reading my scribble. * * * As many asked me to write, I will send you this and you may let them read who wish to hear from me. I do not write these things because you do not know them, but to free my own mind; and I am too well acquainted with you to think you will mistake my motive. I assure you that both myself and wife esteem you and your kind family very highly, and we often say to each other, "Behold an Israelite indeed, in whom there is no guile."

The meeting we attended will long be remembered as a bright spot in my experience; and when the Sun of Righteousness shall be hidden from my view, and the holy law of God (compared to the moon), shall be invisible to me, and every star in my spiritual firmament hidden from my sight, may it be my happy privilege to cast my anchor out of the hinder part of the ship, and refer to my past experience, and wait and see the salvation of the Lord. It is my prayer that the Lord may guide us into all truth, and keep our feet from falling; and may Israel's God compass you about, with all his blood-washed family, is the sincere desire of your brother and sister in the conflicts, enjoyments and tribulations of the gospel. Farewell.

Give our love to all the brethren and sisters of the Middletown and Walkill, and New Vernon churches. Remember us particularly to brethren H. Horton and H. Wilkison; I know they were refreshed and comforted at the meeting referred to above. I think it was to me similar to that eight years ago, when our dear old Elder, after baptizing me, gave me the right hand of fellowship in behalf of the church. O, the remarks he then made were forcibly brought again to my mind at this meeting. "God has brought you," he said, "from your native country, and led your feet among the people of God, so that you are no more a stranger or a foreigner; but a fellow citizen with the saints and of the household of God." Welcoming me to all the joys, comforts, and privileges of church of God.

God is truly everywhere and in every thing; he makes his word to stand throughout all time. He says to the North, Give up; and to the South, Keep not back, bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." But if I follow the lead of my mind, I think I could write all night. I will therefore close by subscribing myself, saved by grace with an everlasting salvation, as I humbly hope and trust.

J. GEORGE BENDER.

BERLIN, Md., Sept. 17, 1866.

BROTHER BEEBE:—I send you enclosed, written at my request, by sister Bainbridge of Hopewell, N. J., in which she has related some of the Lord's dealings with her. It was at her request that I wrote some of my own experience for publication some time since. The publication of hers, should you think best to publish it, I think she will not object to.

Your brother in hope,

G. W. STATON.

WOODSVILLE, N. J., June 12, 1866.

ELDER G. W. STATON, DEAR BROTHER:—I will now attempt to comply with your request, to give you an account of the Lord's dealings with me; but I fear that when you read my scribbling, you will conclude that I have no right to a place among the saints, for I often feel so myself. Still when the question arises, What would I take in exchange for my hope? Small as it seems to be, there is nothing in this world can tempt me to part with it.

I never had any very serious thoughts on the subject of religion, except sometimes the thoughts of death, and of what was to become of me, which made no last-

ing impressions, until three years ago last September, when I was at meeting at Harborton. I went to meeting that day feeling as careless and indifferent in regard to myself as one ever went. So careless was I, that I did not even remember the text, nor anything that was preached. It was ordinance day, and I remained in the house and witnessed the communion. It was at that time I first felt my need of the Savior, if I have ever really felt it. As Elder Hartwell was about to break the bread, he quoted this passage, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." As he uttered these words, there came over me such a sense of my vileness, that it seemed I must sink. My sins arose before me like mountains, and I felt as though I could not live to get home. My distress seemed to be sharper than any two-edged sword, piercing my soul and spirit asunder. No one can know what were my feelings, but those who have felt the power of the quickening Spirit of God. I thought everybody in the house knew just how I felt, and that I was so great a sinner that they would never think well of me again. But O, how lovely the members of the church looked to me as they partook of the bread and wine. They never had looked so to me before. They all appeared to be perfect, and something seemed to say to me, This happy people will go to heaven; but my portion was in hell. But I did not think my exercises were anything but natural, for I did not then know that God is no respecter of persons, and that the wind bloweth where it listeth. I tried to conceal my emotion, but my tears would unbidden flow. At the close of the communion I did not want any one to speak to me, for I thought they all knew how I felt; for my sins seemed to be weighing me down; but I succeeded in calming my feelings to some extent. After meeting, one of the sisters came to our house, and was going farther and I went part of the way with her. As we were walking, she asked me if I noticed a girl at meeting, a stranger, that she said behaved strangely, whom she said she thought must have been sick? I felt as though I could not go another step farther, for I thought she knew what a wretch I was, and that what she had said was just to let me know that she knew. I soon went back home, but felt as though I could hardly get there. The very air seemed blackened with the wrath of God, and that I would not live till the next morning, and I must sink down to hell, for there was no help for me. I knelt down to try to pray, but could not utter a word. My uncle came into the room where I was, and wanted to know what was the matter? All I could say was, Pray for me; for I could not pray for myself. He asked me if I was sick? I told him I was not. He said, if it was anguish of soul, that was the hardest kind of sickness. He prayed for me, and in his prayer said, O Lord, if thou hast begun a good work, thou wilt perform it until the day of Jesus Christ. Ever after this, in my troubles, my mind would go back to that night, and I would think of the words. If it was a good work, God would not leave it unfinished, but perform it until the day of Jesus Christ. I continued in great distress of mind several days, after which my trouble was

not so severe, nor was I ever afterwards so greatly distressed. I had never read the scriptures much, and did not know scarcely a passage correctly. I tried to read sometimes, but found no promises for me. The first time I went to meeting after this, Elder Hartwell took his text in Jude 1, 2. The sermon was all on election and predestination, and when he spoke of the experience of the children of God, of their being sanctified by God the Father, preserved in Christ Jesus and called, O, I thought, how happy they must be; but I felt that it was all condemnation to me. I thought my uncle had told him just how I was, for I felt sure that he had never preached so before. He told my feelings much better than I could; and I thought he was letting all the people know how miserable I felt, and that they were all looking at me; and I thought I had deceived my uncle, and that I would never go to hear Elder Hartwell again. But when the time came, I could not stay away; so I would go, and return again with the same resolve, for he seemed to preach condemnation. I went to the Methodist meeting a few times; but they did not suit me; for their preaching was *do and live*, and I was convinced that all I could do would avail nothing. I continued in this way some weeks, sometimes my burden was very great, at other times it seemed to pass away; but when it returned it would be very severe; so that I could often say,

"Far more the treacherous calm I dread,
Than tempests bursting o'er my head."

After some weeks my fears of hell left me, and I have never been able to get them back since. But still there was a burden on my heart that I could not get rid of. One day these words came to me, "All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out." This afforded me a little comfort for a time, but was soon gone and I was in despair. I mourned because I did not have that fear of hell that I had before, and because I could sleep soundly at night; for after the first few weeks I slept as well as usual. I read the bible and the *Signs of the Times*, and heard preaching, but there was nothing in them for me. There were promises for others; but mine was an *outside case*. All seemed to be condemnation for me. Often when I tried to pray, I would kneel, but rise again, perhaps without saying a word, excepting, "God be merciful to me a sinner;" but I did not know that that was prayer. And I think it is about the only prayer a poor sinner can utter when crying for mercy. I continued along, sometimes in a careless way until I would think I had lost all concern about myself, or what was to become of me; and at other times mourning because I could not feel my trouble as formerly. And I thought I must be forever lost. Oh, how I would then wish I could be stricken down as Saul was, and then as suddenly see a bright light shine around me, that I might know my sins were forgiven; then I thought I would never have any more trouble; but all would be peace and joy. Again I would be in great distress of soul, and still my desires would be,

"Yet save a trembling sinner, Lord,
Whose hopes, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair."

I continued in this state, from September until the following May, when one day as I was reading in the *Signs* a communication on the love of God to his people, this verse came as distinctly to me as though I had read it in the paper:

"Dear, dying Lamb, thy precious blood,
Shall never loose its power,
'Till all the ransom'd church of God,
Be saved to sin no more."

For a few moments I felt happy; not, however, in that ecstasy that some have spoken of, but I felt calm and peaceful. But this did not last but a little time, then all were doubts and fears, and I feared that all was a delusion, and I had been deceiving myself. But my burden had left me; but I did not feel as I had always thought a person must feel if brought out of darkness into God's marvelous light. But I felt that I did love the brethren; and the apostle says, "We know that we have passed from death unto life, because we love the brethren." If I know my heart, I did then, and still do love the brethren. I went to the next church meeting, and Elder H. asked me if I was going to tell the church anything on that day? I told him I was not. After meeting, as we were separating, he asked me if I felt as though I had done my duty? Immediately these words came to me:

"Hinder me not, ye much lov'd saints,
For I must go with you."

I felt as if I must call them all back again and tell them what a dear Savior I had found; but I did not. Still these words continued in my mind, "Hinder me not," &c. But I went away without saying anything to them; but I felt as though I could hardly leave them, I felt such a desire to be numbered with them. On the next day I went to meeting, and the text was Rom. viii. 9, 10. And when Elder H. spoke on the last clause of the first verse, "Now, if any man have not the spirit of Christ, he is none of his," I thought I had not that spirit; and I was glad I had not been permitted to tell anything to the church on the day before; for it seemed that it would have been deceiving them. Still I could not help feeling a hope and desire to be numbered with the visible church. I felt that I would esteem it a great privilege to be with them; but I thought, if they only knew how unworthy and vile I was, and what a corrupt heart I had, they would reject me. I felt to say, I am all unholy and all unclean, and sometimes I thought they all knew it, and would not receive me if I had told them my feelings; for they would think I was deceiving them. So I resolved to say nothing to the church. But I felt the force of the hymn (696 Beebe's Collection), especially second and third verses, and the last line of the last verse. If he should spurn me from his throne, I would be the first that ever perished there; for I felt certain that no poor sinner who looks alone to Jesus would ever be sent empty away when crying for mercy. I did not feel my burden as I had formerly; but I tried to get it back, but could not. I did not feel as I desired to, nor have I yet; nor do I expect I ever will in this world; for, "How sore a plague is sin." In a few weeks there was a baptism, and I was, very anxious to witness it; and thought it was because I had never seen baptism administered. But when I saw the ordinance,

I thought I had never seen anything so beautiful. O, what a longing desire I then felt to follow the Savior into his watery grave! But I felt that I was not fit. Thus I went on, hoping against hope, until the Association was held at Hopewell, when Elder Wm. J. Purington preached from these words, "And this is the record, that God hath given us eternal life, and this life is in his Son," &c. I thought I had never heard such a sermon in my life; every word was just suited to my case. But the next thing I knew I was filled with unbelief, and was thinking of how I had been deceiving myself till I was nigh unto despair. As I awoke on the following morning, I said to myself, I will try to pray once more, and as I knelt, I said, "How long, dear Lord, how long Deliverance must I seek?" when these words seemed whispered in my ear, Why, you are as doubting as Thomas. Immediately my unbelief vanished, and I could see that when Christ died for one, he had died for all that are quickened by his spirit; and that he has made a full atonement for all his people. And I felt a hope springing up in my heart that I was one of them, and that hope has never since entirely left me, although at times it seems very small. But we must walk by faith, not by sight. I went to meeting the next day, but not with the intention of offering myself to the church; but I was constrained to tell them what the Lord had done for me, though I do not know what I said. But I was received, and on the next Sunday baptized by Elder Hartwell. There were a great many people at the water; but I did not feel that it was any cross; nor do I think it would have been if there had been as many more present, for I felt conscious that I was doing the bidding of my Savior. Since that time doubts and fears have beset me, and I have been made to cry out, "O, wretched one that I am! Who shall deliver me from the body of this death?" But we shall be satisfied when we awake with his likeness. Then, but not until then, shall we be perfectly satisfied. But may we, before we leave this mortal clay raise our fainting voice and say, Let grace triumphant reign.

And now I have written some of the Lord's dealings with me, in bringing me, as I humbly trust, from the power of darkness into his marvelous light. I send this to you, but I think when you have read it, you will not desire to have it published, for it is so poor when compared with others, it will exclude better matter. My love to all the dear brethren and sisters scattered throughout the land. I remain your unworthy sister,

SALLIE E. BAINBRIDGE.

NEAR COVINGTON, Ga., Sept. 20, 1866.

DEAR BROTHER BEEBE:—I arrived home from my Northern tour, last Sunday, the 15th inst., in good health, and with a quiet cheerful mind. I found my wife and son in good health, and my worldly matters in as good condition as could reasonably be expected under the present state of affairs. I was absent from home more than four months, or just nineteen full weeks, as I left home on Sunday and returned on Sunday. The day I left home it rained, and though I had an appointment in Covington I did not preach as the people were not present to hear me,

and on my return it also rained, but I met with the church at Holly Spring, where I am a member, and where your son William and myself addressed the people. Brother William baptized three of the Lord's children that day, the first he ever baptized. He, with the church, were in a rejoicing frame of mind. I felt to thank God and take courage. Though I had been deprived of sleep, with the exception of about three hours, for three days and nights, still I enjoyed the meeting. In my journey I traveled more than five thousand miles in the Northern and Eastern States, and in the Canadas. I was specially favored in the kind providence of God, and was prospered on my way. I met with no injuries by land or by water in the mode of traveling, no insults nor abuse from any person, was not robbed, lost nothing by violent hands nor in any other way. Never, in any journey I ever performed, was I as much comforted, encouraged and strengthened, by hearing the gospel preached as in my late journey. Never did I feel so much sense of my unworthiness to be recognized among the followers of Jesus, and the ministers of Christ, and also unworthy of the kindness manifested towards me by numerous brethren, sisters, and friends. I felt rather overcome by these considerations, and I sincerely hope God will keep me from a betrayal of their confidence, and from bringing a reproach upon his precious cause.

I wrote to you from Richmond, Maine, on the 5th of July, giving a brief sketch of my journey up to that time, which you published in the *Signs*. At my old home in that distant State, I realized a great change. Though my father had fallen asleep, when I visited his grave I could not mourn, but rather rejoiced that he had gone home to rest with Jesus. I rather felt to mourn for those who survived, who were subject to troubles and distresses from which he was free. I visited the churches of Bowdoinham, Jay, Whitefield and North Berwick in my native State, and still found them to be brethren and sisters in deed and in truth. Those churches were the first of my acquaintance in my early experience in the ministry, and as an unworthy disciple of Christ, I met them with feelings of peculiar attachment and regard, and parted with them in the same manner. It is not likely I shall ever meet with them again in the flesh. I came on to Boston, Mass., and found a few of the Lord's dear children in that city, with whom I passed a few pleasant hours. I continued my journey to Lexington, Green Co., N. Y., where I spent two Sundays, and called upon a large number of brethren, sisters, and friends from whom I had been separated nine years. I do not regret my visit among them and my attachment to them still continues. On my way to your place I preached in the village of Catskill, N. Y., where I received some assurance of the reception of the truth feebly spoken by the writer of this article. I experienced a pleasant meeting with Middletown and Walkill church, and with yourself, sister Beebe and family. Having business in the city of New York, and other engagements, I passed hastily to Hopewell, N. J. After stopping a few days at the latter place, which time was spent very pleasantly. I passed on to Philadelphia

where I was kindly entertained at brother Crawford's. On Tuesday, Sept. 4, I left Philadelphia at ten o'clock, A. M., passing through Harrisburg and Pittsburg, Pa., and Steubenville and Columbus, O., and arrived at Cincinnati the next day at one o'clock, P. M. I continued my journey to Paris, Ky., thence by stage, thirty miles, to Sharpsburg, in the immediate vicinity of Bald Eagle, Bath Co., Ky., where the Licking Association held its session. Here I renewed acquaintance with several brethren, and formed acquaintance with numerous brethren, sisters, and friends. The business of the Association was transacted in peace and harmony, and those who preached lifted up their voice together in the proclamation of gospel truth, and was affirmed by the moderator, brother T. P. Dudley, as the principles and faith as proclaimed by him for more than forty years and corroborated by the testimony of the Association. I shall long remember my visit among them as one of the most pleasant seasons I ever enjoyed. I spent one night at brother T. P. Dudley's who took me, Thursday, Sept. 13, to Lexington, where I took passage the same day in the cars for home. I passed through Louisville, Ky., Nashville and Chattanooga, Tenn., and Atlanta, Ga. The first meeting I attended after I left home was in Washington, D. C., and the last was at Winchester, Clark Co., Ky., until I arrived in the immediate vicinity of home.

Whenever I write an account of any journey I perform, I wish to write in a manner which would be attended with interest to those who read it. I have written by request of others hoping it will be satisfactory.

I never before performed a journey on anything like an extensive scale wherein I accomplished everything of importance I predestinated. As my predestination was in accordance with God's predestination I was able to accomplish mine. I wish to be humble and childlike before my God for his goodness to me and my family in my absence. In view of the opportunity I enjoyed of visiting, and associating with so large a number of the Lord's hidden ones in my travels, this verse of a hymn expresses my present feelings:

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Savior reigns."

Yours affectionately,
J. L. PURINGTON.

THERTOWN, Pa., Aug. 26, 1866.

DEAR BROTHER BEEBE:—It is delightful to contemplate the great love of God to his people; that he has chosen them in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love: having predestinated them to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will. My mind has often been led to contemplate the amazing love of God, wherewith he has loved us even when we were dead in sins, and I feel unworthy to be numbered with his saints, or to take his holy name upon my sin defiled lips; yet my constant desire is to be with them and to enjoy their company, and the privilege of hearing and of speaking together of the goodness and mercy of God towards us in this

day of darkness and delusion in which floods of error are sown broadcast all over the land. But what a mercy it is that the earth has opened her mouth and swallowed up the flood which was designed to destroy the church of God. What a blessed thing that the church of Jesus Christ can never be destroyed; that she shall stand forever, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building being fitly framed together, groweth into an holy temple in the Lord. Words cannot express the beauty and glory that a child of God can see in the church of our Lord Jesus Christ. Her laws and ordinances; her order and harmony; the love of her members one to another, each esteeming others better than themselves. When we feel the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us, then our love will flow out to our brethren and kindred in Christ, so that if we hear a word spoken against them we feel aggrieved.

Oh, how it grieves me to hear any one speak lightly of the dear old veteran soldiers of the cross of Christ; of those who have borne the heat and burden of the day, whom Paul declares are worthy of double honor, and he commands us to esteem them very highly for their work sake. They have taken their life in their hands, as it were, and gone forth in defence of the gospel of Christ, esteeming the reproaches of Christ greater riches than the treasures of Egypt.

One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord forever, to behold the glory of the Lord, and to enquire in his temple. The desire of my soul is that I may so live as not to bring reproach upon the gospel of Christ. I think some members of the church bring reproach upon the cause unthinkingly, by absenting themselves from the solemn assemblies of the church. They do not appear to think of the trial and sorrow they bring upon the faithful followers of the Lamb. May the Lord forgive them, cause his face to shine on them, and bring them into a sacred nearness to himself.

Now, brother Beebe, I submit what I have written to your better judgment; dispose of it as you think proper, and may grace, mercy and peace rest upon and abide with you and all the Israel of God, is the prayer of yours in love and fellowship.

ABIGAIL DODGE.

NEW ARRANGEMENTS OF APPOINTMENT FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALKILL CHURCHES:

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Walkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Walkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Walkill Meeting-houses to begin at 10½ o'clock, A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing-office, every Sunday afternoon at 3 o'clock.

This arrangement is for the benefit of those members who live at a distance, who coming to the church-meetings may find the preaching days so arranged that they can attend both.

By order of the churches.

G. BEEBE, Pastor.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1866.

If the saints are forbidden to participate even in defensive warfare at the command of earthly governments, how is it that they are to be subject to the powers that be?

25. What is meant by the direction in Luke xxii. 36?

3. If it is wrong for the saints to bear the sword in obedience to their governments, does that man who forfeits his possessions rather than violate that law of Christ subject himself to the condemnation of 1st Tim. v. 8?

These questions occur to me in reading the Warwick Circular.

WM. L. BEEBE.

REPLY TO ELDER WM. L. BEEBE.—*Dear Son:*—The questions suggested to your mind on reading the last Circular Letter of our Warwick Association, on which you ask for further light are of very grave importance, involving considerations of more than ordinary magnitude in their bearing on those who are called to be followers of the meek and lowly Lamb of God. While on the one hand Christians should be exceedingly cautious in receiving any new theories in regard to the doctrine and order of the gospel, we should be equally careful to reject all error however popular or time-honored. On every rising question our only infallible standard is the scriptures of truth. Whatever God approves will find support in the holy oracles, and whatever the bible does not sustain, however plausible or long-cherished, stands disapproved of God, and should be discarded by all his children. But as we are jealous of our own ability to correctly interpret the scriptures in all their bearings, and as we are not allowed to follow any man only so far as that man follows Christ, we should heed the admonition given by an apostle to any man who lacketh wisdom, let him ask of God who is the Father of lights, the true and only source of revelation to his children. As we are liable to mistake the true import of what God has spoken, it behooves us to search the scriptures diligently, and call mightily upon the Lord to open them to our understanding by his Holy Spirit.

The object or design of the Warwick Association in calling the attention of the churches of which she is composed to the subject of carnal warfare as incompatible with the laws of Christ or the spirit and temper of the gospel of peace, was to bring the subject before our churches, that they may examine the subject and decide as the word of God directs. We wish to set up no new theory, lay down no new laws, introduce no new customs among the children of God. Whatever laws Christ has enacted for the government of his kingdom, and whatever decisions his inspired apostles have made as to the true meaning of his laws, we desire that they may be accepted and complied with to the exclusion of all other rules, customs or usages, whether new or old. We are well assured that, however much Christians may differ in their light upon certain portions of the scriptures, all who love God sincerely desire to know and do his will; to be guided by his counsel and led by his spirit. Our brethren in Georgia, or elsewhere, have the same bible that we have, and the same unerring Spirit to unseal its sacred pages to their understanding. We do not assume to possess a particle of wisdom, light or understanding that is hidden from them. We charge them, therefore, in the fear of God, that they

receive nothing as coming from us that they do not find clearly established by a Thus saith the Lord.

In venturing to give such views as we have on the several questions submitted we wish it to be distinctly understood that we give them only as our views, holding none responsible for them but the writer of this article, and if we are wrong we hope to be corrected by the clearer light of our brethren. If we are right, it is only because our views are scriptural, and not because they are our views. The words which God has spoken owe no part of their power and majesty to the concurrent testimony of any of his creatures; they are of themselves omnipotent whether understood and received or not. With this understanding premised, we will attempt a reply to the questions proposed, in the order in which the questions are written.

I. If the saints are forbidden to participate even in defensive warfare at the command of earthly governments, how is it that they are to be subject to the powers that be?

An intelligent answer to this question will involve the consideration of What are the powers that be? In Romans xiii. it is enjoined on every soul to be subject to the higher powers, and we are told that the powers that be, are ordained of God; and that whosoever resisted the power, resisteth the ordinance of God, and shall receive to themselves damnation. If we rightly understand our apostle, he means by power, or powers that be, such legitimate authority as God has invested in kings, governors, parents, husbands and masters, and in any or all others to whom he has given power to reign, rule or govern their fellow men. And we farther understand him to deny the existence of any legitimate power or right to govern except just what power God, by ordinance, or express provision, has invested in men. He admits of no other legitimate source of authority but God himself, "There is no power but of God: the powers that be are ordained of God." And so ordained of God that none of them can be resisted without resisting the ordinance of God. Now let these words have their plain and simple meaning, and say, Did Daniel, or the three Hebrew children, resist any ordinance of God when they resisted the decrees of those kings which required of them to disobey their God? In other words, is there any ordinance of God expressed or implied in any of the laws he has given for the government of mankind, which empowers or invests any man with a power, authority or right to require of their fellowmen to disobey him? Now when the apostle says, "There is no power but of God," but such as he has invested men with, we cannot understand him to say or mean, that their usurpation of such power as God has forbidden them to exercise, is by any ordinance of his; but in direct violation of such ordinance or investment. He refuses to recognize any power to rule, except that power or authority expressly defined in his ordinance by which kings reign, and princes decree judgment.

To illustrate, (we are no lawyer) A sheriff comes to us with the decree or ordinance of the supreme court; his writ or summons distinctly defines his power, and he has no power but that which is vested in him officially, as an officer, which power

is distinctly defined by the laws which he is required to execute. Now should that officer receive from the proper authority a warrant to execute the sentence of the court, in taking a man and in hanging him by the neck until he is dead; no man or men could resist that sheriff without resisting an ordinance of the court which issued the warrant of death against the victim. But should that sheriff usurp the right to hang men, without trial, without judge or jury, would not every intelligent citizen deny his power to do so? His powers are definitely described and limited; beyond such power he has no right to go.

God, who is the only rightful source of power, has instituted regal and other forms of governments, not to be a terror to good works, but to evil, and over all these rulers so invested with power he has set his King upon his holy hill Zion, and written "upon his vesture and upon his thigh, King of kings, and Lord of lords." God has made him to be the Head over all things to his church, which is his body, and has exalted him not only over, but far above all principalities, thrones and powers, and commanded all the subjects of his spiritual government to honor him as their "only and blessed Potentate, the King of kings and Lord of lords." God has said of him, "Let all the angels worship him." Has put all things under him, and set his power above the heavens, and charged the potentates of earth to "Touch not mine Anointed, and do my prophets no harm," &c. Now, to return to our first question, we answer, The command to be subject to the powers that be, cannot be righteously so construed as to mean that a child is required, by ordinance of God, to obey the unlawful commands of his parents. Should a parent command his child to steal, lie, murder or burn his neighbor's house, that parent possesses no such right of power, and the child in being subject to the higher power, which requires his obedience to the law which says, Thou shalt not steal, kill nor covet, is justified in refusing obedience to the usurped power or unlawful commands of his parents. The same argument and the same principle holds good if applied to wives, to servants that are under the yoke, and to the subjects of any form of human government. Should a child be convicted of a crime against the law of a state, would he be justified or excused by proving that he committed the crime in obedience to his parent? Should a wife commit murder, should she plead and prove that her husband commanded her to do it, it would implicate him as accessory to the murder, but unless she prove that he actually compelled her against her will, the mere command of the husband could not justify the act, for God has given no husband any such power or authority. No man who owns property in servants has a right to require of them to commit acts which are forbidden by the laws of the state, and should they usurp such a right, the servant would be justified in disregarding such an unlawful command. "Let every soul be subject to the higher powers." There are different degrees of human power given by divine ordinance to men. The power of the husband over the wife is not as great as the power of parents over children; that of parents over children is not so absolute as that of masters over their servants which are under the yoke;

nor are any of these powers as high as that which is held by a state or nation over its citizens; nor are the powers of kings and rulers of the earth in any department to be compared with that of him unto whom the Father has given power over all flesh, that he should give eternal life to as many as the Father hath given him.

So far then as the commands of earthly rulers do not conflict with our obedience to God, we are by the ordinances of God required, if children to honor and obey our parents; if servants under the yoke, to count our own masters worthy of all honor; if citizens to obey the laws of the land where we dwell. Even if the commands of parents, masters or other rulers seem to us to be unjust, cruel or tyrannical, if they do not conflict with our higher obligations to our God, we are by the laws of Christ to be subject to them.

Therefore if the saints of God are commanded by human governments to participate even in defensive warfare; if it can be made clearly to appear from the scriptures that Christ has forbidden them to so participate, they are by the very scripture referred to, (Rom. xiii.) required to be subject to the higher, instead of the lower or minor power. To obey God rather than men, and leave the consequence with God.

II. What is meant by the direction in Luke xxii. 36?

Whatever may have been intended by our Lord in giving this direction, it cannot be supposed that he designed to countermand the orders which he had given them in all his previous instructions, in which he had forbidden them to resist evil. See Matt. v. 39-42. "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also," &c. Peter had probably understood the order to mean a preparation for defensive warfare, and when he saw an armed force come to arrest his King, he drew his sword and used it in a defensive manner; but he had evidently mistaken the meaning of the direction. If Jesus had designed to resist his persecutors with the sword, and had given orders to that effect, he would not have reproved Peter, and ordered him to put up his sword, or said to him, that "they who take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then should the scriptures be fulfilled, that thus it must be?" An attempt to defend Christ from the violence of his enemies with carnal weapons would have betrayed a want of confidence in God to defend him. While all the armies of heaven were at his command, and quicker than the lightning would come to his defense if it were not the will of God that he should suffer. How feeble would the resistance of his little handful of disciples armed with two swords, have been against the whole force of armed men who had come to take him, and how much more insignificant would that force appear if contrasted with heaven's full artillery which only waited the order from the throne to launch the bolts of vengeance, and sink the foes of Christ into perdition. When he told them who he was, they who came to take him went backward and fell to the ground.

How easily could he have paralyzed all their powers, for as he said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above."—John xix. ii. To have attempted an armed resistance would have been virtually to resist the power and purpose of God himself. And if a defensive war could not be justified for the protection of Christ, how can it be for the defense of his members. To us, the whole matter seems to be forever settled by the words of our Lord to Pilate. "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."—John xviii. 36. It follows then that as his kingdom is not of this world, his servants shall not fight defensively nor offensively. The apostles are enthroned in judgment to expound all the laws of his kingdom to his subjects, and they have decided that the weapons of our warfare are not carnal, but spiritual—that in the whole armor of God which we are to put on, no carnal implements can be found.

After thus showing why we think that the directions given in Luke xxii. 36. do not mean to justify his disciples in participating in even defensive warfare, the question returns, What does it mean? We do not know that we can tell. The direction may have been given for the very purpose of affording occasion for condemning the use of the sword, even defensively by his disciples, as also for showing that the trial into which the disciples were to be plunged that night would be far more severe than that which they encountered when he sent them forth defenseless like lambs in the midst of wolves, and also to show that all his disciples, even when armed with carnal weapons, were unreliable and unavailing in the protection of their Master or of themselves; for armed though they were, they all fled in the hour of conflict and left him alone.

III. The third question is thus stated: If it is wrong for the saints to bear the sword in obedience to their governments, does that man who forfeits his possessions rather than violate that law of Christ subject himself to the condemnation of 1st Tim. v. 8?

We think not. The case stated to Timothy is one of criminal neglect, involving a denial of Christ, the other is an acknowledgment of him. "If any man provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Paul was speaking of provisions made in and by the church for the support of widows, and such as are poor. This provision is not to be misapplied on those who would excuse themselves from working for a living, or on such widows as have children or nephews, in the church who are able to support them at home, and thus show piety by requiting the care and expense they have been to such mothers or aunts, and not cast them upon the church to be supported. The faith of the gospel teaches the saints to avoid covetousness; hence for a member to ease himself from the burden of supporting his own family, and taxing the church with that burden, is a denial of the faith, is unnatural, unjust, impious, and worse than the mere infidelity of simply denying the faith. We can perceive no bearing this instruction has to the subject of defensive

warfare; unless it be said, if a man will not fight to defend his rights, he may become so much impoverished by robbers or extortioners, as to be unable to support his family. But this argument will not weigh much if we read the charge given to the disciples in his sermon on the mount. "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." In that sermon he has forbidden them to resist evil, and commanded them if smitten on the right cheek to turn the other also; and if sued and robbed of thy coat, give up the cloak also; and if compelled to go one mile, go two. These precepts indicate the righteousness of God; they are his precepts, and the righteousness of them exceeds the righteousness of scribes and pharisees, without which we shall in no case enter into that kingdom which we are commanded, not only to seek, but to seek it first, before any other consideration whatever.

Those rules are not given to the world, or to the kingdoms of this world; but to a people redeemed out of the world, and a kingdom that is not of this world. Worldly governments may require armies and armed forces on the land and on the sea, to fight offensively and defensively, and if the kingdom of Christ was of this world, his servants would fight defensively, but as it is, it is enough for the saints to know that their heavenly Father knoweth all their necessities and has promised that he will withhold no good thing from them that walk uprightly.

Having answered the several enquiries, we will conclude this article by asking, Has Christ forbidden the members of his kingdom to fight, to kill, to covet, or to resist evil? If he has, has he given by ordinance, the right to any beings in earth or heaven to require of them to do what he has expressly forbidden? If he has not, can we be blameless before him in obeying men rather than God? Again, has Christ commanded his people to love their enemies? To sympathize with them in their afflictions, to render to them good for evil, when they hunger to give them bread, when thirsty to give them drink, when naked to clothe them, and when they spitefully use and persecute us, to pray for them? If he has, may we, to obey an earthly government, or to save our lives, disobey his precepts? Such conflicts between his, and the governments of the world have been anticipated by him, and he has said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it." Math. xvi. 25. Mark viii. 35. Luke ix. 24. and xvii. 33.

The qualifications for a soldier in carnal warfare are the very opposite to those which qualify a man for a place in the kingdom of God. The soldier should be bold, fearless, defiant, cruel, unfeeling for the woes which he is called to inflict: breathing slaughter &c. But the disciple of Christ, should be meek, possessing Godly fear, harmless, kind, sympathetic, and breathing prayer, even for his bitterest enemies. Should a christian carry with him into the field of slaughter, these christian graces, he would subject himself to death by military rule for loving his enemies, sympathizing with them, and for giving them that aid and comfort which Christ commands him to extend to

his enemies. On the other hand, should the warrior come to the church, bringing with him his military ardor for fame as a soldier, with all readiness to shed blood, which military law requires; holding it to be criminal to sympathize or give aid or comfort to an enemy, could he be admitted to membership without a repudiation of the laws of Christ?

We repeat what we have already said, We wish to introduce no new rules into the church of God. If what we have suggested are not the law of Christ, let it be rejected. If the laws of Christ will allow the saints to participate in carnal warfare, under any circumstances, let those who can, point to the scripture that will sustain them in so doing.

REMARKS ON MATTHEW V. 25, 26. REPLY TO ENQUIRY OF M. R. LANGFORD IN NO. 19, VOL. 33, PAGE 147.

"Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing."

It should be remembered that what is commonly called Christ's sermon on the mount, in which this passage occurs, was addressed exclusively to his disciples. At the commencement of this chapter we are told that "Seeing the multitudes," which thronged around him, "he went up into a mountain, and when he was set, his disciples came unto him, and he opened his mouth and taught them," &c. This discourse, occupying the fifth, sixth and seventh chapters, is filled with instructions to them, as disciples, and such instructions as were not by him designed for any but disciples, or he would not have purposely avoided the multitudes, and sought seclusion for the purpose of administering them. After giving them many reliable evidences of their blessed state, and many precious assurances that they should inherit the kingdom of heaven, that they should be comforted, should inherit the earth, be filled with righteousness, should obtain mercy, see God, and be called the children of God, he taught them in regard to the spirituality of the laws of his kingdom as contrasted with the letter of the law as taught by the Scribes, and enjoined upon the disciples of Moses under the former dispensation. The traditional instructions given to the carnal Israelites, with which they had been familiar, had failed to impress them with a proper knowledge and appreciation of the righteousness of the law of God, as fulfilled in the spiritual subjects of the grace of God; for what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin to condemn sin in the flesh, that the righteousness of the law might be fulfilled in them, who walk not after the flesh, but after the spirit. It had been said of them in old time, in expounding the law to the carnal Israelites, "Thou shalt not kill." But the instructions given by Christ to his disciples not only forbids them to kill, but forbids that they should be angry. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come

and offer thy gift." As said the prophet Samuel to Saul, "Behold; to obey is better than sacrifice, and to hearken than the fat of rams." As the gifts or offerings required of the children of Israel under the ceremonial law, were typical of the gifts which are required to be employed in the church of Christ for the general edification of the whole body, we learn by this admonition that the offering or exercises of our gifts in the church cannot be acceptable to God, nor edifying to the church, if we neglect the order of the house of God which requires us to "Keep the unity of the spirit in the bond of peace." As Christ loved the church and gave himself for it, so we are required to love one another, and if need be, to lay down our life one for another. In the absence of this pure and peaceable spirit and disposition, our gifts, which we offer for the edification of the saints, and in the worship of God, are like the lame, the blind, or the sick of the flocks which were offered under the law. "If thou bring thy gift to the altar." Thy gift may be the preaching of the word, prayer, exhortation, singing, or some other gift. Before it can be offered with acceptance upon the altar of the Lord, obedience to the command of Christ must be rendered. If we are angry with a brother without a cause, we cherish the spirit of murder, and are in danger of the judgment of the church, of the apostles, which says, "We know that no murderer hath eternal life abiding in him." Should the church pronounce this judgment on us, it will exclude us from their fellowship. Or, if one brother shall say to another, Raca, (vain fellow), or "Thou fool," he shall be in danger of the council, or of the judgment of the church, or of *hell-fire*, in the sense in which these words are used by the apostle James, (James iii. 6.) defiling the whole body, setting on fire the course of nature, and it is set on fire of hell.

Seeing then the importance of these instructions, and what dreadful consequences result from disobedience, or neglect, of the command of our Lord in this case, "Agree with thine adversary quickly while thou art in the way with him." *Thine adversary*, we understand to be the brother whom we remember has aught against us. While we are in the way with him, is while the matter is between the offender and the offended brothers, and has spread no further. How much easier it is, generally, to settle a difficulty when it first occurs, than after allowing our feelings to become fretted; it is like a sore that becomes worse from long neglect. In all personal grievances between brethren, there is a time when it is between them, and when by proper concession and lenity an agreement may be effected, and the harmony and peace of the church preserved. There is no time to be lost; before you offer your gift, before you attend to anything else, however important, go thy way, first be reconciled to thy brother, and then come and offer thy gift." Lest at any time the adversary, the offended brother, deliver thee to the judge. The church is invested with power to judge, and decide all matters of difficulty between her members, according to the laws of Christ, and her judgment, when rendered according to the word and spirit of the gospel, is final, and from it there is no appeal. When the offended brother has

did the matter before a gospel church, it is out of his hands, he cannot recall it, it is in the hands of the judge, and cannot now be settled by the two with whom it originated. And the judge deliver thee to the officer. This is figurative language, and judges always first adjudicate the case, and pass the sentence of the law upon the convicted, before he delivers him to the officer to execute the sentence, so the church as the judge in this case having given her decisive judgment against the offender, delivers him over to the discipline of the church, and he is cast into prison. A prisoner is one whose liberties are taken from him, and who is shut up and cannot walk at large. And is it not so with one who has enjoyed the liberty of the sons of God, to mingle in sweet fellowship with the saints, to offer his gifts on the Lord's holy altar, to preach, exhort, sing and pray in the fellowship of all his brethren. Shut out from communion and fellowship, he is like the Israelite who was put out from the congregation of the Lord for his transgression or uncleanness until he should be perfectly cleansed, and be approved by the priest, and then come with the offering required in his case by the law. Though a child of God might hold at his command all the treasures, society and vanities of the world, he is a prisoner, and must deeply feel that he is so in very deed, if he is shut out of the liberty of the church. "Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing." As the convicted Hebrew could not be released from his embarrassment, and restored to the congregation of the Lord until the priest had pronounced him clean, and then with his offering he was permitted to return, so until God shall give the excluded person a sufficient amount of repentance and humility to satisfy the whole church, and fully restore him to their fellowship, he cannot come out of his prison, or again enjoy the liberty of the saints. But when Ephraim is filled with his own ways, and is sufficiently humbled under the mighty hand of God to bemoan his condition, and smite upon his thigh, and come humbly back to the church with his offering of confession, and give full evidence that his heart is broken, and his spirit is contrite before the Lord, then the uttermost farthing is paid, and nothing more is or can be required, and there is more joy in heaven (the church) over this repentant sinner, than over all those who have not transgressed.

Circular Letter.

The Elders and Messengers of the Mad River Predestinarian Baptist Association, to the several Churches of which she is composed, send brotherly love, by grace from God the Father, and our Lord Jesus Christ:

BRETHREN:—As it is customary to send you an annual circular, we have chosen to send you some gospel encouragements and admonitions—we need admonitions as well as encouragements. Must we not expect to eat the passover with bitter herbs? Would we not, as Moses, rather suffer affliction with the people of God, than to enjoy the pleasures of sin for a season? If so, we must look for afflictions, and bear hardness as good soldiers, and rejoice if we are reproached for Christ's sake; if

we are without chastisement of which all are partakers, then are we bastards and not sons, says the apostle. As Jonathan we may receive honey from the rod, and as Samson, we may receive honey from a fallen enemy; and as Elijah was fed by a raven, so we may in some of God's mysterious providences, receive food, or obtain deliverance from a threatening source. Baalam, the soothsayer, no doubt coveted Balak's reward, but Baalam could prophecy no evil to Israel, and only good. Balak wished him to curse Israel, but he could not do it; but had to prophecy good. Our mighty deliverer gave words to Baalam and to his dumb ass, that they were obliged to pronounce. Baalam had to say, "How shall I curse whom God hath not cursed, or how shall I defy whom God hath not defied; for from the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell alone, and shall not be reckoned among the nations who can count the dust of Jacob, and the number of the fourth part of Israel. Let me die the death of the righteous, and let my last end be like his." So we see, brethren, no weapon that is formed against Jacob can prosper, and every tongue that rises in judgment against him he will condemn. Oh yes, some dear brother or sister may say, I know that all things work together for good to them that love God, to them who are the called according to his purpose; but am I one of that number? Do I love him? If so, why am I so cold, so barren, so hard hearted; ready, like Thomas, to doubt his word, or like Peter to deny him, or like Paul, to say, for I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. Well, brethren, it is good for us to feel our poverty, and like the prodigal son, not feel worthy to be called sons. But the Redeemer says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." In another place, where John's disciples would know, for John, if he were the Christ or not, Jesus directed them to tell John of his great miracles; and lastly that the poor had the gospel preached to them. Was John any better off, brethren, than you are? He, awhile ago, proclaimed Jesus as the Lamb of God, was his forerunner, sent to prepare his way, and baptized this great head and God Man; but what followed? Imprisonment and death. What said Mary, filled with the Holy Ghost? He hath filled the hungry with good, and the rich he hath sent empty away. Do we hunger and thirst after righteousness? then we will be filled with these good things. Brethren, what taught you your pollutions? How came you to mourn over your corruptions? What made you hate sin, that you once loved? What broke you off from the company of the reviler, the giddy and profane, when they were once your chief delight? What made you a disciple of him that to you once appeared without form, or comeliness? How came you to obey him that you once would not have to reign over you? Where are your chief delights now; are they not with the saints? If so, then you will often be found with them, you will then not neglect the assembling of yourselves together; you then will love the brethren for Jesus' sake, and seek to please him that was slain, that you might

live; you will wish to keep his commandments, not the old ones written on tables of stone, but the new, that you will find written indelibly in the hearts, and the Savior says, This is my commandment that ye love one another as I have loved you.

Now, the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

H. MORRIS, MODERATOR.

JOHN DEFFENBAUGH, Clerk.

Corresponding Letter

The Mad River Predestinarian Baptist Association, to the several Associations with whom she corresponds, sends christian salutation:

DEARLY BELOVED BRETHREN IN THE LORD:—Through the goodness and mercy of our heavenly Father, we are once more permitted to meet in an associate capacity, for which we ought to be thankful to the Giver of all good, for his protecting care over us through another year, and for the peace and harmony that prevails among our churches. We rejoice at the coming of your messengers, who were laden with the precious truths of the gospel, and who preached to us the power of God, and the glory of the world to come. We desire a continuation of your friendly correspondence, and hope there will no bitterness spring up to mar our peace, or interrupt our correspondence. We refer to our minutes for information where our next association will be held. Now, may the grace of God be with you all. So farewell.

H. MORRIS, MODERATOR.

JOHN DEFFENBAUGH, Clerk.

Obituary Notices.

DIED—In Baltimore City, Md., Oct. 5, 1866, after a painful illness, CLARA MAY, only child of William and Sarah E. Ballen, aged six months and eleven days.

Clara May, so lovely and fair,
Called hence by early doom,
Just came to show how sweet a flower,
In paradise could bloom.

WILLIAM J. PURINGT. N.

DEAR BROTHER BEEBE:—At the request of the deceased, I send you the following obituary for publication in the "Signs of the Times."

SARAH ANN OGAN, daughter of Morris Ogan, died July 23, 1866, aged 20 years, 3 months, and 7 days. She suffered a considerable length of time with that lingering disease called consumption. She was patient during her illness, and before her departure she was blessed, as we trust, with the forgiveness of her sins, and the smiles of her Savior softened her bed of affliction. I conversed with her about a week before she died, on the subject of her future state, and she said her only hope was in the Lord Jesus Christ. She has left father and mother, sisters and brothers to mourn their loss. The writer of this notice preached her funeral to a large and attentive audience, mourning the loss of one much esteemed by all who knew her.

D. G. BARKER.

LESBORO', Sept. 20, 1866.

MELANCHOLY—DIED—In this village, on Sunday morning, Sept. 30th, GEORGE H. WILKIN, son of our esteemed brother, Harrison Wilkin, and grandson of late Dea. Silas D. Horton, in the 20th year of his age. His death was occasioned by a pistol-shot wound in the upper part of his head, the ball entering above his right ear, and badly fracturing his skull, lodged in his brain. On Saturday night he was seen sitting on the steps of the Hat Factory, where he worked, and at about 8 o'clock in the evening the report of the pistol was heard by the engineer and another employee who were in the engine room at the time, and went out and found him lying on the steps, insensible, and bleeding profusely. They gave an alarm, and many of our citizens hurried to the spot. His wound was

examined by physicians, and pronounced mortal. He was removed to his boarding house, where he lingered till 8 o'clock on Sunday morning. A Coroner's inquest was held, but no evidence was produced to show whether the shot was designed or accidental.

The deceased was an apprentice in the Hat Factory, and is spoken of by his employers and shop-mates, and indeed by all who were acquainted with him, in the highest terms, as sober industrious, and remarkably peaceable. He had been subject to catarrh, which at times produced violent and strange sensations in his head, which may have caused the disaster. We were with him about four hours while lying in an insensible and dying state. His remains were buried at New Vernon, on Tuesday, the 2nd inst., and his funeral was very largely attended by a very solemn assembly. Preaching on the occasion by the editor of this paper, from Heb. xii. part of the 5th and the 6th verses. "My son, despise not thou the chastening of the Lord," &c.

BROTHER BEEBE:—Please publish the death of my wife's aunt, ELIZABETH KENNEDY, wife of W. W. Kennedy, who died of flux, Aug. 17, 1866, aged 37 years, 6 months and thirteen days. She was sick only about two weeks, but suffered a great deal, and died unconscious of death. About the middle part of her sickness she remarked two or three times that she believed she would never get well; but on the morning of the day she died, she seemed better, and in reply to her husband, said she would be well in two or three days, and seemed anxious that he should attend to some important business; and about thirty minutes before she expired, being asked how she felt, said, "I am a great deal better; I think I will soon be well." The family also thought she was considerably better, so as to give instructions to her children. After a while she said she felt inclined to eat something, and told them to bake her some pound cake. By the time it was prepared, it was seen that death was approaching, and without tasting of what was prepared, she said to her husband that her feet were cold, which were her last words, then gasped, and closed her eyes in death, calmly and without a struggle at 12 o'clock, and fell asleep, never to awaken again until the resurrection morn, when the voice of the archangel and the trump of God shall call her forth to behold her King in his beauty, loveliness, and perfection, and to enter the paradise of God. She was a professor of religion, and, although she died so suddenly, without expressing herself as to her willingness to go, we trust and believe she has left her earthly tabernacle to enter that home which is eternal in the heavens. I have known her for some time, and she was truly a remarkable woman, fond of her home and attentive to her own affairs. I do not think I ever heard her say aught against any one. She leaves a kind husband, three daughters and a little son, besides numerous relatives and friends to mourn; but not as they who have no hope. May God heal the bleeding hearts of this stricken family, and bless the dear children, and guide and protect them through the journey of life, is the prayer of your brother,

G. B. PAXTON.

ESTEEMED BROTHER BEEBE:—I send you for publication in the "Signs of the Times" this notice of the demise of our beloved sister, DEBORAH MC CREARY, and brother BENJAMIN MC CREARY. The former died March 17, 1866, of a cancer upon the nose, after suffering severely for about nine months. The latter not being very healthy for some years, was taken with the jaundice shortly after the death of his wife, which ended his existence here upon the shores of time on July 12, 1866, aged 75 years. The subjects of this notice were born in Virginia in 1791, and emigrated in early life with their parents to Licking county, Ohio, and were married December 31, 1812. In the fall of 1817 they moved to Illinois, near Vinsanes, and remained there about three years. While there they united with the Regular Baptist church. From thence they removed to Indiana, near Terre Haute, and remained there about three years, and for want of good health at either place they removed back again to the western part of Knox county, Ohio, and there united themselves with the Old School Baptists of the Chester church. Soon after this Missionism, Campbellism, and the other isms of the day became popular among the people, and many who had united with the church were led to follow after their ways, but our beloved brother and sister McCreary, and a few others who remained steadfast in the faith of the gospel as held by the Old School Baptists, were set apart by themselves to keep up the order of the house of God for some years, until death separated a part of their company from them, and others moved to other parts, whereupon the church was dissolved by giving each other letters. Father and mother McCreary, with others, came to us and were received into the fellowship of the Ebenezer church, and remained faithful members with us, being well versed in the scriptures of divine truth, and were readers of the "Signs;" were frank and instructive in their conversation, sound in the faith, constant in attendance to our meetings of business and preaching; but death has separated them from our company and communion here below, reminding us that we too have here no abiding city, but must go the way of all the earth, down to the shadow of death, where faith and hope shall cease, and a crown of righteousness given to all them that love Christ's appearing. Yours as ever, though poor and unworthy,

LEVI HARROD.

Donations and Subscription Receipts.

SUBSCRIPTION RECEIPTS, &c.

NEW YORK:—Miss A J Hutchinson 1, Mrs Vashit Knox 4, Samuel Lewis 2, B Edson 1.50, Miss Heat Smith 3, Mrs D Dikeman 2, Alfred Reed 2, \$ 15 10	
MAINE:—Eld Wm Quint 9, John Johnson 2, 11 00	
NEW JERSEY:—C Risler 2, Wm B Sutton 2.75, John Bastow 2, 6 75	
PENNSYLVANIA:—H H Roe 3, Wm Luce 2, Mary R Brooks 2, Jas. Van Cott 2, 8 00	
MARYLAND:—Deborah Baker 1, Seth W Warfield 2, 3 00	
D. C.:—Eld W J Purlington, 2 00	
NORTH CAROLINA:—Hon Asa Biggs 2, Mrs A E Gill 2, 4 00	
GEORGIA:—Wm C Thomas 2, Eld R T Webb 2, Eld Wm L Beebe 2, 6 00	
TENNESSEE:—E W Phillips, 4 00	
OREGON:—Francis Writman, 7 50	
CALIFORNIA:—Samuel Lewis, 4 00	
OHIO:—E W Moore 4, Eld A Ellis 10, J Stevens 6.75, Mad River Association 12.50, 33 25	
INDIANA:—John Bradbury 2, S J Payne 2, J Richards Sr 2, Geo Ringo 4, J D Johnson 2, Julia A Kemper 1, R Radcliff 2, 15 00	
ILLINOIS:—Wm Brown 2, Sandy Creek Association 16, Eld I N Vaumeter 2, 20 00	
MISSOURI:—Martha J Parish 2, William M Jones 2, Mrs L Wammack 2, C Ashbury 4, 10 00	
IOWA:—J Baldwin 4, A Garrett 2, 6 00	
KANSAS:—A H Mahurin, 1 00	
KENTUCKY:—F A Herndon 2, Mary B Bristow 2, Eld J H Gammon 5, Eld T P Dudley 4, E M Hoshall 1.40, 14 40	
CANADA WEST:—D B McColl, 1 00	
Total,.....	\$172 40

Healy Meetings.

The Yearly Meeting of the Bureau Co. church, Illinois, will be held with the Bureau church, on the fourth Saturday and Sunday in October, inst., commencing at 10 o'clock, a. m., on Saturday. We cordially invite our brethren and friends to attend.

These coming by Railway will leave the cars at the Bureau Junction and at Tiskilwa. They will be met at both places on Friday, with teams. We are expecting brethren, as we have been deprived of our Elder Brother.

NOAH LONG.

DEAR BROTHER BEEBE:—Please to publish in the "Signs" the Yearly Meeting to be held with the church at London Tract, Chester county, Pa., to commence at 2 o'clock, p. m., on Friday before the 3d Sunday in October, to continue three days, when and where we hope to meet a goodly number of our brethren, sisters and friends.

Those coming from Philadelphia and Baltimore will be met at Newark Station, Delaware, on the Philadelphia, Wilmington & Baltimore Railroad, on Friday morning, about 11 o'clock, and provided for and conveyed to the meeting-house. Those coming on the Seaford Road will be met on Thursday evening at the above station, and taken to our homes.

Brethren in the ministry we hope will attend, and hope your battle cry will be "None but Christ," and on your banner the glorious inscription, "Salvation is of the Lord."

JOSHUA W. DANCE.

DEAR BROTHER BEEBE:—Please publish that a Yearly Meeting will be held with the Broome [formerly Middleburgh] church, at the new meeting-house near James Borthwick's, on the 3d Wednesday and Thursday in October, at 11 o'clock, a. m. We invite all our brethren and sisters to attend, especially our ministering brethren.

In behalf of the church.
JAMES BORTHWICK, Clerk.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

THE BAPTIST HYMN BOOK.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and till having on hand some four or five hundred copies of Blue Plain edge, and about 50 of Blue, with gilt edge, we propose to sell the book on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and thirty-seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

The History

OF

Protestant Priestcraft in Europe & America.

In the form of Supplements of the *Banner of Liberty*, will be mailed to order, (postage paid,) for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a sett of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of setts of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct. Address, enclosing payment,

G. J. BEEBE,
Middletown, Orange County, N. Y.

The "Banner of Liberty"

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nationality,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Delusion; by which it may be sought to Plunder, Oppress, Deceive or Defraud any of their Equal Rights under a Free Republican Government.

The *Banner of Liberty* also contains a weekly summary of the most important, as early as any, and in advance of most of the New York city weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns of Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Correspondence upon proper subjects is also respectfully solicited. Let each writer remember, however, that our space is limited, and, inasmuch as each issue is read by many thousand persons, articles for publication should be prepared with the utmost brevity. Address as above.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

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460 MILES WITHOUT CHANGE OF COACHES
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NEW YORK & DUNKIRK, BUFFALO,
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Abstract of Time Table adopted July 9, 1866.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT
FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.45 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.49 p. m., Rochester 10.30 p. m., Salamanca 11.32 p. m., and Dunkirk 1.50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for Otisville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3.00 p. m. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.

4.30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jarvis, and intermediate Stations.

5.30 P. M. NIGHT-EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 p. m., Buffalo 1.00 p. m., and Dunkirk 2.45 p. m., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.

6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.03 p. m., Buffalo 1.00 p. m., Salamanca 12.55 p. m., and Dunkirk 2.45 p. m., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.30 p. m. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.

8.30 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2.20 p. m., and arrives in New York 7.00 A. M.

2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.00 A. M.

8.15 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.30 p. m.—connects at Elmira for Philadelphia and the South.

11.20 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 3.45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.

Only One Train East on Sunday, leaving Buffalo at 8.15 p. m., and reaching New York at 12.30 p. m.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 p. m.

7.10 A. M. EXPRESS MAIL, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9.40 A. M., and connects at Hornellsville and Corning with the 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 p. m., and arrives in New York at 12.30 p. m.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6.50 A. M. NEW YORK DAY EXPRESS, Daily [except Sundays.] Intersects at Corning with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 p. m.

10.15 A. M. EXPRESS MAIL, Daily, [except Sundays.] Intersects at Corning with 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

7.30 P. M. NEW YORK NIGHT EXPRESS, Daily. Intersects at Corning with the 6.15 p. m. Night Express from Buffalo, and arrives in New York at 12.30 p. m.

THE BEST VENTILATED AND MOST LUXURIOUS
SLEEPING COACHES AG IN THE WORLD—
accompany all night trains on this Railway.

ASK FOR TICKETS VIA ERIE RAILWAY.

To be obtained at all Principal Ticket Offices.
H. B. DDLE, WM. R. BARR,
Gen'l Sup. Gen'l Pass. Ag't.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage: A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1866.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote does me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATKINSON, KANSAS, Jan. 10, 1867.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1866.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFIN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: But, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

PANOLA, Woodford Co., Ill.,
January 22, 1866.

Mrs. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. B. PATTON.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. BEEBE:—My family were all down with Fever and Ague, when I obtained some of Dr. Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases, and can recommend it to all.

L. BRINK.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. Beebe.—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine which cured me immediately, and I have not had it since. I have also sent a number to you among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. Beebe:—While traveling in the western part of this State last Summer, I was taken with chills and fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

Agent for Dr. Horton's Miasma Antidote.—
JOHN S. LACHMAN, Manassas Junction, Virginia.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., NOVEMBER 1, 1866.

NO. 21.

Correspondence of the Signs of the Times.

THE REST OF THE SAINTS.

HEB. IV. 9.

Concluded from page 130, Vol. 34.

Upon the subject of the future of the lineal descendants of Jacob considered as the "people of God," the writer would simply remark, that they are destined to be restored to the land of their fathers, and to be converted to God, no more to depart from him through an evil heart of unbelief. (Jer. xxx. 31-37.) In testimony hereof we refer to the terms of the covenant confirmed unto their father Abraham. "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God."—Gen. xvii. 7, 8. All the promises of God proceed in accordance with this covenant repeatedly confirmed but never disannulled, (Heb. vi. 17; Gal. iii. 16-18.) whether the Jews alone be regarded in virtue of its literal sense, in the person of Isaac, or both Jews and Gentiles in the scriptural sense, in the person of Christ. These two thoughts—the literal and the spiritual—form the basis of all, or nearly all, prophetic addresses to the Jews. They are two lines which run parallel with each other, but are never confounded. With this kept constantly in view, the apparent obscurity of many prophetic writings in a great measure disappears.

Now this covenant remains in force, because its promises have been realized only in part. Said Jesus, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 18. If not from the law, certainly not from the covenant, on which the law was founded. It is clear from scripture that the temporary occupation of Canaan under the leadership of Joshua, was not the rest to which they were called in the persons of their fathers. (Compare Heb. 3d and 4th chapters, with Lev. xxvi, Deut. xxviii; xxx. 10.) The history of the Israelites under their first leaders was merely preliminary to that which is yet future; just as the heavenly rest of the spiritual Israel is foreshadowed by their present life of faith. It is equally certain that at no time since the captivity of the ten tribes by Shalmanezar, and of the two tribes by Nebuchadnezzar, have prophecies concerning the restoration and conversion of the "whole house of Israel" been fulfilled. —Ezek. xxxvii. Some, indeed, have supposed that these predictions were fulfilled when the Jews returned to Canaan

from Babylon, under Nehemiah and Ezra, but none pretend that Ephraim or the ten tribes returned at that time. *But this is a part of prophetic truth.* The prophecies of Haggai and Zechariah were written after the Babylonish captivity, and both of them, the latter with singular distinctness, point to these events.—Hag. ii. 21-23; Zech. viii. xiv. It only remains to ask, Have these events occurred since then? They have not.

Perhaps it will be said that the Israelites have been set aside to make way for the Gentiles, according to the words of our blessed Lord, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. xxi. 43. This is true, if, by the kingdom of God, be meant the millennial kingdom of Christ and the church; false, if the final salvation of Israel, and their earthly supremacy be intended. An apostle places the subject of the salvation of the elect remnant of the Jews beyond controversy. (Rom. xi. See also Isa. iv. 3, x. 20-23, xxiv. 6; Jer. i. 20; Dan. xii. 1; Ezek. vi. 0-10, xii. 14-16; Zech. xiii. 9.) The same apostle distinctly assures us that, "When it shall turn to the Lord, the veil shall be taken away."—2 Cor. iii. 16; Isa. xxv. 6-8.) The preservation of this people distinct from all others, through the sign of fleshly circumcision, and this in the midst of the rise and fall of Gentile nations, and in the face of their persecution during the predicted "seven times" of Gentile dominion, leaves no room to doubt that God has reserved them to a day of rest, just as the preservation of the spiritual Israel under similar vexations and persecutions, through the sign of spiritual circumcision, assures them of their ultimate possession of the everlasting mansions. Yes, this "people scattered and peeled," are destined to the possession of their covenanted privileges, chief of which is their return to the Lord, their apostleship to the remaining Gentiles, (of which the scenes of Pentecost was but a shadow) and supremacy among the nations. (Zech. xiv.) The Lord addresses them thus, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."—Isa. xxxiii. 20. For their fathers' sakes they are still beloved, and he that keepeth Israel will neither slumber nor sleep, till his words are perfected. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Heb. ii. 14; Isa. xi. 9. Before that day, however, (and the fulfillment of concurrent prophecies indicate its speedy coming) must come the "time of Jacob's trouble," out of which he will be saved, by the second visible appearing of the Son of Man, with all his

changed and risen saints, to execute judgment upon the persecuting anti-christian world arrayed against the Lord and his Anointed, under "that wicked," the "man of sin," or "son of perdition."—Jer. xxx. 4-10; Dan. xii. 1; Zech. xii. 9-14; xiii. xiv. 1-4; 2 Thes. ii. 1-10. This we believe to be the future of National Israel, regarded as the people of God.

In conclusion, let it be repeated, that to be conformed to the image of the Lord Jesus, the heirs of glory must first follow him in his sufferings. Nor is this the decree of blind absolutism; the wisdom and love of God are herein most signally displayed. For no one could appreciate the worth of Christ without undergoing an ordeal of suffering similar to his own; nor could an earnest desire for the predestined rest be excited in the bosom of believers without this disciplinary trial; nor could the unrevealed glories of the world to come, in which the saints are Immanuel's fellows, be perfectly enjoyed without this knowledge of suffering to be undergone no more. "For the joy that was set before him, Jesus endured the cross, despised the shame."—Heb. xii. 2. We must "go forth ~~into~~ without the camp, bearing his reproach."—Heb. xiii. 13. Those only who have fulfilled this mission shall enter into the joy of the Lord in that rest remaining for the people of God.

In applying the testimony of the Holy Ghost above shown, we observe:

1. *The kingdoms of the world will never become the kingdoms of our Lord and of his Christ, (Rev. xi. 15.) until the second personal visible advent of the Son of Man.* Every unregenerate man is a type and miniature of the world. The world is but the expanded image of its miniature representation. The world of mankind is composed of nations; nations of communities, and communities of individuals. The sea is but the sum of its single drops; the physical universe of its atomic parts, and eternity of its separate moments. Unity of nature characterizes the whole. Diverse in manifestation, but essentially one, discrepancy of parts is apparent only. A wise man once said, "Whatever can be affirmed of a class universally, can be affirmed of every individual under that class." And a wiser than he has said of the class, "The whole world lieth in the wicked one;" (John v. 19.) and of the individuals, "There is none that doeth good, no, not one."—Rom. iii. 12. One in origin, in mind, in affections, in conduct; differing not in being and attributes, but in the measure and strength of their development, what can prevent their being one in end? The individual member when put on trial, bears testimony to the weakness of unaided nature, and to the incorrigibility of the carnal mind. (Rom. viii. 8.) Shall the multitude flatter themselves that by culture and art, envy or any other element opposing their healthful progress

may be eradicated? This is the wisdom of those who consider not that the tree puts forth no exertions but in accordance with the laws of inner life, and that all efforts from without do but expand the body, without in any wise changing its nature; and that to effect this change the remedy must be applied to the sap (life) of the growing plant. We know that it was not to amend the works of the devil that Christ appeared, but to destroy them; (1 John iii. 8.) not to harmonize flesh and spirit that the sinner is led in the way of righteousness, but to reveal to him the poverty of the soul and the curse of sin requiring the presence of divine power to save. What then may the world unblest with the presence of the Lord expect but disappointment, vexation and vanity? The individual sinner under the guidance of God, is permitted to apostatize from morality by breaking over the barriers of law, and daily to become more insensible to the warnings of conscience, until the man of sin enthroned in the heart, malignant in its opposition to all that is called God, or worthy of reverence, and asserting supremacy above all law by stratagems of deceit and refuges of lies, is revealed in all its deformity. What then ought to be expected from the world under the permission of God, but apostasy from the walks of moral virtue, infidelity increasing with degeneracy, atheism and anarchy, until from the dark center of the world's great heart one should arise asserting claim to universal homage by all power and signs and lying wonders? (2 Thes. ii. 1-10; Rev. xiii. 14.) The elect sinner knows that the soul obtained rest only when the works of the flesh and sin disappeared upon the rising to the eye of faith of the glory of God in the face of Jesus Christ. When then ought the elect remnant of the world expect to walk in the light of the glory of God, unless it be at the appearing of the Son of Man from heaven, finally to abolish death, and to bring life and immortality to light thro' the gospel? (2 Tim. i. 10.) The hand writing on the wall of the Babylonish palace did not more clearly point out the approaching disgrace and death of the king, than the overthrow and ruin of the whole kingdom. (Dan. v. 25-28.) We deduce this result with all the certainty of divine inspiration—that since the works of the flesh in the individual member leads to growing degeneracy and final condemnation, the efforts of states and nations to repair their misfortunes by continued legislation, and by all arts whatsoever, will not only fail to accomplish the end proposed, but will be the means of inaugurating the reign of the last anti-christ, in whose destruction at the appearing of the Lord from heaven nearly the whole world will be involved. Preparatory to this, the wise of heart will see all things merely human and unscriptural in the so-

called ecclesiastical and civil worlds sink back into the bosom of corruption, whence they took their rise.

2. *The church will never cease its conflict with that triad of evil—the world, the flesh, and the devil, until the resurrection and translation of all her members, by the voice of the Archangel and the trump of God, summoning them to appear with Christ in glory, to execute judgment on the anti-christian world.*

Every child of God is a type and miniature of the whole church. Their life, sufferings, and final reward are one. "Chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love."—Eph. i. 4. "Predestinated unto the adoption of children by Jesus Christ unto Himself according to the good pleasure of His will."—ver. 5, "Called out of darkness into His marvelous light."—1 Pet. ii. 9, "Delivered from the power of darkness, and translated into the kingdom of his dear Son."—Col. i. 13; one in the purpose of God, the guidance of the Holy Spirit, and in the life of Christ, every saint images to every other one of that body of which the Son of God is the Head, "the fullness of him that filleth all in all." The church is the forest of which her members are the individual trees of righteousness. Differing not in the essential, but the subordinate, not in life, but outward manifestation, according as God has dealt to each the measure of faith, they all take their rise in the everlasting covenant of grace, are refreshed by dews and rains from the same heaven, are invigorated with life and heat from the same sun, and lift their heads to the same celestial home. What is the destiny of this body? Will they succeed in casting the mantle of unfading green over the walks of nature? or by their health improving fragrance dissolve the noxious vapors which pervade its atmosphere? No. The axe of the profane woodman, the slow corroding tooth of time, and the shock of persecuting winds, are steadily diminishing their numbers. Soon the earth will become a barren desert with but here and there a tree remaining, to witness that God still lives to save. "When the Son of man cometh, shall he find faith on the earth?"—Luke xviii. 8. The individual believer immediately upon his consecration to the Lord's service, enters upon the stage of christian warfare, and in the course of trial, exclaims, "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," etc.—2 Cor. iv. 8, 9. Again, he says, "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."—Rom. vii. 22, 23. Why should a community of such persons, with an origin, mind, and affections, directly opposite to those of the world, hope to escape their contradiction and opposition? It is only when forgetful of the command, "Mortify your members which are upon the earth; be not conformed to the world; give not place to the devil; be diligent to make your calling and election sure; pray without ceasing; war a good warfare; lay hold on eternal life." It is only there that the believer falls into carnal security, and awakes to the sense of having lost his

comfort, and to the shame of having repaid the goodness of God, with ingratitude. Why then should the church consent to jeopard its peace and prosperity, by yielding to the whispers of carnality, or to the opinions of worldly men? By such means, the evil one has succeeded in corrupting the truth of the gospel, in usurping the sanctuary of God, and in dispoiling the church of instruction and comfort. Yet, the prevailing opinion in the so-called religious world is, that the religion of Jesus Christ, should, by all means, be rendered popular. That doctrine and order, hoary and reverend with years of suffering, should be set aside for opinions and formulas of a modern era, merely because by so doing, the taste and sensibilities of the masses, will be charmed into professing the truth of christianity. There apostles proclaim the final conquest of the world, in the ordinary method. Is it thus they hope to accomplish their purpose? "Know ye not," says an apostle, "that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is an enemy of God."—Jas. iv. 2. It is such as these that sow the field with tares, while professing to disseminate the word of grace. The children of God are constantly addressed as strangers and pilgrims in the earth, between whom and the usurper there can be no fellowship.—2 Cor. vi. 14, 18. In this conflict, as the day of release draws nigh, the church will gradually disappear but to appear again. The trees of righteousness will fade away to bloom again, in the Paradise of God. When transgressors shall have come to the full, when the woman in scarlet is again made drunk with the blood of the saints, and when, under the leadership of the personal anti-christ, the scenes of antediluvian violence are again enacted; then, the strangers and pilgrims of earth, shall be invested with their citizenship in the upper world. Preparatory to taking position with the King of kings in the judgment of the anti-christian world, they will awake in the likeness of Christ, at the voice of the Archangel and the trump of God. This second lesson we deduce with all the certainty of the former, in view of the fact, that the Holy Spirit affords the believer no reason to hope for permanent rest before his deliverance from earth by the appearing of the Lord from heaven.

And the growing darkness in the social, moral, and religious worlds, proclaim the near approach of day. "Blessed is he that waiteth and keepeth his garments, lest he walk naked, and they see his shame"—Rev. xvi. 15. Soon may we—if we love his appearing—be called to enter into our chambers.—Isa. xxvi. 20. and soon may the prophetic image be seen standing in all its gigantic proportions, to be dashed in pieces by the stone cut out of the mountain without hands!—Dan. ii. 45. May we be ready, and in our spirits, haste unto our Lord's appearing! Amen.

E. H. BURNAM.

"Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also has become my salvation."—Isaiah xlii. 2.

What exalted views were given to the true prophets of God, anciently, of the glory and beauty of the Redeemer's kingdom in the gospel day! And what sublime language are the descriptions of that kingdom given! And while the

members of that kingdom now read the glowing descriptions of the prophets, they sometimes are led to wonder whence such strains of lofty, fervid eloquence came. But when we remember that by inspiration they spake, or as the apostle says, "holy men of old spake as they were moved by the Holy Ghost," the wonder ceases. And the very fact that amid all the difference of style, the variety of description, the same sentiment, the same truth is presented by them all, is an argument perfectly unanswerable against all attacks upon the divine origin of the scriptures. And while all the prophets have something to say, concerning the glory and majesty of Christ's kingdom, and also concerning the trials which await the church of God in her militant state, Isaiah seems to be especially favored in this respect. And the glowing language in which he has presented the relation made to him, showed how bright was the view he had of them.

The language of the text, quoted above, we find occurring after a description of some of the judgments of God upon his enemies, and with some of the blessing with which he would favor his people. At the commencement of the eleventh chapter we find the following, "And there shall come forth a rod out of the stem of Jesse, and a branch shall come out of the roots, and the spirit of the Lord shall rest upon him," &c. In the tenth verse again, after a description of the peaceable nature of that kingdom, "And in that day there shall be a root of Jesse, which shall stand as an ensign of the people! to it shall the Gentiles seek, and his rest shall be glorious." The sixteenth verse of the same chapter reads thus, "And there shall be a highway for the remnant of this people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Thus it is plainly evident that the prophet here had a view of the gospel day, and the setting up of Christ's kingdom through his life, blood, and righteousness. This being shown, we come more particularly to the subject of the text. And in that day, thou shalt say, "O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortest me; and then the text, "Behold God is my salvation, I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." In this text is contained the whole plan of salvation, christian experience, and christian testimony. These words are the essence of all that can be said upon religious experience and testimony. It is the language of the child of God, at all times but especially when he can feel the embraces of his Redeemer, and can bask in the sunlight of this love. But still more especially, is it the language of the young believer, that is, the new born soul. Behold! it is the expression of surprise. What, one so vile as I, receive free pardon for all my sins, be washed in the blood of the Lamb, clad with the righteousness of Christ! Can it be possible that he has borne my sin and guilt in his own body on the tree? Can it be that one so holy and pure as he should condescend to notice one so vile as I?

It is also the language of joy. Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God. Yes, now that one, who has been doubting, fearing, trembling,

can rejoice with that joy that is unspeakable and full of glory. What can exceed the rapture of the heaven born soul, when first he receives the evidence of sins forgiven. A heavy weight of sin, yea, even heavier than mountains, has been laying upon him, sinking him down, down in darkness and despair. That is all gone, he is light and free, and in the fullness of this joy, he exclaims, "Behold, God is my salvation!" But again the word seems to call the attention of others. He desires to tell to all around, what a dear Savior he has found. He says, "Come and hear all ye that fear God, and I will declare what he has done for my soul." He has taken me out of a horrible pit and miry clay and has set my feet upon a rock, &c. He says to the church and to all around him, behold how great love, what loving kindness, God has bestowed upon me. Now we will pass to the words, God has become my salvation. Let us first notice the character, and then the place he has condescended to fill. It would be wondrous love, amazing condescension, should even an angel offer to take such a place, if such a thing were possible; but this is the mighty God, the everlasting Father, and Prince of peace, the King of kings and Lord of lords, whose presence filleth immensity, who is so holy and pure that he cannot look upon sin with the least degree of allowance, and who is the King, eternal, immortal, and invisible, the only wise God our Savior, who dwelleth in that light no man can approach unto, whom no man hath seen nor can see. This glorious God is the being here spoken of; it is he who has become unto us a place of broad rivers and streams yea, even our salvation. Salvation here, doubtless, means deliverance from the death pronounced upon us by the law of God, which we have transgressed. He hath redeemed us from the curse of the law, being made a curse for us. It is said of Christ, that he was a Lamb slain from the foundation of the world. And now, here are a few points, which I will try to notice in their proper order. 1st, that the law had a right to demand that he should become their salvation; 2nd that it was just that he should suffer for his people; 3d, that his death was sufficient to atone for all the sins of his people. The first two of these are so closely connected, that I should speak of them together. We shall soon discover the truth of these propositions, if we but consider the relation existing between him and his church. It was not merely as a substitute that he suffered, for that would not have been just; it would not have satisfied the demands of the law. This needs no proof. Neither was it as a representative for that would presuppose that he was one with his people in their sins, which could not have been, for the offering for sin must be pure and without spot. Then how is it? It is in view of the relation which he bears to them, as head of that spiritual body, of which they were members. In nature, if one member of the body suffer, all suffer with it. If the hand has committed a murder, the whole body must pay the penalty. In ancient times, it was the custom, when the death penalty was inflicted, to visit the blow upon the head. When the head died all the members of the body died with it. Now let us apply the figure. Christ being the head, the blow must be inflicted upon him.

When he bowed his head and cried, It is finished, and died upon the cross, he, as head of the church, his spiritual body, was not alone. Every member of that body were with him. When he lay in the grave, subject three days to the power of death, they were with him too. When he burst the bands of death, and arose a mighty conquerer, his body arose too, they, with him, were then and there, victorious over their last dread enemy, so that as the apostle has it, Death hath no more dominion over them. And still further, as he has ascended on high, and led captivity captive, so shall we be with him where he is; and this glorious consummation not all the powers of earth and hell shall prevent, for the prayer is heard and shall be answered, Father, I will that those whom thou hast given me, be with me where I am.

But again, if you go back to the old Jewish dispensation, we shall find that all the types and shadows therein set forth, pointed to the fact, and proved beyond a doubt, that he alone had the right to redeem his purchased possession. It was the nearest of kin that had such a right, and the relation in this sense between Christ and his people was that of brethren. Hence as they were sold under bondage to the law, it became necessary that he should redeem that possession, and the price paid was his own precious blood. The apostle says, for ye are not redeemed with corruptible things, such as silver and gold, but by the precious blood of Christ, as of a Lamb without blemish and without spot.

But now we will endeavor to show by the scriptures, that his blood was sufficient to atone for all the sins of all his people. And this being shown, the doctrine of the safety and final perseverance of the saints is settled beyond dispute. For the law cannot justly demand payment for the same debt twice, neither can it demand atonement for sin twice. This is so plain, that nothing farther need be said about it. Then it remains to show that he did pay the full debt, that he fulfilled all the law demanded of his people, and that his blood did cover their every sin. Under the old typical dispensation, there were priests daily offering gifts and sacrifices to God, but the high priest, once a year entered into the holy of holies, to offer up sacrifices for the sins of himself and the people. That offering must be pure without spot or blemish. But this offering would atone for sin for only one year. This is plainly shown in the scriptures. Now, let us come down to the anti-type. The apostle, in Heb. ix. 11 and 12 says, "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the blood of goats and calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us." Again commencing at the 24th verse of the same chapter. "For Christ has not entered the holy place made with hands, which are the figures of the true, but into heaven itself now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entered the holy place every year with blood of others; for them must he have often suffered since the foundation of the world; but now once in the end of

the world hath he appeared to put away sin by the sacrifice of himself, and as it is appointed unto men once to die and after this the judgment, so Christ was once offered to bear the sins of many." Again, Heb. x. 14, "For by one offering he hath perfected forever them that are sanctified." Thus plainly, has the apostle shown the efficacy of the blood of Christ in cleansing from all sin. And now further in the 26th verse, he says, "For if we sin willfully, after we have received a knowledge of the truth, there remaineth no more sacrifice for sins." Again, Heb. vi. 4, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, if they shall fall away to renew them again unto repentance." The apostle has thus shown clearly the great truth that the atonement was not only full and complete but also eternal, and that it is the only thing which saves his people. Not even the efficacy of their own works can make it more sure; nor can their iniquities make it less sure; and this was so ordered, that in him might all the fullness of his people dwell, and that the glory and the praise might forever be wholly his. From these scattered thoughts, and by reason of these truths we may see how the new born soul can with such holy fervor and joy exclaim, "God is my salvation."

And now, "I will trust and not be afraid; for the Lord Jehovah is my strength and my song." How well does this expression agree with the words of our dear Redeemer. "Let not your heart be troubled, ye believe in God believe also in me." And again, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." One of old had such perfect trust in God, that he could say, Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me. There are times when the child of God can adopt this language, and from his inmost soul can also say, "Though he slay me, yet will I trust in him." For the Lord Jehovah is my strength and my song. What a glorious song! Can it be that mortal lips shall e'er be deemed worthy to sing it? And yet whether unuttered or expressed, whether they know it or not, the heaven born soul is always singing. It is the song of redeeming grace and dying love. It is a song expressive of the deep fountain of joy which wells up in the bosom of that one whose sins are forgiven. It is a song of praise to God. Every word of Christian testimony is a high and lofty part of that song. The joys of the christian, and shall I say it, his trials and sorrows too are parts, glorious parts of that song. For christian sorrows are, as it were, the deep bass notes of that song, the groundwork of the whole.

It may seem to us that our song is sometimes broken, that our harps are hung upon the willows, and that we must weep; but still the song of praise is never broken. But at such times as these, our ears are closed and heavy, and we cannot hear, and we then mourn. My brother, and sister, you know about this darkness, you know about the times when it seemed you could not sing, and can you not also witness to the truth that there have also been times that your ears have been unstopped and your tongues loosed that you might hear and sing too?

Yes, God's children sing on earth, even in this stormy vale of sorrows; and if their notes are so high and glorious to our ears while here, what must they be when these dull days of clay are laid one side, and when in one glad and lofty anthem heaven's high arches ring, and all eternity is filled with the glad sound of the eternal song of Moses and the Lamb. Yes, tried, sorrowing, feeble one, you, who cannot sing as you would like here, you also shall join in that song, and together with the church of the first born, and with the angelic choir of seraphim and cherubim, shall praise the glorious Lord, ascribing blessing, honor and glory to him who sitteth upon the throne even forever.

Brother Beebe, I have written the above as I have had leisure, at different times, and upon looking it over I have concluded to send it to you. If you think there is anything here that will be comforting and edifying to the lambs of the flock, you are at liberty to publish it; if not, lay it one side and all will be right. Although I suppose you are troubled with many such requests; yet if you have time I would like for your view through the signs upon, Acts, xvii. 30. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent." Hoping that you may long be spared in a sphere of usefulness to the church, I remain yours in the best of bonds.

FORRIS A. CHICK.

DEAR BROTHER BEEBE:—Believing that the readers of your valuable paper, the "Signs of the Times," would read with much interest, as I have done, a letter of which the enclosed is a copy, from a dear sister of the Cross of Christ. I have sent it to you for that purpose, with a request that you give it a place in that medium of correspondence among the dear children of the Kingdom, if you think as I do, that it would be interesting to God's little ones. I think it speaks the language of Canaan very fluently, and although I can attest every sentence of it, I cannot speak it half so eloquently. I have not given her real name, because I have not got her consent for its publication; but I am satisfied that it is clearly *Shibboleth*. Dear brother, It does my poor soul good, gives it great comfort to peruse the many productions I find in reading that pleasant medium of correspondence among the dear saints of our Saviour Jesus Christ, touching upon the *Christian's hope*, and more especially that of sister Mary J. Eddy in the last number (19) of the "Signs," as fitting my case so extremely well (see No. 16, Vol. 28.) It is a theme upon which all heaven born children of God our Savior can harmonize, as being the sheet anchor of the new born soul, both sure and steadfast, which entereth into that within the veil, when unbiased by the delusions of anti-christ. It is an expectation of all necessary good, both in time and eternity, founded on the promises, relations and perfections of God, and on the offices, righteousness and intercession of Jesus Christ. Being a compound of desire, expectation, patience and joy. It may be considered pure, as it resides within that heart which is cleansed from sin, for "Behold, now are we the sons of God, and it doth not appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." That is enough

for poor wretched sinners as we see ourselves to be. "And every one who hath this hope in him, purifieth himself even as he is pure." We look upon that *hope* as good (in distinction from the hope of the hypocrite) as deriving its origin from God, and centering in him, for as the apostle has said, "Now our Lord Jesus Christ himself, and God, even our Father which hath loved us, and hath given us everlasting consolation and good *hope* through grace," to "comfort our hearts and establish us in every good word and work." It is therefore a lively *hope*, inasmuch as it proceeds from spiritual life, and renders one active and lively in good works, for "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for us." We take courage from it, because it excites fortitude in all the troubles of life, and yields support in the hour of death. "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us," so "let us who are of the day, be sober, putting on the breastplate of righteousness of faith and love, and for a helmet, the hope of salvation." It is based upon a sure foundation, and will not disappoint us. The wicked are driven away in their wickedness, but the righteous have hope in their death. The christian is also often made to rejoice with the *hope* that within him lies, as it produces the greatest felicity in the anticipation of complete deliverance from all evil. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom we also have access by faith into this grace wherein we stand, and rejoice in hope of the Glory of God." Such is the christian's hope. It is a glorious hope. An anchor both sure and steadfast to the mariners little bark while wafting upon the ocean of time's billowy surface, surrounded by violent breakers and rolling waves of life's uneven ways, tossed to and fro by cold chilling blasts, wandering hither and thither through the dark stormy night of sorrow, distress and persecution, that very often looms up before our little vessel; yet, that anchor, both sure and steadfast, is her safety through all the adverse winds that may beat against her, until the appearing of the *bright*, the morning *star*; to guide her way safely to the haven of everlasting rest, in that world that shall never end, then shall our joys be full; happy contemplation with the children of the Most High God. Yours in Christian love.

JOHN HARGROVE.

June 21st, 1866

DEAR BROTHER HARGROVE:—Your very interesting and truly kind letter bearing date June 12th inst, was received by due course of mail, and read with sensations of pleasure. It was highly appreciated by me, and my pen now turns with alacrity, and delight to respond as you requested.

Brother H., as we have so amicably agreed upon the subject of christian duties, I think further controversy needless, on that point, and will therefore present a few thoughts to you this evening on the soul cheering subject of the *Christian's Hope*.

In the first place, dear brother, at every step in the journey of life, how plainly do we see the words on all terrestrial things, "*Passing away.*" The old homestead where we passed the guileless hours of sunny childhood and sported in innocent mirth, are fast being numbered with the things that were. The ties that bound our hearts there have been severed one by one. Our fond parents, whose presence was the light, and joy of our hearts in the olden home, have perhaps gone, to radiate the golden wreath around the throne of Heaven. The companions with whom we once associated, have one by one entered the busy race of life. The memory of the days gone will perhaps long be green in our hearts with fond affection, we may will linger in retrospection. Yet we realize that all is changed or passing away. The gilded hopes that animated our ardent bosoms, as we built our castles in the air, have faded before the stern realities of the world. Its chilling blasts and fearful tempests have wrecked them all. Then how necessary, how pleasant that we have a *Hope* a *fond Hope* upon which to rest, whose bright bow of promise reaches beyond perishable things of this world. For the soul that God has given us testifies by its longings that the world can never give the bliss for which we sigh, amid the perishable things of earth our souls have not found substantial bliss. Could the things of the world satisfy us even for a time, yet surely will the little monitor within prompt us, that we are passing away. We need something, dear brother, to carry with us when we cross the stream of Death. When the summons comes, we must leave all our treasures behind, which are at best corruptible. In that world to which we go the pleasures of sin and time can never enter. Our corporeal natures will be laid in the cold grave; and our spiritual being cannot live on material things. How grateful should we then be, dear brother, for that Hope which reaches beyond this veil of tears. Ah, it is a blessed hope, because it will be a signal for the gathering together of the church, when God the Savior shall appear the second time to gather up his jewels on earth, both those who sleep in Jesus and those who be alive at his appearing. What a grand gathering together. The dead in Christ of all ages, the living saints assembling about the Lord. What a multitude, what a mighty host, what burst of joy. What peans of praise, what loud hallelujahs, what feasting when the Lamb shall lead them to the banqueting house, and drink new wine with them in the Father's Kingdom. Sin, sorrow, sickness all gone—the battle fought, the victory won, death passed, salvation completed, and one glad thought mingling with and giving zest to all our joys, with the Lord, ever with the Lord. Dear brother, is this not grand, and sublime? does it not often, when meditating upon it, carry you away from the transitory things of earth to bask in hope prospective of the joys of that better world? Ah, how often when I have been tempest tossed on life's stormy sea, has this blessed hope cheered me in hours of sore bereavement, and trials when friends have proved false, and slanderous poisonous breath assailed me, and I have been ready to faint by the way, and give up all for lost; when this bright bow of promise has burst upon me with such brilliant

effulgence imparting a genial ray of sunshine around my checkered pathway, that I have been made to cry aloud, Give me Jesus, and I care for nought else; just give me Jesus, and the world with all its combined forces may array themselves against me, and yet I will rejoice to be counted worthy to suffer for Christ's sake. Oh my brother, if I could ever feel this, how happy; but the dismal raven of despair will sometimes flap his wings in my face, and tell me in cheerless accents, that I have been deceived; that I have never tasted Christ as precious to my soul. Tell me, brother, is it ever thus with you? Then again, I have such a sin loving heart, so easily captivated by the allurements of the world, so easily satisfied with vanities, unwholesome food; in a word, my brother, I often feel so very unworthy that I feel it presumption to take the name of my blessed Master in my sin polluted lips; yet with all my imperfections I still cling to that blessed hope that points me to the blood stained cross of Calvary; for there I behold the immaculate Son of God suspended between the heavens and earth, suffering, bleeding and dying, as I saw when my poor sin burdened soul did, when I was on my knees as I thought for the last time on earth, to plead for mercy, mercy for my poor lacerated—my sin sick soul; mercy I craved, dear brother, but I could see that God could be just in cutting me off forever, beyond the reach of mercy. Oh, my brother, well do I remember that quiet eve, for all nature seemed to be basking in sweet repose, mocking, as it were, my convulsed heart, for its heaving throes seemed well-nigh bursting every cord asunder. Oh, the agony of the moment, when I cried out with a bitter wail, Lord, save, or I perish. Then the tones of thunder that came out on the still quiet, thy sins which are many are all forgiven thee, and when I raised my eyes the panorama like view of the Son of God nailed to the cross held me spellbound for a moment ere I could move my tongue giving vent to the joy that filled my heart. Ah, my brother, the memory of that scene is as a green oasis, in my heart, which many times while contemplating its glories, thrill my being with joys unspeakable. And amid all the adverse winds that have blown above and around me, the clouds have never been so lowering, or the gloom so thick, but I could turn with fondness to that bright era in my life path, feeling that there I could lay hold of a hope, that would reach beyond the transitory things of earth. Pray for me, dear brother, that I may have grace sufficient to sustain me in every sore trial. May heaven bless you and send the Comforter to your afflicted heart, is the fond desire of one who wishes you well. Farewell till I hear from you again. I sometimes subscribe myself.

S. S.

Brooks County, Ga., July 20, 1866.

"So Christ was once offered to bear the sins of many, and to them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28.

We see here, contrary to the notion of infidels, that there was no mere fanciful whim in the various offerings under the law, but that the paschal lamb, the sin offering, the scapegoat, and the daily sacrifices each typifying a feature, and that altogether that one offering that forever perfected them that are sanctified by God

the Father. This setting apart or putting among the children, was not the sprinkling of the blood of goats or of calves in order to temporal privileges; but the sprinkling of his own blood in order to a redemption from all iniquity and a faultless presentation before the Father's face in love. The benefits derived to Israel from those offerings was owing to there being typical of Christ. The preservative efficacy of the paschal lamb, while it was confined to the tribes of Israel, points our minds to that Lamb of God that was as slain e'er a broken law in Eden fulminated anger, wrath and indignation against the transgressor; and as Israel alone was preserved by this typical sprinkling, while Egypt's strength, hope, and king were destroyed. So this great anti-type by the blood of his covenant will deliver his prisoners of hope from the bondage of sin, from the power of wicked men, while Satan, the prince of darkness, and the ungodly shall be turned into hell. It was in virtue of this testamentary blood that respect was had to Abel and to his offering. Before the morning and evening made the first diurnal division of time, the plan of redemption in wisdom was complete. Yea, before it was said, "Let us make man in our image, after our likeness." The likeness of God manifest—his bride in him. So while we keep in view the greatest object in redemption, in creation and preservation, viz: the glory of God. We view all the visible creation as consequent steps to the full display of the eternal purpose which God hath purposed in Christ Jesus our Lord, and the substance that his eye did see yet unperfected, the members that were written in the Lamb's book of life when as yet there was none of them, was a part of the human family viewed by the omniscient eye in the pure mass of creature-ship and given to Christ as members of his body, as his beloved, his virgin bride, and hence we hear of his delights with the children of men before the mountains were fashioned, of his everlasting love. And though we may make a distinction of time in the choice of the church in Christ, yet it is only that our finite minds may take a feeble step in viewing the unfathomable work of salvation by taking a part at a time; for with God it is one eternal now. Thus the church was seen as fallen in Adam, and as sheep going astray; so that in eternity Jesus is called a Redeemer, a ransom, a Lamb slain, a Prince and Savior, that standeth for the children of thy people. So that all that justice, truth and judgment could demand, and the earthly bodies, the polluted soul need, all, all, Jesus is, was, will ever be. Therefore he shall be a priest upon his throne, and the counsel of peace shall be between them both; the sinful church being represented in this priest of the true tabernacle, and in this counsel the reconciliation of his redeemed to God is secured. Then, when in the court of heaven the guilty culprit stood before a holy and just God, a broken law to accuse and demand the execution of the sentence—"The soul that sinneth, it shall die." Awful doom! our Advocate stood as the one who was mighty and able to save, one who is not a mere creature to be offered up by an arbitrary exercise of power, at the expense of justice, as arians and arminians contend, nor as a substitute for the soul that sinneth still must die; but one whose love is

stronger than death; for he loved the church and gave himself to justice for it, to give himself for our sins, to lay down his life for the sheep, and when this unchanging love caused the beloved Son of God to become obedient unto death, justice was satisfied, for the elect sinners had a federal union to, and a representative being in him, he, the life, the head, the church, the body, the members. So that God is said to have made (or recognized in a legal sense) him to be sin, to lay (or recognize) upon him the iniquity of us all; he being the near kinsman, the husband, the head, the spiritual embodiment of God's elect. His blood, his life, and death, he offers as the price. Yes, the blood, which is the life that flowed from his bleeding side, and in his death the ransomed sinner died. "Thy dead men shall live, together with my dead body shall they arise; hath quickened us together with him; so that all were dead; dead to the law by the body of Christ."

God the Father "by the blood of the covenant," brought Jesus from the dead, sent forth the prisoners, released the lawful captive, there being no condemnation to them which are in Christ Jesus. Moreover, the merit of that blood sends the Spirit to convince of sin, to quicken to regenerate; to give them the spirit of adoption, and vital union to the Savior of sinners; and that not according to our works, but according to his own purpose and grace, given us in Christ Jesus before the world began. Bless the Lord, O my soul, and all that is within me, bless his holy name; who forgiveth all thine iniquities; who healeth all thy diseases; who crowneth thee with loving kindness, and tender mercies."

By virtue of this glorious plan of salvation in covenant we behold Jesus in the little city, (the garden) a poor wise man deliverer. Also, in the preservation of Noah and family. Yea upholding all things by the word of his power, the government upon his shoulder; as keeping the world in store till his jewels are dug from this quarry of nature, and his voice is heard. "Hurt not the trees, nor the seas, nor the earth, till the servants of God are sealed. Yea, sealed with the holy spirit of promise; the earnest of their inheritance. Then it is in him we live, move, and have our being." This is the rock which the gates of hell cannot prevail against. By virtue of Jesus' covenant obligations, six thousand years have been given the ungodly, the tares unmolested grow in the field, and still the carnal mind spends this long suffering, not in repentance and returning to God, but alas! in filling up the measure of their iniquity. If man, in a state of nature, was not blind and deaf in sins, and an enemy to God he would love the doctrine of election. Reader, have you tasted that God, according to election, is gracious? Have you experienced a death under the law, and the resurrective power of Jesus; and is Christ formed in you the hope of glory? O! believer, do you mourn the absence of your Lord, and sigh for the spring time? He will come again and remove your doubts and fears, and your sins too. Yes, he will take you away from this evil world, to where he is in glory, to where you shall rest from your labors; till then, toil on; it won't be long; your labor is not in vain in the Lord. Be sober, and watch

unto prayer, for the coming of the Lord draweth nigh.

Dear brother Beebe, I send this my first attempt. If you think it worth a place in the "Signs," you are at liberty to publish it. If not, throw it aside. Your unworthy brother in Christ.

JOHN R. BATTLE.

OPELIKA, Ala. July 12, 1866.

BROTHER BEEBE:—Though I have so recently written you it becomes my duty again to write you on business, and I wish to present a few extracts from a private letter received from a brother Baptist in Texas, which I hope will be of general interest to all the household of faith.

The brother says:—You will doubtless remember receiving a letter from a friend in Missouri, dated July 12, 1857, in which the writer gave you some of the travels of his mind, and asked your advice. The letter with your reply was published in the "Southern Baptist Messenger" Aug. 1, 1857. You cannot imagine my surprise and astonishment to see what a warm reply you gave to that poor scribble of mine. I looked it over and over again to see if I had not written something I did not intend. Your advice was like that of a father advising a vagabond and disobedient child. You said I had all the hope I would ever have, and if I ever had peace of mind I would have to take the yoke of Christ upon me. You said you believed it to be my duty to go to the church and be baptized. My mind was greatly agitated. There was no church of the Old Baptist order near me, and I had no confidence in any other. I resolved if ever I had opportunity, God being my helper, I would take your advice. The year 1861 rolled on with all its bloody horrors, and I saw that part of Missouri where I lived was destined to become one continuous battlefield. I started for Texas and arrived here safely. I desired to write again to you, but did not know that you were living, or if alive, but what, in these times of commotions, you had moved, until a few days ago, my brother in Ill., sent me two numbers of the Signs of the Times. In the number for April 1st, I saw a communication from you by which I learned you were still alive. And now, dear brother, in tracing my own history further, I must connect it with that of our little church known by the name of "Little Flock." When I arrived here I found a few Old School Baptists about ten in number. They had been constituted into a church, but for five or six years had no preaching. In the fall of 1863 one came here, (W. H. Price,) who, like myself, sacrificed all his earthly possessions in Mo. In July 1864 the church chose Bro. Price and he kindly accepted the pastoral charge of the church and became a member with them. This was the first opportunity offered me after receiving your advice in 1857. I embraced it and was received by the church and baptized by brother Price. There my dear brother I realized the truth of your advice. Such peace of mind I never before had known. Several others joined at the same time; Some by letter and some by experience. For the next twelve months our number steadily and slowly increased, and some of the older brethren said they saw strong indication of a revival here as in other parts of the State. At our August meeting as if by an electrical shock it seemed to

rest upon the congregation, which was very large. Some were praising God and some were crying for mercy. Such times, brother Mitchell, I never saw before. Our meetings are yet very interesting, and I have thought we have had as near a heaven on earth as it is possible. Brother Price has baptized over 60 in our church. Nineteen who lived at a distance have been dismissed by letter and are constituted into another church, and our number now is seventy six, with a good prospect of further increase.

Dear brother, pray the Lord of the harvest that he may send us laborers, for vain is the help of man. If the Lord does not build the house, they labor in vain that build it. Our meeting house is large for this far off west, but one half the crowd at our Sunday meetings cannot get in the house. Brother Price is an able and faithful minister of Jesus. He was once wealthy in Missouri, but had to leave there for safety and he and family are now here in poverty. I never hear them complain. He seems content to do his Master's will and thinks a kind Providence sent him here and set him down between two destitute churches. Bro. Mitchell, I sometimes think the loss of all my earthly goods was only the chastening hand of God for my disobedience. Therefore I do not murmur. I never lived so contented in my life before. My wife joins me in sending christian love to all who love our Lord Jesus in your vicinity. Farewell.

J. O. SHEPPARD.

Brother Beebe, some things in the above letter may serve to illustrate God's method of spreading the gospel of Christ and making the wrath of man to praise Him.

W. M. MITCHELL.

NEW YORK, Oct. 21.

DEAR BRO. BEEBE:—We are creatures of changes and uncertainties, not knowing what we shall be, nor where we shall dwell, while sojourning in this valley of afflictions and sorrows, nor indeed how long we shall continue. Of one thing we are sure, that we shall have to wait all our appointed time, and until we shall have filled up the measure of our days on earth. Job says, (or one of his friends, which was it?) "Man that is born of a woman, is of few days and full of trouble," and verily does our experience testify to the truth of his words, and yet while consulting our fleshly natures, and worldly desires and interests, we are constantly looking forward for something to gratify them, only in the end to be disappointed, and to conclude as did the wise man, "that all is vanity and vexation of spirit."

I have been led to these reflections, by having to request the change of the direction of my paper, the "Signs of the Times" from box 5903 New York, to "Markham station, Fauquier Co., Va." I have for a long time past been "in a strait betwixt two," whether I should return to an association with the dear brethren at the west, from whom I have been separated for over two years, or whether I should settle, (for the time being at least,) in Va., and in the midst of the laborers of our dear brother, Eld. R. C. Leachman, and for several reasons, I concluded to select the latter, having sojournd there for about five months past, and have enjoyed in a great degree, the words of the prophet, "How beautiful upon the mountains, are the feet of him that

bringeth good tidings, that publisheth peace, that bring good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.

Brother Leachman does indeed seem to be, as was the apostle Paul, set for the defence of the gospel, and has a large field of incessant labor, which he performs faithfully, with few indeed to help, and without hope or prospect of temporal reward, commensurate with his arduous labours, but he feels that the God who fed Elijah, is able to supply all his needs, and that "bread shall be given him and his water shall be sure."

While I have come to this conclusion, I often feel sad, mingled with my joys, that while I here enjoy the privileges of the house of God, I am separated from those in the far west, with whom I have taken sweet counsel, for most of the time I have unworthily filled a place among that people whose God is the Lord. May he preside over them in great mercy and loving kindness, and enable them to keep the unity of the spirit in the bonds of peace. Brother Beebe, I have written this for the purpose indicated, and have no objection, if not unfit for a place in the "Signs," to have it inserted, that any of the brethren, who may at any time deem me worthy of notice, may address me at the place I mention, and I should be glad to hear from very many whom I have known in times past. With much love.

W. H. KERCHEVAL.

HALLVILLE, PIKE CO., ALA., Sept. 15, 1866.

DEAR BROTHER BEEBE; and all our dear kindred in Christ, scattered abroad throughout our wide-spread country. May grace, mercy and peace be multiplied unto you. I wish, through the medium of the Signs of the Times, to request the Clerks of the Old School Baptist Associations throughout the states and territories of America, to send me a copy of their Minutes. I make this request that I may be the better prepared to meet the uncircumcised Philistines in this section of the country, who are reporting that the Old School Baptists are divided and distracted with sectional strife and animosities as they themselves are. But I say to the contrary, that God's people are one people. North and South, East and West, throughout all the world. I hold that the children of God possess a principle of love that elevates them far above the feuds and factions of this sin-smitten and disordered world. The children of God are so taught and governed by that heavenly principle that when one member suffers, all the body suffers with it. Or why do the brethren in Alabama sympathize with those of Missouri, who are imprisoned and under bonds for preaching the gospel of their divine Lord and Master, choosing rather to obey God than men; if it is not from that pure and holy love which comes from their Heavenly Father, which the world knows nothing of? Brother Beebe, if you please, give this a place in the Signs. Should any of the clerks of the Association comply with this request, they will please direct as above.

R. T. WEBB.

NOTICE.

A. A. Piper, of Mattoon, Cole Co., Illinois, is duly appointed agent to sell Dr. Horton's Miasma Antidote.

MRS. P. A. BEEBE.

EDITORIAL.

MIDDLETOWN, N. Y., November 1, 1866.

GRANT COUNTY, Ia, Sept. 23, 1866.

BROTHER BEEBE:—I have never troubled you for your views on any passage of scripture; but I will now ask your views on Gal. iv. 4, 5. There we read that Christ was made under the law, to redeem them that were under the law. Now I wish to know if the church of God with all the posterity of Adam fell under the law in the same sense spoken of in the text; or whether the apostle is here only speaking of the church of God?—May the Lord spare you long to wield the sword of the Lord and of Gideon, and may you never shun to declare all the counsel of God, is my prayer.

JACOB RICHARDS, Sr.

REPLY:—The words proposed for consideration are, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

We understand the apostle to be addressing the church of God exclusively. All the epistles are addressed to the people of God, or churches of Christ, and none to the world. As the law and prophets were all given to the people of Israel under the old dispensation, so the ministry of the gospel, is exclusively addressed to the spiritual Israel, under the gospel dispensation.

Neither the church nor the posterity of Adam came under the law by the fall; but all came under its penalty by disobedience of the law under which they were created. If man had not been under the law of God he could not have fallen at all; for sin is the transgression of the law. If Adam, and his posterity had been created as some contend, *free agents* to act out unrestrained, the freedom of their own will, they could not be condemned for so acting. But the very fact of their falling from a state of innocence into sin, and under condemnation and wrath, proves that they were not free agents, but were held amenable to the law of God under which they existed before their fall. Neither did Christ come under the law by a fall, but was made under the law, by being made flesh, or by his incarnation, by which he was legally identified with his members whom he came to redeem. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same." In doing this he was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

It is true that all the human family sinned in Adam, and fell under the condemnation of the law of God, but it is not true that Christ identified himself with all mankind in his assumption of flesh; but we are told that he took on him the seed of Abraham, not Adam. Abraham was called out from his kindred, and from all the families of the earth, made the father of the faithful; and his seed, the faithful, were not reckoned in the fleshly descendants of Abraham, for the children of the flesh, even of Abraham, these are not the children of God; but the children of the promise are counted for the seed." Rom. ix. 8. "And if ye be Christ's, then are ye Abraham's seed; and heirs according to the promise." Gal. iii. 29. In the passage before referred to in Heb. ii. 14, we learn that the flesh which Christ took on him was the same that his children are partakers of. And of these children he said in verse 13. of the same chapter

"Behold I and the children which God hath given me." These children, which were the special gift of God to Christ, are partakers of flesh and blood, and he, in being made flesh, took part of the same. And this assumption of their flesh, was for the suffering of death, and to bring many sons unto glory.

Let us examine our text; "But when the fullness of time was come." The fullness of what time? In the context we are told that in this subject the children which God had given to Christ, are Abraham's seed, in the true meaning of the type, and that these children, until an appointed time, differed nothing from servants, though joint heirs with Christ himself; but were under tutors and governors until the time appointed of the Father. At that appointed time they should attain their majority, become of age. At that time, the fullness of the time appointed of the Father, "God sent forth his Son." In whom was secured their life, their sonship, their relation to God as children, in whom they were chosen, sanctified or set apart, and blessed with all spiritual blessings in heavenly places in Christ Jesus, according as God has chosen them in him before the foundation of the world. Eph. i. 3, 4. That his advent was delayed until the fullness of the time was come, shows that there was a purpose of God going before; that he came as it was written (or decreed) of him in the volume of the book. It was not a mere adventure, experiment, or uncertain enterprise, but it was the fulfillment of a promise, which God, that cannot lie, had promised before the world began. It could not be hurried on prematurely; the time must be fulfilled, and not a moment lost or wasted. God sent him forth. "Made of a woman." Not only in that by a miraculous conception he was born of a virgin; but in full harmony with the declaration of God, as as the seed of the woman, that should bruise the serpent's head. The church of God is called a woman, and of her it is said, "For thy Maker is thy Husband, the Lord of Hosts is his name; and thy Redeemer is the Holy One of Israel; the God of the whole Earth shall be called." The name, or title, woman, was given to Eve because of its signification. "She shall be called woman, because she was taken out of the man." As Adam is the figure of him that was to come, so Eve was a figure of the church. As such, Christ has recognized her, as the bone of his bones, and as the flesh of his flesh; and as having her origin, her creation and spiritual existence in him before she was ever seen coming down from God out of heaven, adorned as a bride prepared for her husband; and she is called woman, to signify that her life and immortality are hidden with Christ in God. To the church the promise was made, that "A woman shall compass a man." And that "Out of Zion should come a Deliverer, who should turn away ungodliness from Jacob." Rom. xi. 26. "And he," (Jesus) "stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren." Math. xiii. 49. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of peace." Isa. viii. From these, with many other scriptures we learn that while

in Christ all his members are made partakers of the divine nature, 2 Pet. i. 4. So Christ, in being made of a woman, has taken part of the flesh of which his children are partakers; and in our flesh, he has taken on him our infirmities; and has so identified himself with his children in their flesh; as to be legally held responsible for their offences; and made to bear our griefs, carry our sorrows, be wounded for our transgressions, bruised for our iniquities, and have the chastisement of our peace laid upon him, so that with his stripes we are healed. Isa. liii. 4, 5. But, to pass:

In being made of a woman, he was necessarily made under the law that the woman was under. Had he taken on him the nature of angels, that nature would not have brought him under any other than the law which holds dominion over angels; but in becoming the seed of the woman the church; he becomes a subject of the law which she was under in the flesh of which she was a partaker; for "he likewise himself also took part of the same." In doing this he took on him the form of a servant, learned obedience, and became obedient unto death.

All this was, as our text assures us, "to redeem them that were under the law, that we," (the children) might receive the adoption of sons. We, though sons of God, as created and existing in Christ, sons in his sonship, being secured in him as his seed; that should serve him, and be counted to the Lord for a generation, Psa. xxii. 30, yet being partakers of flesh and blood, in our relation to the earthly Adam, differed nothing in our fleshly relation from servants, were by nature children of wrath even as others. His advent was to save his people from their sins; and he took part of our flesh, for the suffering of death, that he might bear our sins in his own body on the tree, and put away our sins by the sacrifice of himself, being put to death in that flesh, and quickened by the spirit of immortality in which he embodied and represented us in his Sonship, before the mountains were brought forth or ever the earth was. In this mediatorial work he has been perfectly successful. By one offering he has perfected forever them that are sanctified, or set apart; and we are freely justified, through the redemption that is in him. Now the impediment is removed; the fullness of the time of our minority has elapsed; and the spirit of adoption is given, and the redeemed are sealed with the holy spirit of promise. No more servants under the law, but as sons in union with the risen Jesus, are we admitted into the family of God, and under law to Christ; whom God hath raised from the dead, and exalted far above all principalities and powers, and given him to be the head over all things to the church which is his body, and the fullness of him that filleth all in all.

Circular Letter.

[Written by the late, Eld. James B. Cheneweth.]

The Sandy Creek, (Old School) Baptist Association, in session with the Ebenezer Church, in Grundy County, Ill., September 7, 8, and 9, 1866, to the churches of which she is composed, sends Christian Salutation.

BELoved BRETHREN:—Owing to the

providential care of an all-wise Creator, we are again permitted to address to you this Circular.—As very many at present are in pursuit of honor, pleasure, and happiness, and but few who prefer the truths recorded in the bible; one of which is the Union of Christ and his people, a knowledge of which gives present pleasure, brings honor to the happy possessor, and ensures happiness for the future. The testimony of Paul is, "So we being many, are one body, in Christ; and every one members one of another." "To the saints and faithful brethren in Christ which are at Colosse," "For both he that sanctifieth, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Again, for a close and intimate connection, "He that is joined to the Lord is one in spirit." It has pleased our all wise Instructor to give us a variety of types and lively similitudes in the sacred volume, for our edification and comfort, on this important subject. "The precious ointment upon the head which ran down the beard, and went down to the skirt of Aaron's garments, does it not plainly teach us that the merits of Christ descend to all his members; although some of them may be among the most humble and considered weak in faith, and their attainments very limited. Again, Adam is the figure of him that was to come. Did the sin of Adam involve all his posterity? Ah! all have sinned. Jesus is called the last Adam, and shall not all his seed be benefited by his sufferings and death? "Who shall declare his generation?" "He shall see his seed." "He shall see of the travail of his soul, and shall be satisfied." "For if by one man's offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." What is the language of our Savior? "Henceforth I call you not servants, but friends." Jonathan loved David as his own soul. Christ's love to miserable sinners was stronger than death. Yea, stranger still; Christ is called the Everlasting Father, and the Prince of peace; and we are his children. "Behold I, and the children which God hath given me." If children, then heirs; heirs of God, and joint heirs with Christ. Children are interested in and benefited by their father's wealth while the father lives, and inheritors of it after the death of the father. His promise is, "I go to prepare a place for you." The good which is promised us while in this wilderness is ours; for "All are yours, and ye are Christ's, and Christ is God's." Finally he has promised, "Where I am, there shall ye be also." I am, saith he, the vine, ye are the branches. The believer is a branch of Christ, embodied with the substance; the sap of the vine, from its root circulates through the branches, giving life and vigor. Spiritually, as the root is holy, so are the branches; for Christ is made to those who are thus united, who derive life from him as their head, wisdom, righteousness, sanctification and redemption. Let us consider this cluster of benefits. The wisdom consists in part, in the knowledge of him, as precious, of his blood as cleansing from all sin, and in being directed in the narrow way, and guided by his counsel safely to eternal life. Righteousness, by his obedient life, death and sufferings, which he brought in. And

Peter says, To them who have obtained like precious faith with us, through the righteousness of God and our Savior, Jesus Christ. The Spirit reveals and brings near his righteousness to the poor sinner, so that, by faith he is enabled to look to *that obedience*, as his justifying righteousness with God. Sanctification: To them that are sanctified in Christ Jesus, called to be saints. But we are bound to give thanks always to God, for you, brethren, because God hath from the beginning chosen you to Salvation, through sanctification of the spirit and belief of the truth. Redemption: Being justified freely by his grace, through the redemption that is in Christ Jesus. Having obtained eternal redemption for us. Sealed unto the day of redemption. This union is further made manifest by the most tender engagements, as set forth by the prophet Hosea. I have betrothed thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness, and thou shalt know the Lord. He takes pleasure in re-affirming the precious declarations by which the truth is so plainly set forth, that he who is our Maker is our Husband. The delightful theme is further confirmed, "And as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Is the bride involved in debt, and unable to pay? The words of Isaiah are most welcome. "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Although we were in abject poverty, the marriage makes us rich indeed. Once more, What can be more strikingly to the point than the vital connection of the members to their head. Christ is the head over all things to the church. To constitute a perfect natural body, the head and members must be complete. "He is the head of the body, the church." "Ye are the body of Christ, and members in particular." "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Another assurance of this union with the redeemed is, "For we are members of his body, of his flesh, and of his bones." Again, "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." The spouse says in the songs. My beloved is mine, and I am his. This truth is confirmed, first, by God's choice of his people before time began. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Secondly, their calling being in him. Phil. iii. 14. I press toward the mark for the prize of the high calling of God in Christ Jesus." Thirdly, Their creation in Christ. "For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them. Fourthly, That which is well calculated to allay the doubts and fears of the children of God, and which caused the apostle Paul to exclaim, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Fifthly, The testimony of Jude in the beginning of his epistle. "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father,

and preserved in Jesus Christ, and called." Sixthly, Paul's evidence is, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory." If called, chosen, created and preserved in Christ and the life of the believer hid with Christ in God, who shall dare deny the union of Christ with the church, or question the security of the children of God while here below? Or who shall deny their ultimate felicity with Christ in his Kingdom. O, the rapturous pleasure of the anticipation that we shall see him as he is and be like him.

WM. J. FELLINGHAM, MOD.
A. P. FELLINGHAM, CLERK.

The Maine O. S. Baptist Association convened with the Church at Bowdoinham, Sept. 7th, 8th and 9th, 1866, to the several Churches comprising the same:

BELOVED BRETHREN:—Another year has rolled into the past, and we are again permitted to meet in association and to welcome brothers and sisters of our Father's family, of the household of God, who is blessed forevermore. Brethren, we would rejoice and praise God that we have the privilege of assembling ourselves together undisturbed and unawed by that black cloud of error and confusion which seems to overhang the world.

That we have left to us the privilege of worshipping God in spirit and in truth, without molestation, is due solely to this protecting care and the sustaining power of his almighty arm. In casting our eye over events as they are transpiring from year to year, and watching their progress and comparing them with the teachings of the holy scriptures, we are led to conclude that the time is not far distant when we, like his people of old, shall be called upon to pass through fiery trials of persecution which shall try our faith to the utmost.

It behooves us, then, brethren, to examine ourselves to see upon what foundation our faith is built, for there is no other foundation than that which is laid by God himself that can avail us in that dark and trying hour.

If we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth into an holy temple in the Lord," and we have in our "foreheads that new name written;" we have the promise of God who cannot lie, that we shall come off conquerors and more than conquerors. Though it may be for a time that they that dwell upon the earth shall rejoice over the slain witnesses and "make merry, and send gifts one to another," "because they tormented them that dwell upon the earth." But after the three days and a half shall expire, and the spirit of life shall enter into them; they shall stand upon their feet, great fear shall fall upon them that see them. Dear brethren, the day of your triumph shall come. The eternal God has promised it, and "he is faithful concerning his promises."

That same Almighty Being who called you into existence, and brought you "from nature's darkness into his marvelous and astonishing light," and has preserved you as the apple of his eye, who rideth upon the heaven in your help, to whom all the nations of the earth are as grasshoppers, has sworn that he will not

lie unto Jacob. "Fear not," saith God, "thou worm Jacob, and ye men of Israel, I will help thee saith the Lord, and thy Redeemer, the Holy One of Israel." And again, Remember these, O Jacob and Israel, for thou art my servant. I have formed thee, thou art my servant. O Israel thou shalt not be forgotten of me, I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee.

Verily, brethren, what assurance have we here! And are we not, as O. S. Baptists, built upon the foundation of God, having this seal, the Lord knoweth them that are his? Is not this our signet, the barden of our faith, and the strength of assurance?

We are not only safe from foes without, but from those more dangerous and deadly foes within. For it is written, "I have blotted out as a thick cloud thy transgressions," and "Thy sins and thy iniquities will I remember no more." All our sins were nailed to the cross with him, beyond the power of resurrection; there is no power in earth or hell that can again pollute his bride. What God has cleansed cannot be unclean.

Although clouds and darkness may be round about his throne at times, mercy and truth goeth before his face. Though we walk through the valley and shadow of death, we will fear no evil; for his rod and his staff they comfort us.

It is not a matter of discouragement, but rather of encouragement that we have seasons of affliction, for says Jesus, "It is through much tribulation ye shall enter the kingdom." The apostle declares that they who will live gladly in Christ Jesus, shall suffer persecution. It is one of the signs that we are the children of God. Christ says, "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If they persecute me, they will persecute you. If ye were of the world, the world would love its own."

They hated, mocked, scourged and crucified the Lord of life and glory, and is it strange that they do the same to his followers? Therefore, brethren, be strong in the grace that is in Christ Jesus. Hold fast to the profession of your faith without wavering, knowing the foundation of your faith standeth sure. It is laid in adamant, it cannot be moved. The sun in heaven may be blotted out; the light of the stars be dimmed; it will survive the wreck of matter and crash of worlds. The power of God, his goodness and his grace, shall be unchanged when all the worlds which he has made have ceased their revolutions, and when that last great day shall come, and the trump of God shall sound and shake this mighty universe from centre to circumference, and from heaven's high dome that awful voice is heard proclaiming that time shall be no more, and universal terror shall seize the heart of man, then the ransomed of the Lord, clothed in robes of effulgent whiteness and crowned with diadems of glory, shall hear that voice issuing from that high eternal throne, saying, "Come unto me all ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And then with the spirits of just men made perfect, and all the holy angels around that great white throne, shall they sing the song of redeeming grace and dying love throughout a never-ending eternity.

J. A. BADGER, MODERATOR.
HIRAM CAMPBELL, Clerk.

The Maine Old School Baptist Conference convened with the Church at North Berwick, Maine, Sept. 14th, 15th and 16th, 1866, to the Churches and Associations with whom she corresponds, grace, mercy and peace be multiplied:

DEARLY BELOVED BRETHREN IN CHRIST:—As is our practice, we address this, our annual letter, and perhaps there is no subject meditated more upon, or more comforting and consoling to the children of the living God, than the mission of our dear Redeemer here on the earth, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

These are the declarations of the apostle Paul, yet they are as comforting and soul cheering to a child of grace. Yes, are as true as though they had been spoken by the great Jehovah himself. And when he made this great sacrifice for us, what were we? We were sinners by nature and practice, prone to wander as the sparks to fly upward, all gone astray, corrupt from the crowns of our heads to the soles of our feet, no good thing in us. Yet we were the objects of his love ere the sun commenced its course, or the starry curtain above was spread; for he says, "I have loved thee with an everlasting love." Now as he has given himself for us, we are not our own, but we belong to him, for "we are bought with a price." As we have already stated, we were given to him ere time began, and of course before the transgression; but by that transgression we sold ourselves into bondage, we contracted a debt which it was impossible for us to pay. No earthly power could (or can) pay that debt. But what a glorious way was provided to meet that demand. The dear Redeemer came forward and redeemed his people, and paid the debt with his own precious blood on Calvary's cross. Yes, when he said, "It is finished," the whole debt was paid, the children of God set free, and he had fulfilled his mission here on the earth. We are now complete in him, and all the powers of earth and hell combined can never pluck one of the elect of God out of his hand, for "as he lives we shall live also." Let us bear in mind that he redeemed us unto himself, for his own glory, and he called us "a peculiar people," a select, a chosen generation; for "Ye are a chosen generation, a royal priesthood a holy nation, a peculiar people."

Dear brethren, we should obey his precepts and commands, one of which is "to love one another." For he says, by the apostle, "Beloved, if God so loved us, we ought also to love one another." Do we realize the true import of this language? "Who hath loved us with an everlasting love, therefore with loving kindness hath he drawn us." May that everlasting love unite us henceforth to live not unto ourselves, but unto him, who died for us, and rose again, showing that we are indeed a people which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

Yes, when we were dead in trespasses and in sins, no eye to pity, no outstretched arm to save, his own arm brought salvation. He took us from the horrible pit and miry clay and placed us on a sure foundation, Christ Jesus himself being the chief corner-stone. And all for love to us poor sinful worms of the dust. If he so loved us, how much we should love one another. We should esteem others better than ourselves, and if a brother err, let us in meekness and brotherly love, exercise charity, and as we hope to be forgiven by our heavenly Father, so let us freely forgive him. Love is a fruit of the spirit, which is the gift of God. Therefore such as are born of the spirit necessarily love God and his people.

Dear brethren; we have had abundant

evidence of this brotherly love and christian forbearance, in the sweet season of communion we have been permitted to enjoy. It has, indeed, been a blessed season. Our souls have been made glad by hearing the gospel preached in its purity; yes, by hearing the truth as it is in Jesus. We have been made to rejoice by the presence of your messengers, and letters of love, and wish for a continuance of your christian correspondence. Our next Conference will be held, by Divine permission, on Friday, Saturday and Sunday, after the second Monday in September, 1867, when we fondly hope to meet your messengers and receive your minutes, and may the Great Head of the church keep and direct us, that nothing may interrupt our brotherly love and correspondence, is our sincere prayer, for Jesus sake.

WM. QUINT, MODERATOR.
F. A. CHICK, Clerk.

Corresponding Letter

DEAR BRETHREN:—Our present meeting has been harmonious and profitable; and it was very evident that an unusual interest has been felt and manifested, by both brethren and friends. Our friends in the vicinity of the meeting have manifested the most unbounded hospitality, and have spared no pains nor expense to make us comfortable, for which they have the heartfelt thanks of the entire Association. The preaching has been all of a piece, setting forth the glories of the Redeemer's kingdom, and the theme has been without exception, Christ and him crucified. We were made glad by your messengers and messages of love, and we solicit a continuance of your correspondence.

We have appointed our next annual meeting to be held with the church at Jay, to commence on Friday before the second Monday of September, 1867, and continue three days. And then and there we hope to again receive your messengers and minutes.

J. A. BADGER, MODERATOR.
HIRAM CAMPBELL, Clerk.

The Sandy Creek Association of Regular Predestinarian Baptists, now in session with the Ebenezer Church, Grundy County, Ill., to her sister Associations with whom she corresponds sendeth christian salutation.

VERY DEARLY BELOVED BRETHREN IN THE LORD:—Through the abounding goodness of the all-wise and merciful God, we are blessed with another privilege of meeting together in our associate capacity, and of hearing from the several churches composing our body, by letter and messengers, by whom we learn that peace and harmony prevail among them, for which we desire to be thankful to the great head of the church.

We were made glad by the reception of your Minutes and Epistles of practical love and fellowship; but we were somewhat disappointed in not having the correspondence of your ministering brethren which we so much desired. But we trust that we have been blessed with a measure of the spirit of the great head of the church, which causes us to rejoice in the God of our salvation. You will see by our Minutes our order of business, whom we have appointed to meet with you at your next meeting, and when and where we have agreed to meet next year, when we hope to hear from you again. May the great head of the church still continue to bless you and us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world.

"O for such love, let rocks and hills,
There lasting silence break;
And all harmonious joyful tongues,
His loftiest praises speak."

Done and signed by order of the Association.
WM. J. FELLINGHAM, MOD.
A. P. FELLINGHAM, Clerk.

NEW ARRANGEMENTS OF APPOINTMENT FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALLKILL CHURCHES:

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Wallkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Wallkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Wallkill Meeting-houses to begin at 10½ o'clock, A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing-office, every Sunday afternoon at 3 o'clock.

This arrangement is for the benefit of those members who live at a distance, who coming to the church-meetings may find the preaching days so arranged that they can attend both.

By order of the churches.

G. BEEBE, Pastor.

Marriages.

Aug. 19.—At the Buckeye House, in Columbus, Ohio, by Eld. L. B. Hanover, Mr. ADAM COONS to Miss HANNAH E. BALDWIN.
Sept. 9.—By the same, Mr. JESSE EVANS to Miss KENNETHA PUGH COONS.
Sept. 30.—At the residence of the bride's mother, by the same, Mr. WILLIAM WHITTEN to Miss MARY COOK.

Donations and Subscription Receipts.

SUBSCRIPTION RECEIPTS, &c.

New York:—Eld Thomas Hill 1.13, Stephen Harding 2, Mrs Tusten Moore 2, Sarah Farrand 2,.....	\$ 7 13
MAINE:—Mrs S M Savage 2, Alex Perkins 2,.....	4 00
PENNSYLVANIA:—Miss Abigail Dodge 2, Eld C Schooner 2, John Duell 2, Wm Creighton 1,.....	7 00
MARYLAND:—Wm Pittard 2, Caleb Jones 2, R G Robertson 2, Dr J Thorpe 2,.....	8 00
VIRGINIA:—C M Johnson.....	2 00
D C:—Ed Wm J Parington.....	2 00
FLORIDA:—John W Maxwell.....	2 00
NORTH CAROLINA:—Asa Biggs 2, By Eld R C Leachman 14,.....	22 00
ALABAMA:—John N Hurst 2, R T Webb 6,.....	8 00
GEORGIA:—Kinchin Bambo 2, Eld Wm L Beebe 2,.....	4 00
OHIO:—Abner Kelsey 25c, Jas W Dolison 1.50, Daniel Hess 5,.....	6 85
INDIANA:—Eld B Greenwood 1.45, Hon J Hargrove 2, Jacob Mires 1, S H Izor 1,.....	6 40
ILLINOIS:—Richard Hull 2, W P Richardson 3, Z Walters 1,.....	6 00
MISSOURI:—C W Baker 2, H J Adams 2,.....	4 00
KENTUCKY:—By Eld S H Durand 8, E S Bradley 3.50,.....	11 60
CANADA WEST:—J A McKellar.....	1 00
Total,.....	\$162 88

Early Meetings.

BROTHER BEEBE:—Please announce that a three days' meeting will be held, the Lord willing, with the Little Bethel church, located in the town of Mattoon, Ill., commencing on Friday before the 3d Sunday in November. It being at the crossing of the St. Louis & Terre Haute, and Illinois Central Rail Roads, we hope to see many of the brethren, especially the ministering brethren, with us at that time. Our esteemed brother and Elder, J. A. Johnson, of Indiana, has agreed, Providence permitting, to be with us during the meeting. Brethren, meet with us. Yours in hope of a better life,

JOHN G. SAWIN.

THE "SIGNS OF THE TIMES," DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, IS PUBLISHED ON THE FIRST AND FIFTEENTH OF EACH MONTH, BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes. Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

THE BAPTIST HYMN BOOK.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the book on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency. In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

The History

OF

Protestant Priestcraft in Europe & America, In the form of Supplements of the *Banner of Liberty*, will be mailed to order, (postage paid,) for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a set of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of sets of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct. Address, enclosing payment, G. J. BEEBE, Middletown, Orange County, N. Y.

The "Banner of Liberty"

Is an independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nationality,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Deceit by which it may be sought to Plunder, Oppress, Deceive or Defraud any of their Equal Rights under a Free Republican Government.

The *Banner of Liberty* also contains a weekly summary of the most important, as early as any, and in advance of most of the New York city weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns of Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Correspondence upon proper subjects is also respectfully solicited. Let each writer remember, however, that our space is limited, and, inasmuch as each issue is read by many thousand persons, articles for publication should be prepared with the utmost brevity. Address as above.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

BROAD GAUGE—DOUBLE TRACK ROUTE BETWEEN THE ATLANTIC CITIES AND THE West, Northwest, South And Southwest.

FOUR EXPRESS TRAINS DAILY! 460 MILES WITHOUT CHANGE OF COACHES BETWEEN

NEW YORK & DUNKIRK, BUFFALO, SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted July 9, 1866.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.45 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.49 P. M., Rochester 10.30 P. M., Salamanca 11.32 P. M., and Dunkirk 1.50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.
8.30 A. M. ACCOMMODATION TRAIN, Daily for Elmira and intermediate Stations.
10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.
3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.
4.30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.
5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 P. M., Buffalo 1.00 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.
6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Buffalo, and intermediate Stations.
7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.03 P. M., Buffalo 1.00 P. M., Salamanca 12.55 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.
8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:
5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.
8.30 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 7.20 P. M., and arrives in New York 7.00 A. M.
2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.00 A. M.
6.15 P. M. NEW YORK NIGHT EXPRESS, from Buffalo Daily. Arrives in New York at 12.30 P. M.—connects at Elmira for Philadelphia and the South.
11.20 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 3.45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.
Only One Train East on Sunday, leaving Buffalo at 6.15 P. M., and reaching New York at 12.30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:
5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.
7.10 A. M. EXPRESS MAIL, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9.40 A. M., and connects at Hornellsville and Corning with the 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.
4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 P. M., and arrives in New York at 12.30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:
6.50 A. M. NEW YORK DAY EXPRESS, Daily (except Sundays.) Intersects at Corning with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.
10.15 A. M. EXPRESS MAIL, Daily, (except Sundays.) Intersects at Corning with the 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.
7.30 P. M. NEW YORK NIGHT EXPRESS, Daily. Intersects at Corning with the 6.15 P. M. Night Express from Buffalo, and arrives in New York at 12.30 P. M.

THE BEST VENTILATED AND MOST LUXURIOUS SLEEPING COACHES IN THE WORLD—accompany all night trains on this Railway.

ASK FOR TICKETS VIA ERIE RAILWAY.

To be obtained at all Principal Ticket Offices. H. R. DDLR, Wm. R. BARE, Gen'l Sup't. Gen'l Pass. Ag't.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE, Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1866.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGGER.

ATCHINSON, KANSAS, Jan. 10, 1867.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1866.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFIN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

PANOLA, Woodford Co., Ill., January 22, 1866.

Mrs. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. B. PATTON.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. BEEBE:—My family were all down with Fever and Ague, when I obtained some of Dr. Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases, and can recommend it to all.

L. BRINK.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. Beebe:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine which cured me immediately, and I have not had it since. I have also sent a number to you among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. Beebe:—While traveling in the western part of this State last Summer, I was taken with chills and fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

Agent for Dr. Horton's Miasma Antidote.—JOHN S. LEACHMAN, Manassas's Junction, Virginia.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., NOVEMBER 15, 1866.

NO. 22.

Correspondence of the Signs of the Times.

Trimble Co., Ky., Sept. 18, 1866.

BROTHER BEEBE:—Enclosed I send you the views of brother H. Cox, on Rom. xi. 25, 26; which, if they meet your approval, I desire you to publish in the "Signs of the Times"

CORDELIA FOREE.

CAROLTON, Ky., Sept. 6, 1866.

SISTER FOREE:—As soon after my return from the Mount Pleasant Association as business engagements would permit, I turned my thoughts to the subject on which we were conversing while at that, to me, very interesting meeting. The subject is found in the 25th and 26th verses of the 11th chapter of the epistle to the Romans, and in these words: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." In examining this portion of the divine volume, we find that the apostle was treating upon a subject that had called into use the pens of very many of the servants of the Almighty, anterior to his day—the condition, in a spiritual point of view, of the two races of the human family that then inhabited the earth, the Jew and the Gentile. He says in the context, "I speak to you, Gentiles, in as much as I am the apostle to the Gentiles, I magnify mine office. If by any means I may provoke to emulation them (the Jews) which are my flesh." To illustrate the condition of the two, he employs the figure of the olive tree, and says, "And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree." The figure clearly illustrates the doctrine of the vital union between the Lord Jesus Christ and his people, which is elsewhere presented by the figure of the vine and the branches, showing clearly that spiritual life can only exist by a vital union with the Lord Jesus, the great spiritual Head of his people.

But this subject carries the mind across the broad vista of time, to that period when God said to Abraham, "Sarah, thy wife, shall bear thee a son, and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Again the Lord says to Abraham, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sands which are upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." Here we have presented the setting

apart by the Almighty of a particular race in which all the nations of the earth shall be blessed. The subsequent history of this race develops to us a complete fulfillment of the promises made to Abraham. "In blessing I will bless thee." Mark that peculiar language; *I will bless thee*, and then turn to the history of that nation and behold how completely that promise is fulfilled. Yes, in a spiritual point of view, that nation was dressed in purple and fine linen, and fared sumptuously every day. They had the covenant that God made with Abraham; they had the prophets sent by the Almighty, who spake as they were moved on by the Holy Ghost, and foretold the coming of that seed of Abraham, the blessed Jesus, in whom all the nations of the earth should be blessed. They had the law with all its types and shadows, pointing away to Calvary, where the great sacrifice for sin was to be offered up, which in infinite wisdom and unbounded love was ordered for the complete fulfillment of that promise. *In thy seed shall all the nations of the earth be blessed.* Every part of the temple worship, every scene through which they passed, every offering, every sacrifice that smoked upon the Jewish altars, pointed the believing Jew with unerring certainty away to the coming Messiah, to that Shiloh unto whom the gathering of the people should be. Mark the language of old Jacob to Judah: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, till Shiloh come, and unto him shall the gathering of the people be. Not the gathering of the descendants of Abraham alone, but the gathering of the people; a comprehensive word, including both Jews and Gentiles. Thus Abraham and Jacob both had a view of the extent of the blessings that would flow from the humiliation of the blessed Jesus. Yes, in his seed the nations of the earth, Jews and Gentiles, shall be blessed, and unto him shall the gathering of the people be, Jew and Gentile. Again:

But the blessed Jesus came as had been foretold. He came to fulfill and did fulfill the law. He says, by the mouth of the prophet, "I have trodden the wine-press alone, and of the people there was none to help; mine own arm hath brought salvation." Yes, he came as the great anti-type to which the sacrifices under the Jewish dispensation pointed, and by his coming that well-defined line which had separated the Jews from the other nations of the earth from the days of Abraham up to his coming, was obliterated. The wall of partition that separated the Jew and the Gentile was broken down, and the twain was made one flesh. "Ye are flesh of my flesh, and bone of my bones." And now the partition wall is broken down, and they, both Jew and Gentile, are brought nigh by the blood of Christ. Yes, so nigh that they both look away to

Calvary, and there behold the Lamb of God that taketh away the sin of the world; not the sin of the Jews alone, not the sin of the Gentiles alone, but the sin of the world, both Jews and Gentiles. And now being brought together, the apostle could appropriately say, in the language of our text, "For I would not, brethren, that ye should be ignorant of this mystery." What mystery? That the blessed Jesus had come to his own, and his own (the Jews) received him not. A mystery indeed, that they who were the descendants of Abraham, Isaac and Jacob, should reject him. They whose fathers' feet had been led forty years through the wilderness by the pillar of cloud by day, and the pillar of fire by night. They who had been taught by Israel's seers to look for the coming of the blessed Jesus. Yes, they who had witnessed the bleeding sacrifices and smoking altars of their own dispensation, pointing away with unerring certainty to the great sacrifice for sin, on Calvary. This was the mystery, this was the blindness that happened in part to Israel, till the fulness of the Gentiles be come in. That blindness is to continue till that fulness is accomplished. How long will that be, and when will the fulness of the Gentiles be come in? are questions the solutions of which is well calculated to give joy to the followers of Jesus, whether he be a natural descendant of Abraham or not. John says, "I saw the New Jerusalem coming down from God out of heaven, adorned as a bride for her husband." Mark the language, *Coming down*. Yes, her coming was not completed. She has been coming, from the first renewed soul on earth up to the present, and will continue till the last capstone is brought to the building, crying, "Grace, grace unto it." Yes, "I will say to the North, Give up; and to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth; every one that is called by my name," saith the Lord of Hosts. The prophet says, "In those days shall Judah be saved, and Jerusalem shall dwell safely. And this is the name wherewith she shall be called, The Lord our Righteousness." "Every one that is called by my name," saith the Lord of Hosts, "And this is the name wherewith she shall be called, The Lord our Righteousness." The angel said to John, "Come hither, and I will shew thee the bride, the Lamb's wife." Now this bride is called by the name of her husband. They are no more Jews, no more Gentiles, but they are one in Christ Jesus, who is head over all things to his church, and blessed forever more, and he is King of Israel (spiritual Israel). It is written, "David shall never want a man to sit on the throne of the house of Israel." Oh no, his kingdom is from everlasting to everlasting, and a sceptre of righteousness is the sceptre of his kingdom. The prophet

says, "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and the house of Judah. In those days and at that time will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness." Yes, "A King shall reign in righteousness, and princes shall rule in judgment." We come readily to the conclusion that these announcements of the prophet all pointed away to that spiritual kingdom which embraces all spiritual Israel; and that, too, without reference to their earthly relationship. Now the apostle says, "They are not all Israel that are of Israel, neither because they are the seed of Abraham are they all children. But in Isaac shall thy seed be called." Again, "I will call them my people which were not my people, and her beloved which was not beloved." Again, "Though the number of the children of Israel be as the sands of the sea, a remnant shall be saved." What remnant? A remnant according to the election of grace. Then truly the election hath obtained it, (the promise) and the rest were blinded. Not the Jew naturally, not the Gentile naturally, but the election in both Jews and Gentiles hath ordained it. Then it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed. "A seed shall serve him; it shall be accounted unto the Lord for a generation." Then it is all of grace, free, sovereign and unfrustrable grace. Yes, that grace proclaims in no dubious or doubtful language, "Thy people shall be willing in the day of thy power." Then take courage, ye humble followers of Jesus; although you see all around you and all over you the pollutions of sin and iniquity. The angel said, "His name shall be called Jesus, for he shall save his people from their sins." And he says, "All that the Father giveth me shall come unto me, and him that cometh I will in no wise cast out." Cometh to whom? Jesus, the King of spiritual Israel, the house of David. "David shall not want a man to reign on the throne of the house of Israel." Oh no. His throne is from everlasting to everlasting, and a sceptre of righteousness is the sceptre of his kingdom; and he is Prophet, Priest and King. Prophet to teach them, Priest to atone for them, and King to reign over them. Then all Israel shall be saved, as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." How shall he turn ungodliness from Jacob? The apostle answers, "He, by one offering, hath forever perfected them that are sanctified." Yes, and they are sanctified by God the Father, preserved in Jesus Christ, and called. Then is not ungodliness turned from Jacob? Sanctified, set apart, by God the Father, preserved in Jesus Christ.

If preserved in him, who can get them out? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. *And called.* Called to know him, whom to know is life eternal. Called to a knowledge of the truth as it is in Jesus. Not only called but led. "He led them about and instructed them." "He brought me to his banqueting-house, and his banner over me was love." Not that evanescent, ever-changing love of mortals. Oh no, it was the everlasting, unchangeable love of God. It is written, "I am God and change not; therefore ye sons of Jacob are not consumed." Then it is that love that found Jacob in a waste howling wilderness; and you and I also, my sister, if we are the children of God; in the wilderness of sin, and led us about, and instructed us; taught us to know him, whom to know is life eternal. That love which throws its protecting care and sovereign power over all spiritual Israel, and will bring them off conquerors and more than conquerors through him that hath loved us, and given himself for us. He is still going forth conquering and to conquer the enemies of his people. John says, "I saw heaven open and behold a white horse, and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And he hath on his vesture, and on his thigh, a name written, King of kings and Lord of lords." Yes, the armies which were in heaven followed him. The church of the Lord Jesus, clothed in that robe of spotless righteousness, wrought out by him, follow him whithersoever he goeth. They follow him into every apartment of this banqueting-house, this city of the living God.

Then all Israel shall be saved. Saved from sin. "He gave himself for us, that he might redeem us from all iniquity." Saved from death. "I give unto them eternal life, and they shall never perish." Saved from the grave. "I am the Resurrection and the Life." The hour is coming in which all they that are in their graves shall hear the voice of the Son of God and come forth; they that have done good to the resurrection of life, and they shall be taken home to dwell forever and ever in those blessed mansions prepared for them from before the foundation of the world.

And now, my dear sister, with these poor thoughts of mine, I bid you adieu, praying that God may graciously receive us into that blessed kingdom, where we will be permitted to join the blood-washed throng in ascribing honor, glory, power, might, majesty and dominion to the Lamb, and to him that sitteth upon the throne forever and ever.

H. COX.

MIDDLETOWN, Mo., Sept. 20, 1866.

DEAR BROTHER BEEBE:—By request of some of my brethren, I send you an account of some of the dealings of the Lord with me; although I am cast down at this time, and oppressed with gloomy doubts and fears in regard to myself, yet my mind glows with rapture and thanksgiving to him who died for our sins, and

arose again for our justification; and ever liveth to make intercession for his people.

Hoping this may afford some consolation to the children of God, I propose in the love and fear of the Lord to tell them what great things I hope the Lord has done for me.

I was without hope and without God in the world, vainly fancying to myself that at some convenient time, I would turn to God, and get religion; little dreaming of the purity of God and the spirituality of his law, and the justness of its demands upon me, and my own inability to perform the least of its requirements.

I was about forty years old, had been a man of the world; my mind had run in one channel, wealth, honor, and pleasure, these were the highest aspirations of my soul. In the summer of 1858, I was solicited as heretofore, by other denominations to join their church, and become a christian. I then began to cast about me, to see if I were good enough to join a church. I looked at this professor and that, criticising their walk, and had about arrived at the conclusion that I was good enough, and perhaps I had better join some church. Just at that time it pleased the Lord to give me a view of myself as a poor helpless sinner. I now saw something of the heinousness of sin, and the purity and holiness of God. The case now was changed with me; instead of being good enough to join a church, I felt to be one of the most miserable sinners in the world.

I had not only broken God's laws and trampled his mercies under my feet, but I had vainly thought to recommend myself in his sight by good works. I now realized what I had read and heard before. "Cursed is every one that continueth not in all things written in the book of the law, to do them." "The soul that sinneth it shall die." "The wicked shall be turned into hell, with all the nations that forget God." The demands of the law thundered from Sinai. Thou shall love the Lord thy God with all thy heart, soul, mind, and strength.

I feared and trembled before the God of heaven; the aspiration of my soul was, Lord have mercy upon me. I then set about the work in earnest; I tried to pray; I implored the forgiveness of my sins, but all to no purpose. Seemingly, the more I strove to get out of the awful dilemma, in which I was, the deeper I got. My sins, like an army, would rise up before me from the wild heath of time, in such woful cast and numbers, as to overwhelm me. I was made to cry out, wo, wo, is me; I am undone. My sins are open to him with whom I have to do; and I could not escape either from him, or my sins. I was brought to a stand still Eternity before me, my sins upon me, and the judgments of God awaiting me. I had heard of Christ, as a Days-Man, and Mediator, but I could not see that he was mine. I believed that he would save his people, but I could not see that I was one of them; though I longed to be. I looked at those I thought to be christians, and viewed them as the happiest people on earth. I longed to be relieved from the bondage of sin, as the starving desire food, and as the thirsty desire water, so I desired release from the thralldom of sin. I often repeated the language of Job, "Oh, that I knew where I might find him!" I desired to find the man, Christ Jesus,

who was said to be able to save even to the uttermost; but all seemed dark and gloomy around me. I fully believed that God would send me to hell, and that justly; but I wanted to know the worst. At length, in the month of October, on Thursday evening, as I returned home from my place of business, which was about half a mile, deeply impressed with my awful condition, my sins appeared again before me, as in a panoramic view. I tried to pray; but all hope appeared gone from me, and there I fully came to the conclusion that I was lost, and that hell was my portion. I there resolved to serve God to the best of my ability, though he should damn me.

I retired to rest that night, filled with dark forebodings and gloomy fears. At length, I fell asleep, and when I awoke in the morning, my past sinful life, my present miserable feelings, and the dark prospect of an awful future, swept over me like a dark pall, and caused deep fear to rest upon me. The past, the present, and the future, rushed upon me with all the fears of the past evening. I arose from my couch at once, dressed myself, and thought I would go once more and implore forgiveness of my sins, (my family were not yet up). I went out and closed the door after me. I thought of going to a certain place not far distant, and I was trying to pray as I went, "Lord have mercy upon me, and relieve me from my burden of guilt; use me in any way thou seest fit here on earth, but O, that thou wouldst give me an inheritance with thy saints in heaven." As when the prodigal son was returning home, his father met him, so the Lord met me then and there; the Lord God of heaven, the glorious and the great, the physician of souls, the Savior of sinners, condescended to stoop from heaven, and regard a poor, miserable, (for miserable I was) perishing sinner. I was sick of sin, and he healed me; I was black with pollution, and he cleansed me; the Sun of Righteousness appeared there with his cleansing power. The fears of death and hell fled before him; wealth, honor and pleasure, and all the alluring charms of earth vanished like the chaff of the summer's threshing floor, and joys came without number. In the ecstasy of my joy I cried out, Who am I, and what am I, that the Lord should regard me thus? I was rich, immensely rich; I was blessed supremely; so relieved from all my troubles, woes and sorrows, and had hope of heaven and immortal life beyond the grave. These words rushed upon my mind.

"Amazing grace, how sweet the sound,
That saved a wretch like me."

The greatest wonder I ever witnessed, was displayed to my view; that God could be just, and the justifier of such a sinner as I was, through the merits of the Lord Jesus Christ. I viewed the banquet of mercy to be full and complete, served up and furnished with all its blessings alone by the blessed Savior; and that I had not contributed one iota to it; and that it was given gratuitously, undeservedly to poor, perishing, dying sinners. I adored and wondered. I was laid under a thousand obligations to my Lord for the love and mercy manifested toward me. I felt that I was willing to do any thing he required at my hands. I could view him looking down with unutterable compassion upon me. He was the most adorable and lovely object I ever beheld,

or thought of. I wondered that all men did not love him and turn at once and serve him. All nature seemed to praise him; the little birds chanted their cheerful notes in honor of his name, and the trees bowed their lofty forms in praise to him who made them. The autumn trees whispered honor to his name through the lonely forest. The skies were decorated with memorials of his mighty power. Turn which way I would I could see his hand in all around me. In the language of another, "When the Lord turned again the captivity of Zion, we were like them that dream." My mouth was filled with laughter and my tongue with praise to him who had done such great things for me.

"The rapture seemed a pleasing dream,
The mercy was so great."

I then thought I would go back to the house and call my family together, and tell them the glorious news; that I had found a Savior, and that there was a truth and reality in religion; then when we came to breakfast, and my family seated around the table, I could scarcely refrain from bursting into tears. When I would look at my dear children, I desired to introduce them to the blessed Savior; and my prayer was, O, that they might live before him. I next thought I would go down into town, and then I would convince every body of the truth of religion, and I would induce them to become christians. But when I got there, all hands appeared to be going on in pursuit of worldly wealth and pleasure, paying no regard to the glorious state of heaven above them. I then thought I would keep it to myself. I had found the pearl of great price, and I was fixed so I could pass smoothly through the world; for I cared but little for all that pertained to earth. But it was not long before some of the different religious parties got up a discussion in my presence; I saw they were wrong, and I put in to tell them what I thought to be the teachings of the bible; that salvation was of the Lord, and I have been trying ever since to show the glorious character of Jesus Christ, as a Savior. I then felt it to be my duty to join the church, and submit to the ordinance of baptism, to follow my Master, and obey him in all of his commandments. I recognized the O. S. Baptists as the people of God, because they give God all the glory in the salvation of sinners; and they could tell a time in the history of their life when they believed that God for Christ's sake, had forgiven their sins. I had to go some ten or twelve miles to join an Old School Baptist church, and some of my friends thought very strange that I would go so far to join a people whose religion was so little thought of, when I could have done so much better, in their judgment, at home. But I was after the people that I thought were the true worshipers of God. I cared not what the world thought of them, I had rather be with the true worshipers of God, though few, despised and persecuted, than to go with the multitude, though honored and applauded by the world.

Dear brethren, I have tried to relate my experience to you; and now in conclusion I find that I am a stranger here below; among a people with a strange language, religiously, with but few exceptions. Yours in hope of eternal life.

WILLIAM M. JONES.

MACOMB, McDonough Co., Ill., June 1866.

ELDER G. BEEBE—Dear Brother in Christ:—Early in last month, I received a letter from sister Martha E. Price, of Upton, Iowa, requesting my views through the "Signs," on two portions of scripture; but as I had already occupied a space in several numbers of the present volume, and also felt that I needed instruction myself on some or all the subjects embraced in her enquiry, I thought for awhile I would not attempt to say anything on them, through the press. In looking over her letter, however, and finding that she, as well as many of the Lord's dear children, is deprived of the privilege of hearing the word preached often, and is eagerly looking for comfort and instruction through the "Signs," I have concluded to comply with her request, in as brief a manner as I can, so as to notice the prominent points presented in the texts.

The first passage is in Isa. lii. 7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" The second is, Rom. x. 13, 14, 15. "For whosoever shall call upon the name of the Lord shall be saved." How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written &c. (See the first quotation.)

The reader will discover that sister Price has presented for investigation a connection of scripture, involving several important questions and vital points in the christian religion, such as the call and qualification of the ministry; what their work is; how sinners are saved, whether Jews or Gentiles; and also the doctrine of faith, &c.

The prophet in the quotation above, undoubtedly has reference to the apostles and ministers of Christ who should, at the ushering in of the gospel dispensation, "preach the gospel of peace," as Paul in Romans substantially quotes. Isaiah, by inspiration, declares, over seven hundred years before the event, and testifies of the "sufferings of Christ and the glory that should follow." "He saw Jesus as a lamb led to the slaughter, bearing the iniquities of all his straying sheep; condemned to death; a man of sorrows, and acquainted with grief; wounded and bruised, and numbered with transgressors in his death. He speaks of the grave of the blessed Savior of his glorious resurrection and victory over death, and of the rising of his people with him. (Chap. xxvi. 19, and also the 53d entire.) He saw the reign of this king and the rule of his princes, the apostles, whose beautiful feet were "shod with the preparation of the gospel of peace," standing on the "delectable mountains," the mount Zion, publishing the good tidings of peace through the blood of the cross, and saying unto Zion, "Thy God reigneth!" Beautiful sight, sure enough, and glorious news was this! Publishing peace and salvation through the death and resurrection of their King, who has spoiled principalities and powers, led captivity captive, brought life and immortality to light, and ascended far up above the heavens, that he might fill all things. The prophet calls these men who

are thus publishing peace, "watchmen," whom God has placed on the walls of Jerusalem, and "who shall not hold their peace day nor night." Isaiah, as well as Nahum (chap. i. 15) declare that the work of the minister of the gospel and the burden of his tongue, is to publish peace, to bring good tidings; and Paul calls this to preach the gospel. Hence, to preach the gospel, is to proclaim a finished salvation through Jesus Christ; to preach deliverance to captive sinners, and freedom from the curse of the law, through Christ who was made a curse for them. To denounce the curses of the law against sinners is not good news, neither is preaching the works of the law for justifying righteousness, preaching the gospel. The former cannot confer eternal life, and the latter never condemns to eternal punishment, but brings life and immortality to light. Christ, and him crucified is the burden of every gospel sermon, and the story of the cross is the theme of the minister of Christ. Paul gloried in the cross of Christ, and charged Timothy before God to "preach the word," as the great and prime duty of his ministerial calling.

But Paul asks the important question, in the passage the sister calls my attention to, "How shall they preach except they be sent?" He does not mean sent out from the feet of Gamaliel, for such persecute the church of God; nor sent by the Scribes and Pharisees, for they are blind and lead the blind; nor sent by Jewish synagogues, for such are false apostles; nor does he mean sent from a human seminary, for such speak great swelling words of vanity; nor sent by a missionary board, for such teach for hire and divine for money; but how shall they preach the kingdom of God, unless they are sent of God? The directions of Jesus is to pray the Lord of the harvest to send laborers. "No man taketh this honor unto himself, but he that is called of God, as was Aaron;" neither Christ nor any one that ministers in holy things. Paul was called to be an apostle by the will of God, and was a chosen vessel to bear the name of Jesus to the Gentiles. "A dispensation of the gospel is committed unto me." Feed the church of God and take heed to all the flock, over the which the Holy Ghost hath made you overseers. We see from the above, and might add much more, that it is the sovereign prerogative of God to send whom he will to preach; and he alone tells them where and what to preach. I shall now very briefly notice the 13th and 14th verses of the 10th chapter of Romans.

The apostle in the 9th and 10th chapters, manifests his great concern for his brethren, the Jews, his kinsman according to the flesh—speaks of their many advantages, their high privileges as a nation, but chiefly he says in chap. iii. 2. "Because unto them were committed the oracles of God." He speaks of their blindness, and unbelief, and proves that they, as well as the Gentiles, were all under sin. And although the gospel, or word, was preached to them by the prophets, yet it did not profit the majority of them, "not being mixed with faith in them that heard it." Heb. iv. 2. But he shows that a remnant of them were saved, according to the election of grace. He shows that there is no difference, in a gospel sense, between Jew and Greek, that he is gracious to all that call upon him, and all

such shall be saved. To call on the name of the Lord in the sense of the text, is a matter of vital importance and means more than pronouncing his name. "No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3. "How shall they call on him in whom they have not believed?" "He that cometh unto God must believe that he is." Heb. xi. 6. The poor, helpless, needy sinner, is the only one that can, or ever will call on the Lord for help in the sense of the text. The thirsty, alone, craves water, and the hungry, bread; the sick, call for the physician, and the prodigal comes home, only when he has spent all, and is in want. When God sends forth the Spirit of his Son into our hearts, then we cry, "Abba, Father." "I called upon the Lord in my distress; the Lord answered me and set me in a large place." Psa. cxviii. 5.

"And how shall they believe in him of whom they have not heard?" No one can believe in a thing while he is ignorant of its existence. "And how shall they hear without a preacher?" Nothing could be known distinctly, of the character and attributes of God, by fallen and depraved mortals, without a revelation in some way; and this he was pleased, in infinite mercy, to give us through the prophets, his Son Jesus Christ and the apostles. Heb. i. 1. The words of all the prophets since the world began, alluded, more or less, to the Lord Jesus, (Luke xxiv. 27) and Paul says they have all heard, for their sound went into all the earth, and their words unto the ends of the world. Rom. x. 18. "But they have not all obeyed," verse 16. The scriptures of the prophets being the word alluded to here, the report, the testimony, concerning Jesus Christ, the apostle says, "faith cometh by hearing, (ie, hearing the testimony of the prophets,) and hearing the word of God." And thus God sends the prophet, or preacher, to testify of Christ; we believe it, and call on the name of the Lord. But, dear sister, such is our blindness and unbelief, as fallen sinners, that we are utterly unable to understand or believe the written or preached word without the communication of spiritual life, which elements us to hear and believe. The word of God is but the sword of the spirit, and only in its hands does it take effect. Faith is the gift of God; the operation of God, and the fruit of the spirit. The gospel comes to the unbeliever in word only, but to the believer, in power and in the Holy Ghost. It is hid to them that are lost, but to them that are saved, it is the power of God. Through sanctification of the spirit we are brought to obedience. May the Lord open our understandings that we may understand the scriptures, and give us grace that we may both hear the word and obey its precepts as the children of God. The subject is but glanced at, but I leave it to the discretion of the editor.

I. N. VANMETER.

MONTGOMERY, Orange Co., N. Y., Sept. 30, 1866.

DEAR ELDER BEEBE:—I will try to relate some of the dealings of the Lord with poor unworthy me; but knowing my weakness and inability to write anything that will be beneficial or comforting to the children of God, I am almost ready to shrink from the undertaking. But if you can find anything in what I write, that you think is worth a place in the "Signs,"

you are at liberty to insert it; and if not, cast it aside.

I was born Sept. 30, 1817, in Stamford Fairfield Co., Conn., and moved with my parents, to Thompson, Sullivan Co., N. Y., in 1827. My parents were Old School Baptists from my earliest recollection. I do not know that I had any serious impressions about my future state, until after I was twenty years of age. I then used to appoint times when I would try to seek the salvation of my soul, but finally concluded to put it off until I should get married and settled in life. In the spring of 1849, I had a great desire to attend the Warwick Association, and did attend it. The preaching sounded good to me, and I had a great desire to become a christian; but this did not last long, my mind was so much taken up with the cares of the world. But still, I would often have serious impressions on my mind, and would read the bible; but all the promises seemed to be for others, not for me. In the summer of 1854, myself and wife moved to the place where we now live, and in June 1856, we attended the Warwick Association. It was a good meeting, and I began to think I was almost a christian. I did not think I had committed any heinous sin; but something told me that all was not right. I read the bible and the Signs, but could understand but little of either; the promises did not seem to be for me. I also read Bunyon's "Pilgrim's Progress," but I could not understand it. I got along much in this way until the winter of 1861. I think it was all at once I saw myself to be a great sinner. I did not know what to make of it. I then went to work with a determination to sin no more. So, on New Year's morning I nerved myself for the work; I put on a long face, said but little, and for a short time thought I was getting along very well. But it was not long before my plans were all upset, and before I was aware, I was sinning in thoughts, words and deeds; then I did not know what to do. I gave up all hope of ever being any better. I found that I could do nothing to save myself. All my works were but as filthy rags. I read in John vi. 44, the words of Christ, "No man can come unto me, except my Father which hath sent me draw him, and I will raise him up at the last day." This passage dwelt on my mind a great deal. I found if ever I were saved it must be of the Lord, for I could do nothing. In the last part of the winter, or early in the spring my mind became at ease. I felt that there was a change, but could not tell just when it took place; nor did I ever give it a thought that it was of the Lord, that he was dealing with me. O, how very blind I was! I was soon taken sick and while confined to my bed, the thought came to me, if this sickness be unto death, are you prepared to die? My answer was, No. Then I began to feel uneasy about myself. My mind was so much at ease—not even afraid to die. I did not know what to make of it. Still I did not know it was the Lord's dealing with me. I soon got well, but still continued in the same easy frame of mind, until one day while at work in my garden, I had a severe trial. I was thinking on the subject of religion, when something said to me, it is all a delusion; there is no such thing as religion; and that the bible was not written by inspiration, and that there was no God. All these sug-

gestions I strove against with all my might. Oh! how badly I felt. I can never forget what feelings I then had. But this did not last long; and my mind soon became easy again. In June, we again attended the Warwick Association. I then began to feel little and unworthy. I wanted to get in some corner where I would not be seen. I thought I could understand the preaching better than ever before. I felt drawn to the people; they appeared to me so lovely, I did love them, and when any of them took poor unworthy me by the hand, it was with much difficulty that I could keep from calling them brothers. I would turn around to hide my tears. O what a meeting that was to me. I was sorry when it broke up. I returned home feeling very happy. But soon I began again to feel myself to be a poor sinner. I had once felt that I was a great sinner; but now I felt that I was a poor sinner. It seemed to me that my heart was like a cage of unclean birds, and my thoughts were evil, and only evil continually. I began to pray; but, my dear brother, my prayer was a very short one; it was, God be merciful to me, a sinner. Lord, save, I perish; and even that prayer did not seem to rise higher than my head. I read the experiences of the Lord's children in the Signs, and could follow many of them until they came to where the Lord delivered them of their burden of sin, and then they left me. I would weep over them, and exclaim, "Oh wretched man that I am; who shall deliver me from the body of this death?" One day while thinking of what a poor wretched sinner I was, a robin came hopping along, and I thought, Oh, that I were that bird, that when I died that would be the last of me; and I even wished that I had never been born. Still I would try to pray; then came the declaration, "The sacrifice of the wicked is abomination." Prov. xxi. 27. Then I began to fear that I had committed the unpardonable sin. I knew not what to do. I kept on reading the bible and the "Signs of the Times," and thought I could claim some of the promises. I could say, "Lord, I believe; help thou my unbelief." And again, "We know that we have passed from death unto life, because we love the brethren." I thought I did love the brethren, and felt a great desire to be numbered with them. I would look out of the window of the mill, upon the limped stream, and think, O that I were worthy to be baptized. On the last Sunday in July I went to hear Elder Beebe; his text was John v. 24. "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." O what a sermon it was to me; every part of it appeared so plain. It brought to my mind what I had passed through. I could now see plainly that the Lord had been dealing with me, but I had not been aware of it. I had been looking for some great change to be wrought in me, and expecting something different from what I had passed through. I supposed that if my heart were changed it would be all at once, like a flash of lightning; but I could now see that the Lord could take a poor sinner up out of the horrible pit and mire clay, by his still small voice, as well as he could arrest a Saul of Tarsus on his way to Damascus. I could now sing—

Amazing grace, how sweet the sound,
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see.

There was such love shed abroad in my heart, love to God, and love to the brethren and sisters, I could see how God could be just in saving poor lost sinners. I now could see why he had spared my unprofitable life so long, and I was ready to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." I used to wonder why the Psalmist praised the Lord so much; but now I could understand, and loved to read that it was "for his goodness to the children of men." Now I had a desire to attend Church Meeting, and on the fourth Saturday in August, 1866, I went, and in much weakness related some of what I thought were the dealings of the Lord with poor unworthy me; and on the next day I was baptized by Elder Beebe; and as we came out of the water, the dear Elder J. L. Purington, who was present, took me by the hand, and said, My brother, you are welcome. O what joy ran through my soul. On arriving at the Hall, we had the pleasure of hearing Elder Purington preach from Luke ix. 28 35. After the preaching, I received the right hand of fellowship by Elder Beebe, and went on my way rejoicing. Since then I have had many ups and downs; some doubts and fears. Sometimes I fear that I have grasped the shadow and missed the substance. Sometimes I fear that I have deceived the church, and am afraid that I do not love the Savior as a Christian should. But the Lord knoweth all things; he knoweth them that are his. I rejoice to know that the Lord God Omnipotent reigneth, and I desire to give him all the glory and praise, for his goodness and mercy to poor unworthy me. If I am saved it must be through his abounding grace to a poor sinner.

From your unworthy brother, if one so unworthy may be permitted to claim that relationship.

JOHN L. HAIT.

SULLIVAN, IA, Aug. 27, 1866.

ESTEEMED BROTHER BEEBE:—I again seek to embrace the high privilege of conversing with the children of the heavenly king, through the medium of your columns, which are indeed laden with good news and glad tidings to the scattered and tried of the little flock.

Its regular visits afford us sumptuous feasts, composed of the choicest dainties, treasured in our heavenly Father's well filled store house. And I sincerely hope it may long continue to come to us, laden with the same lucious truths, and bright testimonials that have hitherto characterized its fine pages. For I verily believe if ever we needed a medium of correspondence, it certainly is at this time, when anti-christ, developed in its numberless forms, covers the earth with darkness, and the people with gross darkness. False religionists and biblical dictators, have risen up according to prophecy, denouncing the religion of Jesus Christ, and speaking perverse things, well calculated, if it were possible, to deceive the very elect. These modern theological teachers, whose coming is after the working of Satan, with all power, signs, and lying wonders, proclaim to the world that they

possess power to save themselves and all that will follow them, and receive their Pharisaical teachings. Thus while God sits upon the throne of his majesty, and in his excellency on the skies, these hypocritical aspirants are soliciting means and energetic action, to accomplish what he himself is able only to do. Men are running to and fro upon the face of the earth crying, lo here! and lo there! and thousands are being seduced by their cunningly devised schemes, and follow them in their wicked ways, regardless of the awful vortex, into which they are suffering themselves to be plunged. O vain and deluded man, did'st thou not consider that if in this life only we have hope, we are of all men, most miserable, that salvation is of the Lord, and that without him ye could do nothing. Thy journey will soon be ended, for ere long thou wilt fall a prey to the king of terrors. Then where, O, wilt thou rest thy weary feet, and quench thy famishing thirst; for thou has drunken freely of the polluted waters, of which, if a man drink he will thirst again. Behold! what saith the Lord, who causeth the tender plant to spring up in the desert, and the parched land to bring forth herbs? When the poor and needy seek water and there is none, and their tongue faileth for thirst, I will hear them, and will not forsake them.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled." Here, brother Beebe, the promise comes from one fully able to perform what he undertakes. Jesus, our God, his dominion is from generation to generation, and his works are perfect, and beside him there is no Savior. O, that we could ever show forth his praises, and magnify his holy name, that we could love him more and serve him better, be more conformed unto him, and transformed from this world. What a friend and Redeemer is ours, who is from everlasting to everlasting, and changes not. Oh! that the Holy Spirit would descend on the people, convincing them of sin and righteousness, and of judgment to come, opening their blind eyes, unstopping their deaf ears, and softening their hard hearts, enabling them to sing the songs of Zion with the spirit, and the understanding, and choose rather to be doorkeepers in the house of God, than to dwell in the tents of wickedness. That all our Father's children might be enabled to come forth and magnify his name, defend his cause, obey his commands, resolved that let others do as they may, we will serve the Lord, that we may enjoy the light of his countenance reconciled. Most rapturous is the thought that when our lamp of life is extinguished, through the grace of our God, which alone bringeth salvation, we shall be prepared to enjoy the glories of that eternal day, that peaceful and abiding home in heaven, with our exalted Redeemer, to praise him perfectly forever. Dear brother may the Lord ever be with, comfort, and sustain you, and all the household of faith, enabling us to realize that if our earthly house were dissolved, we have a building, of God, a house not made with hands, eternal in the heavens. Your sister in hope of eternal life.

ANNA M. THOMAS.

OWENSVILLE, IND., Oct. 24, 1866.

BROTHER BEEBE:—Enclosed I send you for publication in the "Signs," the follow-

ing settlement between Eld. James Strickland, and brother John Hargrove.

OWENSVILLE, IND., Oct. 24, 1866.

At a conference of brethren called on to settle a difficulty between brother John Hargrove, and Eld. James Strickland, growing out of a communication written by brother Hargrove, and published in the "Signs of the Times," of Nov. 15, 1865.

The following brethren met, viz:

Elds. Wm. P. Robertson, Joseph Sketers, Joel Hume, and brethren Wm. Williams, and S. P. Welborn, and organized by appointing Eld. Joel Hume Moderator, and S. P. Welborn Secretary.

The committee, after mature deliberation, agreed to adopt the following settlement, as agreed to by the parties last January, which is in the following words:

PATOKA, Gibson Co., Ind., Jan. 20, 1866.

VERY DEAR BROTHER BEEBE:—In the "Signs" of Nov. 15, 1865, there is a short communication written by myself bearing the date of September 29, 1865, to which I wish to call the attention of yourself and your numerous readers; as I wish to make some corrections and explanations. This letter was written immediately after the adjournment of the Salem Association, and under considerable excitement of mind, growing out of the course pursued by brother Strickland, in preaching the introductory sermon.

And here permit me to acknowledge that I departed from, and violated the order of the Regular Baptist church, in publishing those strictures on the above named discourse; not having labored with brother Strickland for the purpose of obtaining satisfaction. I wish also to state that the introductory sermon was not before the Association in her organized capacity; but there was almost universal dissatisfaction, expressed by the brethren in their intercourse with each other. I will also state that after the Association had got through her bill of arrangements, on Saturday evening, there was a query introduced into the Association, that caused some excitement for a time; but finally was disposed of with but little dissatisfaction. I will further state that I should have said, that the Danville Association, was called an Association of Means Baptists, I do not know them to be such.

One more explanation, and I am done. The language that I employed in regard to brother Strickland's *remounting his old hackney, Do and Live, or little horse, Good Do*, may be so construed as to convey the idea that brother Strickland did believe and teach what is termed the Arminian system of doctrine; or conditional salvation.

I wish now to say, that I do not wish to be so understood; so far as the doctrine of salvation by sovereign and reigning grace is concerned, I regard him as sound. But I designed to convey the idea, that I did not believe his views on the subject of practical godliness. That he urges his system of good works among Christians too strongly, and carries his views on that subject too far, I hope that I will now be understood. In conclusion, suffer me to say that my letter was written in great haste and without mature deliberation.

I hope, however, that these explanations will give general satisfaction to all con-

cerned. Your brother in Christ.

JOHN HARGROVE.

The committee further decides that brother Hargrove done exceedingly wrong in suppressing the publication of the agreement made between the parties in January last; which he promised to have published in the "Signs of the Times," and for withholding the knowledge of the fact from brother Strickland, for which brother Hargrove is due an acknowledgment both to brother Strickland, and Patoka church. And the committee further agree, that brother James Strickland has done exceedingly wrong in the matter, by prematurely influencing the churches at Providence and Little Zion, to take up the matter and spread on record that which is prejudicial to the character of brother Hargrove, contrary to the gospel order, and the apostolic example; for which we believe brother Strickland owes brother Hargrove an acknowledgment, and we further believe that brother Strickland should use his influence to have said churches to expunge the same from their record. We further agree that the above is our unanimous decision; and that this days proceedings, by the committee, shall be prepared for publication, by the Secretary of the committee, and forwarded to the "Signs of the Times" for publication.

JOEL HUME, Mod.

S. P. WELBORN. Sec.

ELLAVILLE, Ga., Sept. 1866

Moses was admonished of God when he was about to make the tabernacle, to make all things according to the pattern shewed to him in the mount, because they were the patterns of heavenly things, the shadow of heavenly things; hence it was very essential that all things should be made according to the pattern, for if they were not made after the pattern they would fail being what they were designed to be, they would not be the shadow of heavenly things, but would be the shadow of some other things. Every Israelite was required to make his offering; the rich man must offer his bullock, he who was poorer his kid, the poorest his pigeons or doves; each one must offer the best he had, the firstling of the flock, without blemish or defect. The man who offered his bullock made no greater sacrifice than the man who offered his doves; each one offered his best, each one made a sacrifice, and perhaps the man who offered the doves made the greater, if there were any difference. The man's sacrifice who offered the ox consisted in the value of the animal, his covetousness was perhaps subjected, whilst perhaps the pride of the man who offered the doves was subjected. Should the man who was able to offer the ox have offered a kid, the sacrifice would not, though the offering may have been perfect, have been acceptable, because it would not have been the shadow of a heavenly thing, but of his covetousness. For example, a preacher who may perhaps preach the truth, yet it is done, not so much to please God as to gratify his pride or avarice; his sacrifice is not acceptable, it is not the shadow of a heavenly thing, but of a worldly thing; it does not humble him but exalts him, hence it is not the worship of God, it is not the thing that it was designed to be. But the poor Israelite was under no less obligation to offer his doves than was the rich Israelite to offer his bullock, and their offerings after all were

but shadows, they only pointed to the substance. If they had the true substance the shadow would be a pattern of the true, hence we know that if the maimed, lame, halt, blind or deaf should be offered that such an offering could not portray faith in a perfect sacrifice, hence, "By their fruits ye shall know them." You will often hear christians say that if they had as much faith (experience) as such an one, that then they would not mind making a confession of it; but they have such a little hope that they are ashamed to tell it, and yet they know that the worship of God is inseparable from sacrifice, yet if they had that man's ox they would not mind offering it. No, for it would be no sacrifice to offer it, it would not humble you, but would exalt you, it would not be the shadow of a heavenly thing but of the pride of your heart. When I offered my little doves I certainly made a great sacrifice, and a great sacrifice was necessary because I had a great deal of pride. If we have a great deal of pride the sacrifice will and ought to be great; if we have little pride it will not nor ought it to be great. The man who offers his bullock has done his duty, the man who offers his doves has done his duty, one has done as much as the other, and they are but unprofitable servants. Paul said he labored more than all of them, yet not I but the grace of God that was with me; that is he preached and suffered more than the rest, because God made him able to do it, and making him able he required it. If he preached a hundred times and with a hundred fold more ability than James, it was because God made him able and hence required it, and the rest who done their duty done as much as he did, for he done no more, for any more would not be acceptable, any more would not have been the worship of God. But my sheet is filled; if this is acceptable, I will conclude it, the Lord permitting.

J. R. RESPRESS.

ELBA CO., Aug. 15 1866.

BROTHER BEEBE:—I hope you will excuse me for my seeming neglect, of sending my remittance for your valuable paper, "The Signs of the Times," for another year. I feel to thank him who is the giver of every good and perfect gift, for such a medium of correspondence. The communications of the brethren and sisters, with the editorials, are a feast to me indeed. I have just returned from the White Water Regular Baptist Association, where I heard the gospel in its purity. There were sixteen ministers present, and the preaching was all of one piece, linked together as a chain.

I feel to say with Ruth of old, "Treat me not to leave thee or to return from following thee, for thy people shall be my people, and thy God my God." But we deeply feel the loss of one of the dear old fathers in Israel, Eld. Wilson Thompson. He was a faithful watchman on the walls of Zion. If there was danger near, he was the first to see it. There was a vacancy on the stand at our Association. His silvery locks were not seen there, nor his dear old voice heard, giving his kind admonition. Last year, at our Association, in his closing remarks he said, perhaps he never would visit with us here again. He exhorted the brethren to hold fast the form of sound doctrine, and then

he told them to sing, "Jerusalem my happy home," for, said he, I feel that way. He truly was filled with the spirit of God. And now without the least shadow of doubt, he is enjoying that house, that rest, that remains for the people of God.

God's people all speak the same language; but no marvel. They are all born of the same spirit, taught in the same school.

Christ in speaking of his people, sometimes represents them as sheep. "My sheep hear my voice; I know them, and they follow me. I give unto them eternal life and they shall never perish." And by Paul, he says, "Ye are my building, my body." He the head, and they the members. This with many other declarations in the scriptures, of divine truth, shows very plainly, that a union does exist between Christ and his people. God hath set the members every one of them in the body as it hath pleased him, and the eye cannot say to the hand, I have no need of thee. Nor again, the head to the feet, I have no need of you. My dear brethren and sisters, we that often feel ourselves to be in the valley of humiliation, if we are of that body, we are necessary; we have something to do. The apostle Paul, in writing to the Corinthian brethren, says, "Now we see as through a glass, darkly; but then, face to face." Then shall we know, as we are known. But this corruptible must put on incorruption, and this mortal must put on immortality; and the saying brought to pass, death is swallowed up in victory. O death, where is thy sting! O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ. The Old Baptists give God all the glory; for he has taught us by the spirit that it is not by works of righteousness which we have done; but according to his mercy he hath saved us.

Brother Beebe, do with this as your better judgment may dictate, and all will be right. May the Lord sustain you in your labor of love, and finally receive you in his everlasting habitation, prepared for all the people of God, is the prayer of your unworthy sister.

NANCY A. COOK.

CALEDONIA, Mo., Aug. 18, 1866.

Dear, I would say brother, but my unworthiness restrains me, in this you will find enclosed two dollars for the "Signs of the Times" for this year, when I received the papers you sent me, and looked over them, and find they give the same sound as in days past, despite the deluge of bloodshed and carnage, and the awful surging of the beast in his religious disguise, to overcome the church of Christ, my soul was made glad to know there is a remnant according to the election of grace, that the gates of hell cannot prevail against; though I am here alone, with doubts and fears pressing me down, groping my way in the dark, and, for four years past, have been an object of persecution, for no other reason than that I chose to obey the laws of God rather than those of men. Brother Beebe, I have been through the fiery furnace, robbed of what I labored for with my own hands, until I am very near the paupers' list, and afflicted with paralysis, so I am not able to do but very little labor. My mind has been so deranged by

the horrors of this cruel war, I am not able to give you a full detail of my trials; but my unprofitable life has been spared for some purpose unknown to me; but the Lord knows all things, and has appointed a day to judge this world in righteousness; for which I praise his holy name, unworthy as I am; and if I am saved it will be by the discriminating mercy and sovereign grace of God, that alone can save a wretch like me, for I have no confidence in the flesh; all the righteousness of the flesh is like filthy rags, in the presence of a pure God. I read the "Signs of the Times," which cheers me up, at times, because they speak a language I can understand, and if they are not the Lord's people who write them, I misunderstand my bible, and there is no light in me, and I am yet blind. I feel too small to write any thing interesting, therefore I close by asking an interest in the prayers of God's people, and remain your unworthy friend.

WILLIAM G. HOWARD.

WOODSONVILLE, KY., Aug. 14, 1866.

BROTHER BEEBE:—The Otter Creek and Barren River Associations, not having assembled since the war commenced, and many of the churches without organization, we are consequently scattered, but seldom assembling together.

Many of the churches have not a sufficiency of male members to form a quorum; in this condition, some four or five members, each member from a different church, agreed to meet for the worship of God at a central point. At the last meeting, this little body, without any written constitution or articles of faith, received a member by relation, subject to baptism at the next monthly meeting, at which time it is expected three or four more will come forward and tell what the Lord has done for them, demanding baptism.

Now my brother, what do you think of this proceeding, and what will the people of God think of it? Yours unworthily.

A. P. WOODSON.

REPLY.—Under the circumstances as stated, we see no impropriety or departure from gospel order, in the reception and baptism of those who give satisfactory evidence that they are the proper subjects.

PROSPECTUS FOR 1867.

Brother Stupp, of Oregon, and some others have desired a more explicit statement of our terms of subscription. The advanced price of paper, type, ink, labor, and everything used in printing, having more than doubled since the year 1860; and some articles at this time cost more than three times what they cost before the war; two dollars now is not equal to one before the inflation of our currency. Even gold will not now procure stock for much less than double the former rates; this is probably owing to heavy duties, and revenue taxes imposed by government. We are compelled therefore to fix our terms, for the next volume, at two dollars a year, payable in advance, in United States currency. For Gold, or Canada Bank notes, to those who prefer to send it, we can only afford to allow what is, at the time of receiving them, the premium they command in the city of New York. As Greenbacks, Drafts on New York, or Post Office Drafts, on the Middletown Post Office, in this place, are more safely transmitted than gold coin, it will be better to forward them.

Those brethren and friends, who have been robbed of their property in the late war, either at the North or South, will be supplied, if they will make their circumstances known to us, at half price; and those who, from old age, infirmity or other causes, are not able to pay anything will be supplied, as formerly, gratuitously.

EDITORIAL.

MIDDLETOWN, N. Y., November 15, 1866.

ELDER SAMUEL TROTT has laid off his armor, received his passport, and gone, as we fully believe, to the bosom of his God and Savior. For several months his strength has been gradually declining; so much so as to prevent him from visiting the churches, as he has been confined to his house or immediate neighborhood ever since last May. At that time we met him at the Baltimore Association, where we heard him for the last time, preach a short but very impressive sermon from John iii. 3—"Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." His voice was feeble, and his physical power scarcely sufficient to support his debilitated frame. He remarked that that was in all probability the last time he should ever attempt to preach to us. But the ardor of his spirit arose to an irrepressible earnestness, in solemnly impressing upon the brethren the important doctrine of his text, that whatever amount of human wisdom, literary acquirements, or human talent a man may possess, or however sound in theory, none are competent to preach the gospel of Christ, who have not seen the kingdom; and none can possibly see that kingdom who are not born of the spirit. His last solemn admonition to the saints on this important subject fell upon our ears, and sank deep in our hearts, as our dear aged father was summing up in a few words, what had been the burden of his ministry for more than sixty years. His stand point, bordering on the verge of the eternal world, with the eye of faith uplifted to the glory of the upper skies, and wings expanded for his rapturous flight from earth, only waiting to pronounce the finishing sentences of the ministry which he had received of the Lord, to testify the gospel of the grace of God. If we mistake not that was the last time he in a formal manner attempted to preach. But as long as he continued in the flesh, he ceased not, as opportunity presented, and his receding strength would allow, to speak of his Redeemer's kingdom, and to talk of his power.

We called on and spent a night with our dear brother in August last, in company with Elders, Leachman and Durand, after the close of the Corresponding Meeting in Loudoun County, Va.

In our last interview, as far as strength would permit, he reaffirmed the position he had so long held, and the testimony he had so long and faithfully borne to the truth of prophecy, and of what he had understood to be its import.

To us, his clear and lucid interpretation of those prophecies concerning the twelve hundred and sixty days of the papal beast, and the corresponding time of the two witnesses prophesying in sackcloth &c., was wonderful. And that he should have published his views nearly forty years ago, and that he has lived to see that his views were correct, in the literal humiliation of the pope, and extinction of his temporal, or secular power, just twelve hundred and sixty years after the inauguration of that power in the year 606, is in evidence that he was endowed with more light upon these subjects than has ordinarily been enjoyed by his cotemporaries.

We have been personally acquainted with our dear departed brother about 45 years, and from our earliest acquaintance, have looked up to him as to a father, for counsel, and instruction, which he has been enabled to give. We have always found him ready to speak a seasonable word to us when occasion has required. Like David and Jonathan we have loved each other; facing the same foes, bearing the same testimony, engaged in the same conflicts and participating in the same victories, suffering the same reproaches, encountering the same persecutions for the truth's sake, is it strange, now that he is taken from us, that we should exclaim, as did Elisha, when he saw Elijah taken up to heaven in the fiery chariot. "My father! my father! the chariot of Israel, and the horseman thereof."

More than an ordinary tribute to the memory of this dear servant of God is due from us, and a very large space in our columns should be devoted to a becoming notice of his departure. No other correspondent has contributed so liberally to our columns from the first number of our first volume, until prevented from writing, first by the late war, and since the war, by debility. Indeed it is doubtful if we could have succeeded in sustaining our publication had he withheld his support; and now that his pen shall no longer write for our edification, it is meet that we should record how greatly we have been aided by him, and how sadly the announcement of his departure has fallen on us.

Eld. Daniel L. Harding, who was present with our dear brother R. C. Leachman, at the funeral of brother Trott, has brought the sad tidings to us, that on Tuesday, Oct. 30, 1866, brother Trott breathed his last, being about 83 years of age.

An appropriate obituary will be prepared by brother Leachman, as we understand, which will be inserted when received.

Brother Trott leaves a widow and one daughter, and has one surviving son residing in Texas. His first wife and all his children, except the one son and one daughter had been called away before him. With our dear bereaved sister Trott, and the surviving daughter, who were with him to the last, we most sincerely sympathize in this, their deep affliction, and may their sore bereavement be sanctified to their good, and may they, with the absent son, be divinely sustained by the strong arm of the Lord. To the churches of our order, especially those who have enjoyed the labors of the departed, we would speak words of consolation. It is the Lord, and he is able to comfort you, in this and in all your sorrows. Look up to him and pray him to send forth faithful laborers into his harvest.

To the readers of the "Signs of the Times." We shall greatly miss that familiar signature and those deeply edifying epistles of love, which, for thirty four years have afforded so much instruction and comfort. But our God hath raised up many other witnesses, and has assured us that he will not leave himself without witnesses. Long will you cherish the memory of our dear departed brother.

To our brethren in the ministry. A valiant soldier has laid aside his armor; a veteran has received his passport to his mansion in the skies; our hearts are saddened, because the places that knew him

once shall know him no more; but he is not dead, but sleepeth. His trials and conflicts are over, and all his tears are wiped forever away. A few more days of trial, temptation and conflict, remains for us to fill up, and then, like him shall we close our weary eyes on all the vanities of earth, and go to dwell forever with the Lord.

The 1252 hymn, of our Baptist Hymn Book, seems to us so very appropriate, we are constrained to copy it, in the conclusion of this article.

In hope of life eternal given,
Behold, a pardon'd sinner dies;
A chosen blood-bought heir of heaven,
Called to his mansion in the skies.

He left the world, with all its toys,
For better, brighter worlds on high;
His faith embrac'd substantial joys,
Soaring beyond the starry sky.

From Pisgah's top, by faith, he saw
The land where milk and honey flows;
Nor can the power of hell below,
Prevail to break his sweet repose.

He trod the shades of gloomy death,
Could set his seal that God was true;
Finish'd his course, and kept the faith,
And died with glory full in view.

Methinks I see him now at rest,
In the bright mansion love ordain'd;
His head reclined on Jesus' breast,
No more by sin or sorrow pain'd.

Why should our eyes with sorrow flow,
Our bosoms heave the painful sigh!
When Jesus calls, the saint must go,
'Tis his eternal gain to die.

'Twas through the strength of Israel's King
He proved a conqueror when he fell;
'Tis to the praise of grace we sing,
Though of the dying saint we tell.

Fearless he enter'd death's cold flood,
In peace of conscience clos'd his eyes;
His only trust was Jesus' blood,
In sure and certain hope to rise.

Since the foregoing was in type, we have received the following obituary, written by brother Leachman, in which he proposes for us to prepare a biography of our deceased brother. We are very certain that such an article as would do justice to the subject would be highly appreciated by all our readers, and if no one more competent shall perform the sad duty, we will, as soon as we can command the time to examine our files, and other documents, do the best we can.

MANASSAS, Va., Nov. 3, 1866.

DEAR BROTHER BEEBE:—Our aged and beloved brother, SAMUEL TROTT, quietly and peacefully fell asleep in Jesus on Tuesday morning, Oct. 30th, at his residence in Fairfax Co., Va., in the 83d year of his age, leaving a widow, (his second wife) and only two living children, one of them in Texas.

Wherever the "Signs of the Times" have circulated, from the commencement of their publication, the name of S. Trott has been familiar to every reader; and generally at the end of some communication worth far more to every lover of truth than the subscription price of the paper. I feel that no language that I can employ can contribute aught to his worth, and I have not the materials at hand to enable me to furnish a correct biographical sketch. But as you are more familiar with his ministerial history than perhaps any one else, and have all the back volumes of the "Signs" to refer to, it is the wish of the family, in which I unite, that you should prepare and publish such an article as to you may seem proper. He has been actively engaged in the ministry for more than sixty years. It was not with him as, alas! it is with too many, a work of convenience or of secondary importance, but regarded as the great and leading business of his life. Through sunshine and storm, winter and summer, he was faithful to his appointments, and seemed to be always laden with gospel treasure. No man seemed to feel more sensibly his

dependance upon God, and none seemed to be more constantly furnished unto every good word and work. To a naturally strong and logical mind he had added a liberal education, and a rich endowment of spiritual gifts rarely found combined in the same individual. I remember with virtuous pride and heartfelt pleasure that twenty-nine years ago he buried unworthy me in the baptismal grave; that two years later in connection with others, he ordained me to the work of the ministry; that we have traveled many thousand miles together, and I have heard him preach more discourses than I have any other man, and I think I can truly say that I never heard him preach that he did not say something I had never heard him say before. It was my privilege and pleasure to hear the last discourse he ever publicly preached, which was at the Baltimore Association in May last, from the words, "Except a man be born again he cannot see the kingdom of God," and it seemed to me then like a voice from the grave rebuking the foul spirit of fanaticism, and testifying that the boasted and boastful religion of the times amounted to nothing, and was no substitute for being born again.

Brother Trott was in many respects a remarkable man; with the meekness and simplicity of Moses he combined the boldness and independence of Paul.

While always ready and willing to profit by the views of the least, he was yet able to instruct the greatest among the children of God. While such was the simplicity of his character, that the child could approach him, the aged and infirm stood in awe before him. If any man in modern times deserved the appellation of father in Israel, surely he did. Never remarkable for large gatherings in the churches with which he stood connected, yet he has left a record and a testimony which can but tell upon future and unborn generations. He has cast bread upon the waters, which shall be seen after many days.

It is generally known that brother Trott has been looking for important events to transpire, in the course of the present year, in connection with the destruction of the man of sin, and it is a little remarkable that his own death should occur, at the very time that he was looking so confidently for the development of some of those mysterious things brought to view in the book of Revelation. Yet it was some satisfaction that he lived to see the published report that the Pope of Rome had about lost all his temporal power. But I will not enlarge upon this and desire not to anticipate the article expected from your much more able pen, but would simply remark, that he remained firm to the last, in the conviction that his views upon these important subjects were in the main correct. He might err in some unimportant details, and the changes that have been made in the measurement of time might vary the period, but of the general results, and their speedy accomplishment, he seemed to have no doubt. His last moments were marked by no special demonstration. Yet his death was just such a one as I would wish to die; with no particular disease, his body not racked with pain, his mental powers in full exercise to the last expression he was able to give, he quietly fell asleep like an infant, in its mother's arms.

A discourse was preached at his funeral, to a large and solemn assembly, from Gen. xlix. 33. "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Brother D. L. Harding was providentially present, and made some appropriate remarks. We shall see his face and hear his voice no more, but there are many of the children of God that never can forget him while life and mind endure. Yours, lone and sad.

R. O. LEACHMAN.

ORDINATION IN PROSPECT.—The Warwick Old School Baptist church have sent letters to her sister churches, requesting them to send their pastors and faithful brethren to sit in council with her on Thursday and Friday, the 22d and 23d, of this present month, (Nov.) to examine, and if found expedient to set apart to the work of the gospel ministry, brother Wm. L. Benedict, a licentiate of that church, now laboring principally within her bounds. Meeting to commence at the Baptist Meeting House, at 10½ O'clock, a. m., on Thursday Nov. 22. As a number of ministers will be in attendance, the time will be principally occupied in preaching the word.

Circular Letter.

The Salisbury Old School Baptist Association, convened with the church at Masongoes, Accomac Co., Va., Oct. 24th, 25th and 26th, 1866, to the churches she represents, sends this her annual epistle:

DEAR BRETHREN:—Through the mercy of God we have again been permitted to assemble together as an Association. We find these yearly interviews with each other and the brethren from other associations very pleasant and encouraging. We meet brethren in the ministry from different sections of the country, all preaching and rejoicing in the same precious doctrine, all testifying that "Salvation is of the Lord;" all speaking the same language, and, we believe, taught by the same spirit.

There are many subjects to which it might be profitable to call your attention at this time, but there is none perhaps which demands our serious consideration more than that of *church discipline*. Where this is neglected, much of the joy and comfort of the saints, which their organization into churches was designed to promote, is destroyed. The limits of an ordinary circular will not permit us to enter fully into this subject: we only design to hint at a few things which concern the churches composing our Association. A church founded upon the doctrine of the apostles, Jesus Christ being the chief corner-stone, maintaining the order, and observing the ordinances which our Lord Jesus Christ has commanded, is indeed a goodly sight. It is there, the blessed Lord, who is exalted above all worlds, and is our only King and blessed Potentate, has promised to make his abode; to rule and reign in the hearts of his people; to illuminate their minds, cause them to rejoice in his salvation, and constantly to open up his word and lead them into his truth through the preaching of the word, and the teachings of his Holy Spirit. Nor is a church, in order to enjoy these high privileges, to be composed of a large number, or to have a fine or large house to worship in, but in any place where two or three are gathered together in Christ's name, then is he in the midst. A church may be composed of a little handful of the Lord's people, isolated and unknown in the world, yet, if the pure worship of God is maintained, all his laws and ordinances observed, and the order and discipline of the church, as laid down by the apostles, strictly adhered to, there is the peculiar dwelling-place of our Lord Jesus Christ. And there is a comfortable home for the saints, a place of security from the en-

tanglements of the world. We cannot conceive of any greater blessing the child of God can enjoy in this world than to be a member of such a church. But when the doctrine and order of the apostles is not maintained, and the laws of Christ are not observed, the fellowship of the church will be broken, and the great blessings which our Lord designs to confer on his people in gathering them together in church organizations is forfeited, the spiritual comforts and growth and prosperity of the church is in a great degree destroyed. We propose briefly to notice some of these departures from the order of the apostles, of which we fear many of the churches composing our Association are guilty. In many of our churches members are retained for years who cannot be said to be guilty of any gross immoralities, but who evince by their conduct that they have little interest in the church, or in the cause of Christ. Some of them after they were received into the church seemed to run well for a season, but after a while their seats were frequently empty at the meetings, their love for the brethren seems to have grown cold, and any other place where a perversion of the gospel of our Lord Jesus Christ is preached, seems to suit them as well as their own place of worship, until, in some instances, they have left us entirely, and attached themselves to some other society, thereby compelling the church to exclude them. The church seems to think that unless they are guilty of some gross sins against society, they have no cause to deal with them. Again, in some instances, where those who are members of the church are publicly reported in the neighborhood to be guilty of conduct unbecoming a member of the church, because none of the brethren themselves have witnessed it, they are permitted to go on for a long time, because the evidence is from the world; still they are daily bringing reproach on the church, and cause the way of truth to be evil spoken of. It is to be feared there are others in connection with some of our churches who manifest an entire indifference in regard to whether the word of truth is preached among them or not. They have no regular preaching, it may be, and if one of the ministers of Christ thinking of their destitute condition, sends them an appointment, though we are happy to say a majority of the brethren do seem to appreciate the visit, yet in many of our churches there are some to be found whose seats on such occasions for light and trivial causes are vacant; and when there is a church meeting, and the supper administered, it is sometimes the case that but little over half the members of the church are present. This is very disheartening to the minister of Christ, who has perhaps at considerable personal sacrifice come many miles to see them; he feels depressed in spirit, and often returns home with a sad heart, lamenting the cold and lifeless state of the church; and perhaps thinking the indifference manifested is because the Lord peradventure has not called him to the work. Now brethren, is this not a true picture of many of our churches? Are we not, as a general thing, in a cold and lifeless state? And may we not see the cause in that want of discipline and proper observance of the laws and order which is laid down in the word for the government of the church? And now, brethren, suffer a word of ex-

hortation in regard to what is our duty in this matter. And in the first place, we should be very careful in receiving members into our fellowship. Let the church maintain her dignity in this respect, and admit none but those who give unmistakable evidence of having been born of the spirit. The church, as a general thing, is too anxious to increase its members, and sometimes we fear the members vote for the reception of candidates for baptism when they are not fully satisfied that they have been taught of the spirit, for fear of offending them, or some of their relatives, who are already members. Let no earthly consideration deter you from voting against the admission of one who you are not satisfied is a child of grace. There is no place on earth so honorable as to have a name and a place in the church of Christ, and God hath said, "The uncircumcised and the unclean shall not come into it, and the Lord himself shall dwell in the midst of her."

Secondly, let us look well to the order and discipline of the church, for we fear this has been much neglected. Let us see that all who consent not to wholesome doctrine, the doctrine which is according to godliness, and which was taught by our Savior and his apostles, be put away from our fellowship, for what fellowship hath light with darkness, or he that believeth with an infidel? Let us also look strictly after all who by their walk are bringing reproach on the cause of Christ, and let us observe strictly the rule laid down by the apostles. It is the duty of every member of the church, if he sees a brother going astray, to admonish him in love. Let us be careful to observe a proper spirit in this, and manifest a spirit of love and forbearance, and also to be careful that while we attempt to cast the mote out of our brother's eye, we have not a beam in our own eye. Especially should we observe this rule in regard to those who are guilty of no open immoralities, but seem to have forgotten the high position they occupy as members of the church of Christ. Those who manifest an indifference in regard to their obligations as fellow-citizens with the saints and the household of God, and endeavor to restore such an one in meekness and love, but if they will not hear you, bring them before the church, and if they will not hear the church, let them be put away from our fellowship. If we expect to enjoy the divine presence we must walk in obedience to his commands, for our divine master says, "If ye love me, keep my commandments."

May the spirit of the great Head of the church rest upon you and lead you into all truth, and cause you to walk in all his laws and statutes for his name sake.

GEORGE W. STATON, Mod.

GEORGE LOWE, Clerk.

Marriages.

Oct 31.—At the house of the bride's father, in Wawayanda, in this county, by Eld. G. Beebe, Mr. CHARLES D. JOHNSON, of Minisink, and Miss S. CARRIE HARDING, only daughter of Stephen Harding, Esq., of the former place.

Obituary Notices.

BROTHER BEEBE:—Please insert the following in the "Signs of the Times:"

DIED—Four miles north of Macomb, McDonough Co., Ill., Oct. 13, 1866, Mrs. CURLINDA D. WALLINGFORD, in the thirty-ninth year of her age. Sister Wallingford was the wife of Mr. J. R. Wallingford, late of Kentucky. The deceased was born in

Fleming Co., Ky., Aug. 14, 1828; was married in 1843; professed a hope in the Redeemer and united with the Mt. Gilead church of Old School Baptists in 1861, and was baptized by Eld. M. Gossett. She came to Illinois in 1864, since which the writer has been acquainted with her, and can state that she gave the most satisfactory evidences of being a child of God. She was much afflicted with an affection of the lungs, after she came to this vicinity, and as there was no church near her, she was deprived of her dearest privilege, and appeared to enjoy religious company and conversation above any other. The writer had several conversations with her in reference to her hope in the Savior, and her prospects of immortality, and found her resigned to her Savior's will, and patiently waiting till she should accomplish her cup of suffering. While in Kentucky she was a faithful attendant on her meetings, and while here she was all that an affectionate mother, a faithful wife and kind neighbor could be in her state of health. Just before her departure she told her children not to weep for her, but to weep for themselves. She had but recently been to see her friends and relations in Kentucky. She leaves a bereaved husband and six children to mourn their loss, while she has gone to see her Savior face to face. Eld.—Metcalf, of the N. S. Baptists, being convenient, preached her funeral before her interment, from Ps. xxiii. 4. "Yea, though I walk through the valley of the shadow of death," &c., after which she was interred in the Macomb cemetery. May the Lord support her bereaved husband, and be a protector to her motherless children.

I. N. VANMETER.

MACOMB, McDonough Co., Ill., Oct. 19, 1866.

Sadly and mournfully the rain patters down from gloomy clouds, while the autumn wind sighs through the bending tree tops, as if even nature herself was breathing a requiem over the departed one. Sorrow is depicted on every countenance, old and young alike feel the loss they suffer in this neighborhood, by the death of a good man. Last night, Sept. 20, 1866, DEAR J. B. MOORE, aged 43 years, was summoned to cross the mysterious river of death. He has been a member of the Old School Baptist church at Cottage Grove, Saline Co., Ill., for 18 years, and a faithful Deacon 12 years of that time. After several weeks of protracted and severe suffering, he met the messenger calmly and willingly, and gave his directions, and parting words to his beloved family and friends as if only going a journey. Many words he said to them which fell as pearls from lips they loved so well. He asked for those around to sing and pray once more, and then he waited for the last. He leaves a wife, eight children, and a large circle of relatives and friends to mourn his death. How many do I hear say, "How can we do without him?" His was a beautiful life: a Christian for many years, and truly has he been a light to the world, even in his last hours. He left a message for the church to be faithful in the discharge of her duties. All loved, revered and trusted him. His noble character shone forth in his daily life, truth and purity beamed from his countenance. His influence was as the sun's rays are felt by all within his reach. He was looked to for advice; he it was whose calm good sense and persuasive voice could settle disputes, and diffuse peace and good will among jarring neighbors. A good, faithful and devoted husband, a wise and affectionate father, a tender and loving son to his aged mother, alas! that he should be taken home so soon. But may each of the bereaved ones have strength to say, meekly, "Thy will, O God, not mine, be done," is the sincere prayer of their friend,

MOLLIE SCOTT.

DEAR BROTHER BEEBE:—At the request of sister Engle, I announce to you the death of her husband, and our esteemed brother, WILLIAM D. ENGLE, who departed this life September 6, 1866, aged 67 years. Brother Engle was born in Jefferson Co., Virginia, and united with the Regular Baptists at Harper's Ferry about 34 years ago. He resided in Virginia until the year 1860, when he moved to Fayette Co., Ohio, where he resided until the fall of 1865. He then moved to Allen Co., Ohio, where he died, as we have every reason to believe, in the faith of God's elect, lamented by his family and brethren, and especially by his aged companion, but for our comfort we hope he is with Jesus, which is far better than to be in this bondage of corruption, as his walk has been consistent with his profession since he professed faith in Jesus. Brother Engle first united with the Zoar church, at Harper's Ferry, but afterward removed to Frederick county, Va., and united with the Timber Ridge church. In Ohio he united with the Cesar's Creek church, Green Co., and died a member of Zoar church, Allen Co., Ohio. Please publish the above in the "Signs of the Times." From your unworthy brother, if a brother at all.

HENRY MORRIS.

Departed this life, Sept. 19, 1866, Miss CRITTY COOK, aged about 54 years. Miss Critty was of a very serious turn of mind, moral and upright in her deportment, and although she made no profession of religion, was a sincere lover of the "Signs of the Times," and devotedly attached to the principles of the Old School Baptists.

A FRIEND.

NEW ARRANGEMENTS OF APPOINTMENT FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALLKILL CHURCHES:

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Wallkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Wallkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Wallkill Meeting-houses to begin at 10½ o'clock, A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing-office, every Sunday afternoon at 3 o'clock.

This arrangement is for the benefit of those members who live at a distance, who coming to the church-meetings may find the preaching days so arranged that they can attend both.

By order of the churches.

G. BEEBE, Pastor.

Donations and Subscription Receipts.

SUBSCRIPTION RECEIPTS, &c.

NEW YORK:—Wm A Sayer.....	6.00
MAINE:—Eld Hiram Campbell.....	2.00
NEW JERSEY:—S T Christian 2, Miss E Boggs 12.....	14.00
PENNSYLVANIA:—Miss F Watson 1, Lillie R Jenkins 2, D B Niven 2, Mrs M L Mackey 2.....	7.00
DELAWARE:—S H Watson 2, Hannah Boyce 2, R P Towressey 2.50, Mrs F Cloud 2, J R Reese 2, Eld E Rittenhouse 5, Eld T Barton 2.....	17.50
MARYLAND:—L A Hale 2, Elisha Holloway 2, Mr P Anderson 2, Theodore Parson 2, Geo W Johnson 2, Lyd A Lowe 2, Miss H Bell 2, Eld G W Staton 6, Salisbury Association 17.25, Geo W Furubush 2, J K Bird 1, L H Reville 2, J H Parson 4, Dea G Lowe 2.....	48.25
ALABAMA:—James McLainey 2, Samuel G Williams 2.....	4.00
OREGON:—Eld E Stout 1, Eld John Stipp 2.50.....	3.50
OHIO:—A M Jackson.....	2.00
INDIANA:—Wm Williams 2, J H Montgomery 4, Samuel B Luckett 5.50.....	11.50
ILLINOIS:—Miss R Helme 2, Eld I N Vanmeter 2.50, Isaac A Moore 2, J Derslow 2.....	8.50
MISSOURI:—Richard Waller 2.50, James M Sims 1.....	3.50
IOWA:—James D James.....	1.00
KENTUCKY:—Eld Thos P Dudley 6, James M Payne 2.....	8.00
CANADA WEST:—D T McColl.....	6.00
Total.....	\$142.75

Early Meetings.

BROTHER BEEBE:—Please announce that a three days' meeting will be held, the Lord willing, with the Little Bethel church, located in the town of Mattoon, Ill., commencing on Friday before the 3d Sunday in November. It being at the crossing of the St. Louis & Terre Haute, and Illinois Central Rail Roads, we hope to see many of the brethren, especially the ministering brethren, with us at that time. Our esteemed brother and Elder, J. A. Johnson, of Indiana, has agreed. Providence permitting, to be with us during the meeting. Brethren, meet with us. Yours in hope of a better life,

JOHN G. SAWIN.

THE "SIGNS OF THE TIMES," DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, IS PUBLISHED ON THE FIRST AND FIFTEENTH OF EACH MONTH, BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes. Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay their arrearments, on making their case known to us, will be supplied gratuitously.

THE BAPTIST HYMN BOOK.

Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail requires postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency. In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

The History

Protestant Priestcraft in Europe & America, In the form of Supplements to the *Banner of Liberty*, will be mailed to order, (postage paid,) for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a sett of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of setts of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct. Address, enclosing payment, G. J. BEEBE, Middletown, Orange County, N. Y.

The "Banner of Liberty"

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nationality,) the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Deceit by which it may be sought to Plunder the Oppress, Deceive or Defraud any of their Equal Rights under a Free Republican Government.

The *Banner of Liberty* also contains a weekly summary of the most important, as early as any, and in advance of most of the New York city weekly papers. It also contains a variety of Literary and Miscellaneous matter, of the most interesting character, together with a few columns of Narratives, Anecdotes, &c., for amusement. All friends of the principles it maintains are solicited to unite their efforts for its still further extension, with those of its thousands of warm friends already engaged in the enterprise, by sending us such clubs of subscribers as they may be able to procure.

Correspondence upon proper subjects is also respectfully solicited. Let each writer remember, however, that our space is limited, and, inasmuch as each issue is read by many thousand persons, articles for publication should be prepared with the utmost brevity. Address as above.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrenct here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

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FOUR EXPRESS TRAINS DAILY! 460 MILES WITHOUT CHANGE OF COACHES BETWEEN

NEW YORK & DUNKIRK, BUFFALO, SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted July 9, 1866.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.45 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.49 P. M., Rochester 10.30 P. M., Salamanca 11.32 P. M., and Dunkirk 1.50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for Otsville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.

4.30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 P. M., Buffalo 1.00 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.

6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.03 P. M., Buffalo 1.00 P. M., Salamanca 12.55 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.

8.30 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South, and at Susquehanna with Lightening Express, leaving Buffalo at 2.20 P. M., and arrives in New York 7.00 A. M.

2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.00 A. M.

6.15 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.30 P. M.—connects at Elmira for Philadelphia and the South.

11.20 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 3.45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.

Only One Train East on Sunday, leaving Buffalo at 6.15 P. M., and reaching New York at 12.30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.

7.10 A. M. EXPRESS MAIL, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9.45 A. M., and connects at Hornellsville and Corning with the 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 P. M., and arrives in New York at 12.30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6.50 A. M. NEW YORK DAY EXPRESS, Daily [except Sundays.] Intersects at Corning with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.

10.15 A. M. EXPRESS MAIL, Daily, [except Sundays.] Intersects at Corning with 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

7.30 P. M. NEW YORK NIGHT EXPRESS, Daily. Intersects at Corning with the 6.15 P. M. Night Express from Buffalo, and arrives in New York at 12.30 P. M.

THE BEST VENTILATED AND MOST LUXURIOUS SLEEPING COACHES IN THE WORLD—accompany all night trains on this Railway.

ASK FOR TICKETS VIA ERIE RAILWAY.

To be obtained at all Principal Ticket Offices. H. B. DDL, Wm. B. BARR, Gen'l Sup't. Gen'l Pass. Ag't.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE, Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFIN.

DONAPHIN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair, but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

PANOLA, Woodford Co., Ill.,

January 22, 1866.

Mrs. P. A. BEEBE:—I feel it due to you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. BEEBE:—My family were all down with Fever and Ague, when I obtained some of Dr. Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases, and can recommend it to all.

L. BRINK.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. Beebe:—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine which cured me immediately, and I have not had it since. I have also sent a number to you among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. Beebe:—While traveling in the western part of this State last Summer, I was taken with chills and fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

A. A. Piper of Mattoon, Coles Co., Ill., and John S. Leachman, of Manassa's Junction, V., are appointed agents to sell the above medicine.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34. MIDDLETOWN, N. Y., DECEMBER 1, 1866.

NO. 23.

Correspondence of the Signs of the Times.

SALISBURY, Md., Oct., 1866.

DEARLY BELOVED AND HIGHLY ESTEEMED ELDER BEEBE:—I take my pen, at the request of a dear sister, if I may claim that relationship, to write what I believe is my experimental lesson; but feeling unqualified to write for publication. Yet the Lord willing, I will, with the apostle's admonition, and your permission, write.

I was born in Worcester Co., Md., Feb. 14, 1844. My parents were Arminians; I was taught to read my bible, repeat the Lord's prayer, avoid bad language, and to believe that all liars would have their part in the lake that burneth with fire and brimstone. Through fear of punishment, I heeded these admonitions, seldom thinking of eternity, unless reminded by some sudden death, or by the preaching of some arminian, who declared that all who refused or neglected to comply with the terms of salvation, by repentance and good works, would be damned. Believing that death was afar off, I thought I could comply with these terms in time. With these consoling assurances, I could enjoy the privileges of this world in safety. When I was between the age of eight and ten years, my father took me to the Baptist church in Salisbury. Eld. Daniel Davis preached what I then thought was a poor sermon; this was the only predestinarian sermon I heard until I was about fourteen years old.

My parents had moved to Somerset Co. near Spring Hill. There were many Predestinarian Baptists in this neighborhood, who had preaching at their houses, and I frequently attended; not that I had any enjoyment in hearing preaching, for my mind was so much diverted with the vanities of the world that I heard but very little of what was preached, and often returned home without knowing what were the words preached from.

During the year 1859, I attended a Camp Meeting where there were many mourners. While looking on, I felt that my heart must be very hard, that I could not mourn like others. Feeling depressed, I implored God to give me religion, though I was ignorant of the religion of Christ, and thought it consisted in a revelation to our natural view. I passed several weeks in this manner, and placed, loving confidence in God. I read the New Testament day and night with great pleasure. You will perceive that I did not feel myself a sinner, condemned by the righteous law of God. Temptations came and I became, if possible, worse than ever before. My mind became almost incessantly occupied with the pleasures and vanities of the world. My irritable temper and wickedness were so great that I often felt angry because God had, not as I thought, given all an equal right to obtain heaven. My indignation increased when

I heard of those professing religion who I thought enjoyed more of the pleasures of the world than I did. Not that I had any desire to become a christian. My favorite amusement was in carnal songs, parties, novels, and among others I painted my face. And I made a boastful calculation to profess religion on my dying bed. I did not want to become a christian an hour sooner. In the fall of 1860 I had a strange dream. I thought that a remarkable looking person appeared to me, and addressed me in a serious manner, saying, "You have only one year longer to live." When I awoke the dream troubled me. I endeavored to persuade myself that dreams are false. At the end of one week I had nearly succeeded, when the same personage appeared again; and in a like manner repeated the same words. After considering the meaning of the vision several weeks, I concluded that it was because I feared death. This enabled me to pursue without fear, the same sinful course until January 1862. I was alone one day, and, as usual, occupied with the passing trifling things of the world, when I heard a voice, as it were, saying, "You shall never sing another carnal song; you shall give up parties, and painting." I immediately exclaimed, Lord, how can I! And the same voice said, "This shall be." I can positively declare before God, I heard these words spoken to me. Dear brethren, I cannot describe the fear that came upon me. I am conscious that were I to speak of this before worldlings, they would call it incredible. But could imagination produce such intense fear, that to participate in former pleasures could no longer afford me any satisfaction? Yet this fear produced no love to God, nor hatred to sin. I hated to part with vain pleasures, and feared to gain the world's reproof. But at length I became almost reconciled by the conclusion that I would show to the world how to live a pious life, and, in my own estimation, I became far better than others. I took no part in such amusements as even but few christians oppose. I read the bible and religious books, and often thanked God that I was more virtuous than others were. I continued this dissimulation until about the middle of March, when I was alone one day and contemplating as usual my own righteousness. I cannot describe the agony that came over me. I could say with the psalmist, "Lord, chastise me not in thy hot displeasure, for mine iniquities are gone over mine head, as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness." Yes, I could see my sins like mountains, and not one good act to commend me to God. I knelt down and tried to pray for the first time; but could scarcely utter a word. I could see that it was not God that needed assistance, but myself. I thought it impossible for God to notice so vile a sinner

as I was. I spent days and nights weeping. Oh what tongue or pen can convey an adequate idea of the agony felt by a soul when feeling sensibly condemned by the righteous law of God. Had the heavens been composed of adamant, I thought my cries would as soon have reached the throne of mercy, but I could not help trying to implore God to have compassion on my soul. It was not that I feared hell so much; I believe I may say that I spent not more than seven hours in thinking of the horrors of the damned; my agony was greater those few hours than ever before or afterward. I think I may say, the horrors of hell took hold upon me, for, excepting those few hours, I did not fear the agony of torment, but I cannot tell why, for my fate, I believed was everlasting banishment from the presence of God. My chief complaint was that I had sinned against God, and I could not believe that he would hear the cries of one who was nothing but vanity. Often the case of the dying thief was presented to my mind, but it afforded me no satisfaction; for my crimes were too deep a scarlet to be compared with those of his. After several weeks had passed in this manner, my mind became deeply impressed that in reality I knew no God. I endeavored to convince myself that I knew that there was an infinite, all-wise and eternal being who had all power in heaven and upon earth. I examined the bible with diligence and care, and to almost every object within my sight or knowledge, I gave the most scrutinizing observation. After searching among those things which are presented to our natural view, to prove the existence of the Eternal Being, I at length became convinced that my own vain efforts could not give me that knowledge. Will you be surprised when I say that I thought the bible was only a fictitious book? Throughout this struggle, I remained in the same anguish of mind as before. As I had now come to the conclusion that there was neither a God, heaven or hell, angels nor spirits, I exerted every power that I vainly imagined would give me peace. I would often seek a place where no mortal eye could see me, overwhelmed with grief and sorrow, because there was no God to relieve my sin-sick soul. There was given to me only a short time to mourn in this condition, when I received power to believe in the existence of God, as I had formerly believed. One night, a short time after I had received this power, I retired to a place where no one could see or hear me, and while trying to pray, I could see that I was in the presence of God. With this awful revelation before me, silent and trembling, I saw that all things were upheld by his power. Yes, even my breath I could plainly see, was in the power of him against whom I had sinned. I

had wept, and desired to know where I might find him; but now I could feel that I was in his immediate presence, and also at his Judgment Bar; and the law condemning me. I could see that there was none that could pardon or forgive but the lawgiver. I was filled with despair, because God could not look on sin with allowance. Though at times I would become more calm, built up in the belief that the Lord of heaven would hear the prayer of his ministers, if I would ask them to pray for me. You will understand that I refer to that class of which the apostle says, that, "By good words and fair speeches, they deceive the hearts of the simple." If I was deceived by them, I did not gain from them a knowledge of the deception; but gave up in almost hopeless despair. I would often fall down before God, and after trying to speak, arise, being unable to utter a word. In this manner, time passed on until one morning in April I walked about three hundred yards from the house and knelt down and humbly implored the Lord, if it were possible, to relieve me from despair. I cannot express the sweet peace and joy that took possession of my mind. My trouble had all vanished and I thought my sins were all forgiven. I exclaimed, Lord, I will love thee though thou shouldst send me to hell. Yes, in the very bottomless pit of hell, I will love and praise thee! I could say with the poet,

"My glad soul mounted higher,
In a chariot of fire,
And the world was put under my feet."

I was carried so far above, I felt that I was entirely a new being. I hated sin, and could not believe that I would ever sin any more. This same spirit pointed out sin in its minutest forms. If there ever was one who hated sin and desired to be holy, such was my case. I tried to fulfil the law in every point. I often tried to persuade myself that I did not sin; but I could as well be persuaded that the sun does not give light. Though I had much peace and joy, I often felt that God was angry with me on account of the sins I committed. I would weep and implore his pardon. And when he would reveal himself to me as the chiefest among ten thousand, my troubles would all be gone. I read the bible with great delight, because it was the word of him whom I adored, although it declares, "The soul that sinneth, it shall die."

I also read Wesley's sermons, Henry's Lectures, and the "Christian's Manual." These declare that all who are justified can become sanctified, if they will use the means, such as fasting and prayer, and keep particularly guarded against sin. I was willing to sacrifice every earthly pleasure to please the Lord I loved, and therefore went to work with firm resolution. I prayed without ceasing and seldom partook of food more than once a

day. I endeavored to keep the Sabbath holy; but instead of becoming pure and holy, I felt myself to be the chief of sinners. Often, in grief I would confess, Lord, I can do nothing. I loved the Lord, and all who professed to love him; and I desired to say, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." I did not believe that any obeyed the command of the divine Redeemer, in the ordinance of baptism, but the Baptists. I could not mourn over sin as I had formerly done. I felt myself as helpless as the chaff that is carried off by the wind. My cry, or prayer was, Lord, thou knowest I can do nothing. I passed about a month in this manner; instead of becoming better, I felt that I was the worst and least of all.

It now becomes my duty to relate the most painful scene of my whole existence, though it should deprive me of the fellowship of the church of Christ. My mind became engulfed in darkness, without one ray of the Sun of Righteousness. The last spark of hope became extinct; in this condition, I was made to see, as plainly as I can see that the sun shines. Not even Wesley's Kersey's, or any other could deceive me longer. But oh! the most bitter, angry feelings I entertained against God's plan of salvation by grace alone, leaving me helpless and dependent. Anxious to cling to the law, I searched every book within my reach to try to erase from my mind what I believe the Lord had written there, but it impossible. My efforts only fanned the indignant spark. I searched the bible, hoping to gain relief. There I could find many promises to those who were chosen in Christ before the foundation of the world, and they were holy and without blame before him in love. Alas! I shudder while I attempt to describe this most painful part of my experience. My indignation increased and extended against everything. Even to this hour I am unable to find language to fully express the position I occupied; I could say with Job, "Let the day perish in which I was born," and I would willingly have changed positions with the beasts of the field. Amidst this anguish, these words were almost constantly on my mind. "You have committed the unpardonable sin. You need not try to pray; you are angry with the Lord, and because of this anger, he will not forgive you." I had no more power to suppress this wicked rebellion, than I have to fly. I often tried to implore the Lord to remove this evil spirit from me. Lord, thou knowest that I cannot deliver myself from this horrible pit. "You have committed the unpardonable sin," would strike through my soul with such power and terror as I could not resist. Often during my weary nights, I would start from my sleep, as if aroused by some spirit from the regions of woe, piercing my soul with those bitter words. Amidst and against these trials and temptations, I endeavored to call upon the Lord whom I was ready to acknowledge as having all power in heaven and earth, so that none could stay his hand, or say to him, "What doest thou?" At the expiration of one month spent in this awful conflict, I became calm by degrees, until I could view with wonder and admiration, yes, and with love, the plan of salvation by grace alone, and I also

loved all who contended that "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God." And as the Primitive Baptists are the only people who contend thus in accordance with the inspired word, they were all that I could love and recognize as the church of the living God. The Lord again revealed himself to me as the chiefest among ten thousand. I could say, "One day in thy courts, is better than a thousand." I desired to hear Jesus proclaimed as the Way, the Truth, and the Life. I could see that the seventh day was only a type of that rest into which they enter, who live the life of faith on the Son of God. I also felt that it would be a great privilege and pleasure to be baptized, in accordance with the command of the dear Redeemer, though often fearing that I was not prepared for that holy ordinance; I would often, under a deep sense of guilt, the last ray of hope extinguished, go where none but God could see me, and endeavor to call on him for grace, when I could only utter this one sentence; "God, be merciful to me, a sinner." I have passed through many hours of darkness, fearing that I should never again rejoice in him as the God of my salvation. But there has been one hour which I think excelled all others. This occurred on a Sunday in the summer of 1863. I feared lest I had deceived myself, and felt that it was impossible for a sinner who disobeyed the law of Christ as I did, to know him, whom to know is life eternal. I also doubted that I loved God, or had ever loved him. The anguish of my mind was so great, I almost gave up all hope. I thought I would try to pray once more. I ascended the stairs and knelt down, but had not power to utter a word; I arose and firmly resolved never to pray again, and never again use any words that would speak the Almighty's name; nor ever again repeat another hymn; knowing that I could not return to the world and profess the religion of Christ, for I believed that would be hateful and horrid mocking, and to speak the name and holy attributes of Jehovah with my sinful lips must be sinful. I resolved to search out language, and never again speak his name. In this firmly resolved, I descended the stairs, to the last one, and as I stepped on the floor, I shall ever believe there was given me a knowledge and foretaste of the joys of heaven. Memory was lost to all on which I had resolved. My tongue broke forth in unrestrained praise to the Almighty's name. I felt the words of the poet verified in my feelings.

"Twas a heaven below, my Redeemer to know,
And the angels could do nothing more,
Than to fall at his feet, and the story repeat,
And the Savior of sinners adore."

"Come humble sinner, in whose breast
A thousand thoughts revolve;
Come with your guilt and fears oppress'd,
And make this last resolve."

O come to Jesus, though your sins,
Have like a mountain rose;
You know his courts, come enter in,
Whatever may oppose."

I did not recollect of having ever seen or heard of these lines until that moment. Often I have repeated them but never realized the beauty they contain, as I did on that joyful evening, when they were first presented. Since that joyful hour, I have been enabled to hope; then it has often seemed almost impossible. I now felt established, being enabled to cast all

my care on Christ. My sufferings had been so great, they seemed to have cast a cloud over the former part of my experience, it was impossible for me to recall to mind when or where I was first made to rejoice.

Although duty urged, and I desired the fellowship of christians, I could not believe that any christian could extend to me the hand of fellowship, when not even two years had elapsed, yet it was not possible for me to tell when I was first made to rejoice. I thought there could be few christians that could not recollect the last moments in which they were made to partake of the wormwood and the gall, and to look upon the joyful moment of their deliverance, as a time almost impossible to be forgotten. I often prayed the Lord to bring that joyful moment to remembrance, and I would consider it as given by him for a sure sign whereby I might know and perform my duty; and unless he gave this knowledge I was afraid to ask admittance into any Primitive Baptist church. Several churches on the Eastern Shore of Maryland have been destitute of a regular ministration of the word, since 1862. Yet they have had the sweet privilege of hearing Jesus proclaimed as the only way to the Father, by those dear ministers who have occasionally visited them; and the sweet privilege was given me on one of those joyful occasions. And while hearing Jesus proclaimed as the Resurrection and the Life, I would feel that I must go and ask admittance. But a deep sense of my vile and sinful nature, and a fear of rejection, for I felt sure they all knew what a vile being I was, would force me to abandon the idea. Thus time passed until the latter part of the summer of 1865. I had, during the last two years, implored the Lord to bring my first joyful moment to my recollection, whereby I might know his will; but that moment was still concealed. Indifference took possession, and my mind, became rather cold and thoughtless, until the twentieth day of October, at about the eighth hour in the evening, I went into an adjoining room, where I was alone, and then and there I heard declared to me with great power, "You are to be baptized next Sunday." I immediately began to reply, How can this be? To go before the church and ask admittance! I never spoke to him who may preach! "You shall go, and you shall be baptized next Sunday," I heard declared with great power. I had received word that Elder D. L. Harding was expected to preach at the church in Salisbury, on the next Sunday; but I was not expecting to have the privilege of attending. I thought but little on what had been made known to me, until I received notice that there would be preaching on the next evening. At that special moment, I cannot describe what deep emotion took possession of my mind concerning the revelation made to me on the preceding evening. All that had been so obscure, was now revealed. The last moment of agony, and the first moment of joy were plainly brought to my view, and also the following declaration of the scriptures. "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Eld. Harding preached Nov. 3, and I felt that it was impossible to stay away, I therefore attended. The few moments which passed after I arrived and

before worship commenced, I spent in imploring the Lord to give Elder Harding a text and words suited to my feelings, if indeed it was my duty to ask for admittance into the church. The text taken by him that evening was, Songs, i. 6. The text and the discourse was so well adapted to my feelings and to my experience, that I felt almost persuaded that the Father of Mercies had directed him exclusively in answer to my prayer. Although I felt strengthened, yet I trembled at the thought of making an open profession. I spent a short time after the meeting had closed in trying to quench the spirit; but found it impossible. Then with trembling and fear, I informed Elder Harding that I felt it my duty to be baptized. He requested me to go before the church. I accordingly presented myself to the church at Salisbury, on Sunday the 5th. The painful trials I was called to encounter during the time intervening between the third and fifth I will not attempt to describe. Judge my deep anxiety and fear as I prepared to attend at the house of worship, when one by one my past sins were brought up to my view, until they assumed a massive form, while a deep sense of my own nothingness was acutely felt. I could only prostrate myself before God, and exclaim, Lord, why hast thou sent me? immediately the raging storm was subdued. I arose and repaired to the house of worship in peace. When Elder Harding called on me to relate my experience to the church, before the congregation or privately, I trembled at the thought of being ashamed to relate any part of my experience in the presence of the congregation. I confess with shame that I omitted the former, and proceeded to relate the latter part, and in a very inadequate manner. I related a few points; for I had not more than spoken one word, when almost every part was veiled from my mind. But the church received me, unworthy as I felt. While reflecting on my rebellious nature; my experience was again revealed, and it was with great difficulty I remained silent, while I heard Elder Harding dismiss the congregation, and announce that we would repair to the water. I will not attempt to describe what were my feelings as Eld. Harding led me down into the water; but as I came up out of the water, I felt a peace which I had never before experienced; but I could not rejoice; for I felt myself only a fit companion for dragons and owls. When Eld. Harding extended to me the right hand of fellowship, I felt sure that if he had known my feelings as I did, he could not fellowship me as a sister. I was afraid that I had deceived the church. For several hours, my doubts and fears that I was not a subject of grace deeply depressed my mind. I thought, if I was his, I would enjoy a brighter manifestation of his love. I felt so cold and lifeless that I was almost persuaded to fear that I did not love God and his people. But after passing a few hours, I was made to rejoice with joy unspeakable and full of glory. Yes, I was made to say, "In his presence there is fullness of joy, and at his right hand are pleasures forevermore." This peace of mind continued about two months without a cloud to mar my peace; but at the expiration of that time, my mind was darkened to such an extent that I think I may say I was led into the wilderness. I was almost ready to give up all hope. I

EDITORIAL.

MIDDLETOWN, N. Y., December 1, 1866.

Covington, Ga., Nov. 6, 1866.

MY DEAR FATHER:—I have read attentively your reply to the three questions I submitted, relative to the propriety of those who have publicly professed to be subjects of the kingdom of our Redeemer, bearing arms in obedience to earthly governments, or in self-defence.

In yours of the 3d ult. you requested to know if your reply should not be satisfactory. I will say that I do not deem it advisable to enter into a full discussion of the subject through the "Signs," yet I may be emboldened by your uniform paternal kindness, freely to express my thoughts to you. Indeed, if it had been only myself that took exceptions to the position of the Warwick Circular, I should not have requested the publication of those questions. You must know that we, who have been robbed, and seen our wives and children rendered homeless by the mercenary invaders' torch, see things from a different point from those of our brethren who have only heard the sound of war at the distance of a thousand miles.

Your arguments are sound, and if your premises were sure, I see no way to avoid not only the conclusions you have deduced from them, but the further consequence, that all human natural relations are abrogated, and that the words of our Lord, recorded in John vi. 27., are to be regarded as a literal prohibition of all worldly employment. But this conclusion is evidently erroneous, as it conflicts with express apostolic directions. The commands of the Savior rightly understood can never be at variance with the directions of the same spirit through the apostles. Then the language of the Lord on the Mount must not be construed to conflict with the duties enjoined on the saints in the support and protection of those who are of their own households. Providing for them certainly includes their protection. 1 Tim. v. 8.

Hence, in accordance with the solemn charge you gave me when, on the behalf of New Vernon church, you gave me the hand of fellowship, I had thought that "my relations in life were unchanged," "that I still owed the same obedience to my parents," &c., as formerly. I presume that it is hardly contended that non-professing citizens do not owe military service to their governments. If so, why is there no explicit direction to that effect on record, but rather the direction of John, Luke iii. 14, seems to imply that their avocation is as legitimate as that of any other class of people. As regards the command in the Decalogue, "Thou shalt not kill," I do not recollect that it is enjoined in the New Testament. If its enunciation in the law of Moses makes it binding on the church, does it not equally enjoin the seventh day Sabbath? That command, you will say, is figurative, and is fulfilled in the gospel rest. Why not also understand the other command in a spiritual sense? If the command in the Sinai law is to be regarded as absolute, what can be understood from the record in 1 Sam. xv. The war therein authorized seems to have been vindictive, and yet it was not only justifiable, but the failure of Saul to render it bloody as he was

trembled at the thoughts of death; but, thanks be to God, who giveth us the victory through our Lord Jesus Christ, he has dispersed those clouds, and given me power to trust in him, amidst temptations and trials. When I am led to consider the wonderful works of God, I am constrained to say, "Lord what is man, that thou art mindful of him." And turning to myself, I am ready to conclude that those whom God is mindful of in the sense David describes, cannot be as vile and unworthy as myself. Prone to evil as the sparks fly upward. Often mourning because I cannot feel the sorrow that the penitent feel; and again at times I can see and feel so much sin within me, that were it possible, I would melt myself to tears. I often feel unworthy of a place upon earth, and unworthy to raise my eyes toward heaven. O how can one so vile hope of being chosen in Christ before the foundation of the world? It is of his mercy that we are not consumed; therefore in his mercy and in his resurrection I will hope.

I will now close, for I fear that I have written more than is necessary or profitable, though not all I desire to write. Dear father in Israel, may the Lord give you all needful grace, and enable you to contend earnestly for the faith which was once delivered to the saints, is the prayer of one who feels unworthy to lift her eyes to heaven.

ELIZABETH E. MITCHELL.

ATHENS, PA. Nov. 4, 1866.

BROTHER BEEBE:—Having passed through a night season, "wherein all the beasts of the forest do creep forth," I am through the mercy of a covenant keeping God, enabled to behold the bow in the cloud, rejoicing in spirit, as I have hitherto, that he who maketh darkness, and it is night, also createth light.

We know how cheering are the rays of the natural sun, when we have passed through a long and dismal storm, but how faint the comparison to the cheering rays of the glorious Sun of Righteousness, warming and infusing life in the poor, anxious, desponding soul, coming up out of the wilderness, where the beasts of the forest have prowled. Unbelief, that subtle adversary, hath roared "Where is now thy God?" The cankering cares of life have almost overwhelmed with a fatal grasp, but he who neither slumbers, nor sleeps, hath sheltered me with his guardian wings, and brought me again to his banqueting house. "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." The sweet song of the Psalmist is again my delight. "He maketh me to lie down in green pastures; he leadeth me beside the still waters, he restoreth my soul," &c.—Psa. xxiii. David could not have sung this sweet song in the beauty of holiness, if he had not at first felt a sense of weariness, hunger, thirst and sickness of soul. How different would the words read; "I lie down in green pastures, I walk beside the still waters, and by my faithfulness restore my soul." This sounds like the voice of carnal security; one of the beasts of the forest. But he who calls upon Zion to worship God in the beauty of holiness, sings, "He maketh me to lie down, he leadeth, he restoreth," &c. Precious bible, how carefully worded are its songs of praise; how pure from the fountain of

holiness is its doctrine, which distills like the dew; how loyal to the King of kings, and Lord of Lords, are its teachings; how salutary and needful are its precepts, and admonitions; how precious and comprehensive its glorious promises. Inexhaustable legacy, indited by the Holy Spirit, to instruct, guide, and support wayfaring pilgrims.

Let every struggling, tempted, tried, hungry, thirsty and weary soul, search for its holy treasures. There is a blessing for all, an admonition, a precept, a promise suited to every emergency. Are we struggling to know the Lord? David's experience was, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Psa. xlii. 1. Are we tempted? A follower of Jesus who traveled a thorny road, and who rejoiced in tribulation, has left on record sweet words of consolation. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. Do we walk in darkness, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God." Isaiah l. 10. Are we tottering with a keen sense of our unworthiness and poverty? let us heed the hallowed words of our Redeemer: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." What more do we want than Christ formed in our souls the hope of glory. Do we hunger and thirst after righteousness? "Blessed are they which do hunger and thirst after righteousness for they shall be filled." "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come buy wine and milk without money and without price." Isa. lv. 1. "I will abundantly bless her provisions, I will satisfy her poor with bread." Psa. cxviii. 15. Do we meet with cruel darts, and cold words of derision from kindred in the flesh for adhering to the doctrine of our Savior. "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." We will by searching, find there is ample provision made in the will of our heavenly Father for every situation in which we may be placed, but I cannot leave this precious cluster of promises without citing one more, which covers with sheltering canopy the pilgrim way, "Lo, I am with you always, even unto the end of the world."—Matt. xxviii. 20. Dear kindred in Christ, there is one spot where I with you would ever dwell while in this pilgrimage state—at the feet of Jesus, learning of him, realizing that he is at our right hand and our left, before and behind, controlling all events that appertain to us for our good, adverse, dark and mysterious as they may seem, the why and wherefore of his afflictive providences being often hid from our view. When Jesus hides his face, what erring mortals we are. Instead of kissing the rod, and showing allegiance to him who hath "upon his vesture and upon his thigh a name written, King of kings, and Lord of lords," we lean to our own understanding. Instead of relying upon Jesus with a holy confidence, we mistrust the strength of his

omnipotent arm. We heed not the precious admonitions of the gospel, its holy precepts we shun. Its precious promises, hallowed by the blood of the everlasting covenant, we set at naught. 'Tis indeed a night season. Well might the Psalmist exclaim, "If thou, Lord, should mark iniquities, O Lord, who should stand?" In Ps. 125 we read, "They that trust in the Lord shall be as Mount Sion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." "Let Israel rejoice in him that made him; let the children of Sion be joyful in their King."

MARIANNE MURRAY.

NEW ARRANGEMENTS OF APPOINTMENT FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALLKILL CHURCHES:

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Wallkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Wallkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Wallkill Meeting-houses to begin at 10½ o'clock, A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing-office, every Sunday afternoon at 3 o'clock.

This arrangement is for the benefit of those members who live at a distance, who coming to the church-meetings may find the preaching days so arranged that they can attend both.

By order of the churches.

G. BEEBE, Pastor.

PROSPECTUS FOR 1867.

Brother Stipp, of Oregon, and some others have desired a more explicit statement of our terms of subscription. The advanced price of paper, type, ink, labor, and everything used in printing, having more than doubled since the year 1860; and some articles at this time cost more than three times what they cost before the war; two dollars now is not equal to one before the inflation of our currency. Even gold will not now procure stock for much less than double the former rates; this is probably owing to heavy duties, and revenue taxes imposed by government. We are compelled therefore to fix our terms, for the next volume, at two dollars a year, payable in advance, in United States currency. For Gold, or Canada Bank notes, to those who prefer to send it, we can only afford to allow what is, at the time of receiving them, the premium they command in the city of New York. As Greenbacks, Drafts on New York, or Post Office Drafts, on the Middletown Post Office, in this place, are more safely transmitted than gold coin, it will be better to forward them.

Those brethren and friends, who have been robbed of their property in the late war, either at the North or South, will be supplied, if they will make their circumstances known to us, at half price; and those who, from old age, infirmity or other causes, are not able to pay anything will be supplied, as formerly, gratuitously.

commanded, was punished by the rending of the kingdom from him, and the holy prophet himself hewed Agag in pieces before the Lord. If a vindictive war of extermination in retribution for the unfriendly conduct of their ancestors four hundred years before was right, surely defensive warfare cannot be wrong by the same rule. But you may say, all this was under the legal dispensation. True, but it was hundreds of years subsequent to the injunction relied on to sustain the doctrine that a christian must not forcibly defend himself against aggression and violence. The spirituality of this command I understand to be fulfilled in the gospel kingdom as described in Isa. xi. 9, and lxxv. 25. Yet while spiritually we are the subjects of that kingdom of peace, in the flesh we are still subject to the law of our natural existence, the same as unregenerate men. Fire will burn us, water will drown us, or starvation will kill us the same as other natural men. I mean to say that the christian possesses an earthly nature while here on earth, as well as a heavenly existence spiritually in Christ Jesus. When you solemnize the marriage contract do you not require the husband to promise to protect his bride? If so, what do you intend to require of him in fulfillment of that promise? If a villain attempts to outrage my wife or child, am I not solemnly bound before God to protect them? And if I am bound to protect them against an individual assault, is it my duty to quietly submit to the outrage if committed by a million assailants, when by combining with others I might successfully resist them? Self-preservation is an innate principle placed by the Creator in every living creature; is this principle ignored or forbidden by the law of Christ? Is not he who willfully starves himself as guilty of suicide as he who pierces his heart with a knife? And does it not amount to the same thing if God has bestowed on a man the necessities of life, and he supinely suffers them to be wrongfully taken from him or destroyed?

I have written the above for your own consideration, and it is at your disposal. If I am in error I desire to be enabled to see the right. Of course you know that I reverence the opinions of yourself and brother Durand, as well as all the dear brethren who may concur in them, but you never taught me to receive anything as gospel truth because of my veneration for the brother by whom it may be advanced. I rejoice to know that the spiritual children of God shall all be taught of the Lord, and he will cause their peace to be great.

WM. L. BEEBE.

IS DEFENSIVE WARFARE COMPATIBLE WITH CHRISTIANITY?

REPLY TO WM. L. BEEBE.—It is not our desire that our views on this, or on any other subject, shall be accepted by any of our readers, any further than they shall be found in harmony with the sacred scriptures. Whatever of vain ambition may have possessed our mind or perverted our judgment in earlier life, we are now too profoundly sensible that our earthly pilgrimage is drawing to a close, to indulge in aspirations for the mastery on those subjects which are vitally important to be known and practiced by the people

of the living God. What the scriptures clearly teach, not the construction which we may put on them, should be the standard of our faith, and rule of our practice, in all things. We are glad, therefore, that our son, or any other of the household of faith, shall scrutinize closely what we have or may advance, and carefully compare it with the Record of divine truth, and reject all that shall be found to conflict with the word or spirit of the Lord.

It was far from the design of the Warwick Association, or of the brother who wrote our last Circular, or of myself, to set up our judgment as a standard for others. We merely wish to call the attention of those who fear the Lord, and who tremble at his word, to a faithful investigation of the subject involved in the interrogatory at the head of this article. Is even defensive war compatible with christianity? Is it sustained by the laws, example or teachings of Christ or his apostles? Whatever arguments may be suggested by human reason, or a supposed necessity, should weigh nothing against what is taught by the spirit of divine inspiration.

Without designing to detract from any argument presented in vindication of the right of self-defence, we will briefly notice some of the objections stated in our son's letter, against our premises.

First. The different stand points from which this subject is viewed. Brethren at the North are supposed to have been so far from the scenes of conflict that we cannot be so well qualified to comprehend the full merits of the subject.

But is this so? If we should concede that the South alone have felt in the late conflicts of the country, the aggressive invasion of their rights, have seen their homes invaded, their property destroyed, their citizens slain, and their most sacred rights trampled upon, would all these provocations qualify them to judge more dispassionately of the teachings and admonitions of our Lord? It is said that oppression will make a wise man mad, (Eccl. vii. 7,) but where shall we find it written that oppression shall better qualify a man to understand the laws of the kingdom of Christ? The dreadful cruelties and sufferings which have been inflicted on the people of our Southern States, show that they have suffered great and terrible hardships; but did this justify the saints at the South in an attempt to avenge themselves? Are they not forbidden to do so? Read. "Dearly Beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord."—Rom. xii. 19. Will any of our brethren say that they have averted any of these horrors by their defensive opposition? In other words, is it safer to trust to our own ability to repel the invader, and to protect ourselves, our wives, our children, and our property, than to trust in God, who claims the exclusive right to avenge and to protect?

Although the South and not the North was invaded, still the same pressure was brought to bear upon the saints at the North, as at the South, but differing in form. Those who were drafted to go into the war, were driven to the necessity of determining whether to obey God or man in the premises. And trusting in God to protect them from the consequences of refusing to obey the authority of men, they

have been delivered; while those at the South who have had more confidence in their swords than in the Lord, have suffered a most terrible fate. So much for the stand points. We still contend that the position occupied by the three Hebrew children was the correct one. They knew that the God in whom they trusted was able to deliver, if it was his pleasure to do so. But said they, "If not, be it known we will not worship the idol which the Government had set up."

Second. We think a little reflection would satisfy every candid enquirer after truth; that neither our premises, our arguments nor our conclusions on the subject of avenging ourselves, would lead to an abrogation of all human natural relations, or to any such relations. The reproof administered to the zealous followers after loaves and fishes, in John vi. 27, could have no such bearing. Their error consisted in following Jesus for the sake only of gratifying their carnal appetites, and for a selfish and unworthy purpose. It could not be reasonably construed to mean that they should not, like others, labor with their hands to procure in any lawful manner what was needful to sustain themselves and families.

Third. You are perfectly correct in saying, The commands of our Savior, rightly understood, can never be at variance with the directions of the same spirit through the apostles. This admitted, and you very justly infer, "Then the language of the Lord on the mount must not be construed to conflict with the duties enjoined on the saints in the support and protection of those who are of their own household." Now we freely admit that whatever the apostles have enjoined on christians in relation to supporting or protecting their households, or on any other subject whatever, is to be sacredly regarded and obeyed by all christians; for the apostles are divinely set upon twelve thrones to judge the spiritual tribes, and their expositions of the laws of Christ are final. But in what part of the apostles' instructions are the saints required to protect either themselves or families by force of arms? or to avenge themselves? God is the Avenger of all their wrongs, and Christ has assured us that he will avenge his own elect who cry unto him day and night.

You add, "Providing for them certainly includes their protection." Be careful, and not so construe the apostles' words as to make them conflict with Christ's own words on the mount. If the apostles' words forbid any construction we may have put on the words of Christ, we should at once discard such construction, and yield to the decisions of the holy apostles; but equally cautious should we be to allow no such rendering of the apostles' words as would conflict with the words of Christ.

You have misapprehended our views, if you understand us to believe or teach that either the earthly nature, or the earthly relations, or obligations involved in such relations are changed by the new birth. We have constantly contended that christians are by the law of Christ, as his law is expounded to us by his apostles, required to strictly observe all these relations and relative obligations. "Children, obey your parents in the Lord." "Honor thy father and thy mother," &c. "Ser-

vants, obey your masters." And, "Let every soul be in subjection to the higher powers." But higher than all these powers, christians are to recognize the power of Christ, and obey him in all things, even if in doing so they disobey all minor powers; for neither parent, master, magistrate or king has any right to require disobedience to Christ.

Fourth. Whether the citizens of the world owe military service to their respective governments or not, is a question, the discussion of which we think would be out of place in our columns. That there shall be wars, and strife, iniquity, murders and all manner of violence in the earth until the final overthrow of the powers of anti-christ, we fully believe, and that wicked men and deceivers shall wax worse and worse, deceiving and being deceived, the scriptures declare, and we believe. Whether it be the duty of any man to participate in such strife and bitterness, we will not now express an opinion; but certain we are that those who are called by grace are forbidden to butcher one another. "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances."—Col. ii. 20.

Fifth. John's reply to the soldiers would be regarded as treasonable if given to soldiers in modern warfare. Had you, or any other minister of the Prince of Peace, given such a charge to the soldiers in either the Northern or Southern armies, you or they would have done it at the peril of your lives. "Do violence to no man, neither accuse any falsely; and be content with your wages." We do not see that John committed himself in favor of the principle of war. If they were voluntarily engaged in taking the sword, their wages was to perish by the sword. Certainly we cannot understand John as indorsing what Christ afterwards forbid in his sermon on the mount.

It is not clear to our mind that if the people of this world were not obligated to render military service to the governments of the world, that the apostles would have given express direction to that effect, as their apostleship was not to the world, but to the church of God exclusively.

Sixth. We come now to the command in the Decalogue, "Thou shalt not kill." This precept is classified with those which forbid that we shall commit adultery, steal, bear false witness against a neighbor, or covet our neighbor's house, wife, man-servants, maid-servants, nor his ox, nor his ass, nor any thing that is our neighbor's. In his sermon on the mount, Jesus said to his disciples, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Having made this important declaration to his disciples, he proceeded to explain to them the exceeding broadness of his law. It had been prophesied of him, that he should magnify and honor the law. His exposition of the law gave to his disciples a view

greatly magnified beyond what that they had before understood. "Ye have heard that it was said of them of old time," (the children of Israel, as they read and expounded the law,) "Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you,"—unto you, my disciples. What? does he say this precept is no more to be observed: it only applied to the Jews? Not so. "But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother, Raca," (that is, vain fellow,) "shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." He also in like manner enlarges upon the interpretations which had been entertained in former times on other precepts, and then in regard to what the Israelites had understood to be awarded them by the law, as exactions of strict justice, he says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil." Should an enemy assail you and gongee out an eye, or smite out a tooth, this would seem a very great provocation, and justice might exact the infliction of an equal amount of suffering on the offender. But, see thou do it not. "But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go with him a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn thou not away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?" "Be ye therefore perfect, even as your Father which is in heaven is perfect."

This much we have copied from our Savior's own instructions in regard to the law of God, bearing upon the subject under consideration. Now if it can be made to appear that christians can conform with the letter and spirit of these instructions,—can restrain all anger, can refrain from killing, from hating, and from even resisting evil—can love their enemies, and pray for their persecutors, do good to them that despitefully use them, and yet, even at the bidding of earthly governments, take up arms, and shoot down their fellow men, then we will confess that we have lived in gross ignorance of the meaning of the scriptures even to this hour.

Seventh. But the enquiry is made, If the precept which forbids us to kill is still in force, is not also the law enjoining the observance of the seventh day Sabbath still in force? We do not understand that either the law forbidding murder, theft, adultery, or covetousness, false witness, swearing or idolatry are in force upon the church of God, as the law of a carnal commandment, but all has been met and

cancelled by our great and glorious Redeemer, who has not destroyed the law or the prophets, nor any jot or tittle of either, but has perfectly fulfilled both. And we further believe that he has done all this, not that we should live unrestrained, and without law, but rather that the righteousness of the law should be fulfilled in us who walk not after the flesh, but after the spirit. He has redeemed us from under the law, and we are dead to the law by the body of Christ, and being married to him who is risen from the dead, that we should walk in newness of life, we are now under law to Christ. Hence the distinction between the law as ministered by Moses to those of old time, as preached and enforced in its letter on them, and the spirituality of its righteousness as fulfilled in us, is most clearly set forth by our Savior himself in what we have copied from his sermon on the mount. The seventh day Sabbath, as interpreted by the inspired apostles, most clearly and unmistakably is fulfilled, in its spiritual and typical design, in that Sabbath Rest into which all believers do enter when they believe on Christ. While the righteousness of the law of the Sabbath is fulfilled in the saints, in their ceasing from all legal works, the spirit and righteousness of the law of love to God, and to our neighbor, on which two precepts hang all the law and the prophets, is also fulfilled in us, when we receive the spirit of Christ in our new and spiritual birth. That spirit in us breathes, Glory to God in the highest, earth peace and good will to men, as it did in the person of our Savior when here in the flesh, and when led like a lamb to the slaughter, and when in his dying agony on the cross he prayed for those who despitefully used and persecuted him. "If any man have not the spirit of Christ he is none of his." And all who have the spirit of Christ will evince it by its legitimate fruits, which are these, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Now which of these fruits can be seen in the man who enters the field of carnage, sword or musket in hand, with the design to deprive his fellow being of life? We are told that the works of the flesh are manifest; which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like. In view of this, will it be hard to answer the interrogative of James, "From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members?" Not in tones of terrific thunder from Sinai, not on tables of unfeeling stone, are the laws of Christ written; but on the fleshly tables of the heart, written by God himself in the mind, and in the inward parts of his children. This is the law of the spirit of life in Christ Jesus. But the apostle John informs us that no murderer hath it abiding in him, and if any man hateth his brother, he is a murderer.

Our son, we trust, will see that the spirituality of these laws do not abate their force, or give licence to christians to use carnal weapons in any case.

Eighth. Again. You enquire, If the Sinai law be absolute, what can be understood from the record in 1 Sam. xv? In

that case God commanded Saul to exterminate Amalek, as a righteous retribution for their transgression; and Saul was no more excusable in sparing where God had commanded him to slay, than we are in slaying when God has commanded us to spare. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Amalek and Agag were typical of anti-christ, and the man of sin, and the saints are now fighting the battle to which this figure pointed; not with carnal weapons, but with the sword of the spirit which is the word of the Lord. With that sword are the soldiers of the cross now hewing Agag to pieces before the Lord. "No man that warreth entangleth himself with the affairs of this life, that he may please him that hath called him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully."—2 Tim. ii. 4, 5.

Ninth. You feel sure that if a vindictive war of extermination in retribution for the unfriendly conduct of their ancestors, four hundred years before, was right, a defensive warfare cannot be wrong by the same rule. But by what rule was that war against Amalek right? What was the rule which the holy prophet applied to the conduct of Saul? Hear him! "The Lord anointed thee king over Israel; and the Lord sent me on a journey, and said, Go and utterly destroy the sinners, the Amalekites, and fight against them until they be consumed. Wherefore did'st thou not obey the voice of the Lord?" &c. The voice of the Lord was the rule, which would have justified Saul if he had obeyed it; and so if the word of the Lord commanded us to avenge ourselves with carnal weapons, we might plead the same rule for defensive warfare. But inasmuch as he has forbidden us to resist evil, or to avenge ourselves, we cannot be justified in carnal warfare by that rule; the voice of the Lord.

This, you say was hundreds of years subsequent to the injunction from Sinai, "Thou shalt not kill." The law forbidding man to kill, on his own responsibility, could not apply to any case where God himself has commanded to kill, as in the case alluded to. To kill without the express command of God, would be a transgression of his law, and is therefore murder; but to refrain from killing where God has commanded, is equally sinful.

Admitting, as you do, the spirituality of the command to be fulfilled in the gospel kingdom, according to Isa. xi. 9, and lxx. 25, can we suppose that the subjects of that kingdom, are peaceable and harmless within the precincts of the kingdom, and yet, if called on by the kingdoms of this world, they are to go out of the kingdom of Christ, and fight like tigers, destroy the lives, liberty and property of men? To be in the kingdom of Christ, is to abide under his government, observing his laws, and be led by his spirit. He has redeemed and called his subjects out of the world, and they are to be in obedience to him in all things. "Our feet shall stand within thy gates, O Zion."

Tenth. That there is a law of our nature, which Paul, and which all the saints find in their members, warring against the law of their mind, and bringing them into captivity to the law of sin, is painfully felt and frankly acknowledged. But our allegiance to Christ requires that we deny

ourselves of all that he has forbidden. "For the law of the spirit of life in Christ Jesus, has made me free from the law of sin and death." So far from being justified in yielding obedience to the law which is in our members, we are admonished that if we walk according to it, we shall die. The works of the flesh are, as we have shown, hostile to the fruits of the spirit. Therefore, "If ye through the spirit do mortify the deeds or works of the flesh, ye shall live." If led by the law of our depraved nature, we shall attempt to defend ourselves, and avenge ourselves; but when led by the spirit we trust the keeping of our souls to God, and have no confidence in the flesh. If the christian did not possess an earthly nature, he would not be required by the law of Christ to crucify the old man with his affections and lusts. Our bodies as well as our spirits belong to Christ. "Ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's."

Eleventh. In solemnizing marriage we require a promise from the husband to protect his wife, to the extent of his ability; that is, as far as he can do it lawfully. He is not pledged to violate the law of God; for such protection could not contribute to her safety. For our own protection and that of our families we are taught by the word and spirit to trust in God, not in ourselves. And our Savior has warned us, "If any man will save his life, he shall lose it; but whosoever will lose his life, for my sake, shall find it." That man shall labor with his hands to provide for the support of his family, and that he shall submit to earthly governments, and to every ordinance of man, which does not require of him a violation of the law of Christ, is very clearly enjoined on christians by the law of Christ. But when the laws of men or the law of our nature require us to transgress the law of God, and we to avoid the wrath of man, seek to save our life by succumbing, in violation of the law of Christ, we shall lose instead of saving it.

This matter has been tested during the late dreadful war. The Federal government called for troops to fight the South, and the Confederate government called for troops to fight in defense. By drafting, some of the children of God at the North were required to go into the field and shoot down indiscriminately the citizens of the South, including their own brethren; to rob them of their property, burn down their dwellings, sack and lay waste their land. Many of the brethren in the South believing and acting on the principle that defensive war was justifiable, volunteered, or were drafted, and entered the field. If obedience to earthly powers were a sufficient justification for christians to enter the armies, then christians may righteously shoot down their brethren, and rob and plunder them. Can this be so?

We know that there were brethren in the North, who would sooner be shot down at home, than go and level their guns, to shoot down their fellow men, especially their brethren at the South, and it was a matter of regret to us that the brethren at the South were misled to take up arms for their own protection, rather than trust in God for protection. The result has proved the fallacy of their reliance. While those, both north and south

who have trusted alone in God, and have kept out of the conflict, cheerfully suffering the loss of property and all other consequences, have been preserved. What have they gained who went into the war? If either the North or the South have benefited by the war, we are unable to see wherein; while the South in their appeal to arms have failed to attain their object; and the North is also filled with widows, orphans, maimed and crippled thousands, and the wailing of Rachel's lamentations, goes up to heaven from North and South, because of the hundreds of thousands of the slain.

In view of all this, can Christians count up the cost, and arrive at the conclusion that it is safer, wiser and better to appeal to arms, than to appeal to God, for protection?

Twelfth. You ask, "If a villain attempt to outrage my wife or child, am I not bound before God to protect them?" To the extent of your power we think you are, if the intervention of your own life would save theirs, you are bound by the law of Christ to lay it down, not only for wife or child, but for any of the saints. But still, you, as a disciple of Christ, have not the right to violate a single example or precept of Christ to save yourself or others. We are taught by the gospel to trust, and wholly confide the keeping of our souls to God. How can we do this while our reliance is in our appeal to arms.

Do we doubt the ability of God to keep us from the power of our enemies? Read the 91st Psalm, and the words of our Lord to Peter. "Put up again thy sword to his place; for all they that take the sword shall perish with the sword."

The innate principle of our nature, inclining us to self preservation, is only righteously adhered to so far as its dictates are in subordination to the laws of Christ. By its dictates, we may avoid presumptuous exposure to danger; but if we rely on it for protection, we cease to trust in the living God. By the instinctive principle inclining us to self-preservation, we may avoid suicide; but it does not follow that by allowing our worldly substance to be taken from us by injustice and robbery without fighting to prevent the loss, is alike suicidal or unjustifiable. Read once more in the sermon on the mount, Math. v. 39-41.

Thirteenth. You are right in your conclusion, that we do not wish you to accept any opinion of ours, as right without investigation. As a Christian, and as a minister of Christ, our standing is on a perfect level. The laws of consanguinity are not to rule in the kingdom of Christ, where we are to know no man after the flesh; where there is neither Jew nor Greek, bond or free, but all are one in Christ Jesus.

In conclusion, we wish to say, it has not been our design to censure any of our brethren, north or south, in the views we have expressed on the subject. We are fully aware that our brethren have generally entertained substantially the views expressed by our son and acted upon those views in the Revolutionary war, and perhaps in other wars; but it is our solemn conviction that God, in his holy providence, by the startling events which are now transpiring, designs to hold his children under such discipline as shall compel them to seek for the ancient paths, which

he has marked out in his law, for them to walk in. Light is breaking in upon us, probably, preparatory to great and marvellous events, which in fulfillment of prophecy are about to transpire.

Let all our readers carefully ponder the words, Rev. xiii. 9-10. "If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints."

SIGNS OF THE TIMES.

For many centuries past, the anxious eyes of the children of light, have been watching the fulfillment of the prophecy of the scriptures, in relation to the rise, reign, decline and fall of the Papal Antichrist, or that development of wickedness, which should answer to what is written in the thirtieth chapter of Revelation, of the monster which John saw rising up out of the sea, with seven heads and ten horns, and as many crowns upon his horns. Evidently the heads, in number answer to the number of mountains on which the woman setteth. Rev. xvii. 9. His powers are designated by horns and crowns, in the nations of the earth, by which the secular or temporal dominion of the beast should be sustained. His beastly and destructive disposition and savage propensity, are indicated by the elements of his composition. He was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of the lion; and the dragon gave him his power, and great authority. And there was given unto him a mouth speaking great things, and blasphemies; and power was given him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world. "If any man have an ear, let him hear."

That all these elements are found in the papal beast, and that he superseded the Pagan Dragon, and has been sustained by all the nations of the earth, and worshipped by all classes of mankind who are not found written in the book of life of the Lamb; and that he has opened his mouth in blasphemies as described, and that he has, during his reign, especially in what are called the dark ages, made war with the saints and overcome them, is too generally conceded to require arguments. The time of the continuance of this beast, from his rising up out of the sea, is in prophetic language, forty and two months, which, if reduced to days, allowing thirty days to a month, exactly corresponds with the twelve hundred and sixty days of the prophesying of the two witnesses, in sackcloth, (Rev. xi. 2 and 3) and the time of exile of the woman, or church, into the wilderness, where she hath a place prepared of God, that they should nourish her there a thousand two hundred and three score days. Rev. xiii. 6. Allowing each day to signify a year, twelve hundred and sixty years are the boundaries by which divine prophecy has limited the continuance of the papal beast.

History informs us of the subjugation of the pagan dragon by Constantine; and the gradual occupancy of his seat, power and spirit, until in the year six hundred and six, when the papacy became thoroughly inaugurated by the ascension of the first prelate claiming temporal as well as ecclesiastical power, to reign as Christ's Vicar, and Vice Gerent of God, claiming to possess all the power of God on earth, &c. Assuming the titles and names which belong alone to God, his mouth was opened in blasphemy against God, and with the combined ferocity of the leopard, bear and lion. His time commenced in the year of our Lord, 606; to which if we add twelve hundred and sixty years, will show that his continuance cannot be extended beyond the present year.

It is not however to be understood that his Ecclesiastical power shall necessarily terminate this year. The Pope and the papal church, may continue in Ecclesiastical form, as all other anti-Christian churches, for aught we know to the contrary, until the final overthrow of all anti-Christian organizations; but the temporal power over the kings and governments of the earth, if we have not mistaken the true import of the predictions, must terminate this very year.

The convulsions which have, during the current year, shaken the thrones of Europe, has, in the humiliation of Austria, very nearly stripped the Pope of all his temporal power; and the withdrawal from his support the protection of France, and the withdrawal from his service of the French army, which is to take place before the end of this year, must, and evidently will wipe out the last vestige of the Pope's temporal power, and sink him down to a level with the Beachers, Brownlows, and other mountebanks of the present age.

While the shaking throne of the Pope is tottering to its fall, and the Cardinals, bishops, and other high dignitaries are terror stricken; how forcibly applicable to his case, are the words of the proverb taken up against the king of Babylon. Isa. xiv. 4-23. "How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the ruler. He who smote the people with a continual stroke; he that ruled the nations in anger, is persecuted and none hindereth. Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down unto the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations." &c.

There have been great gatherings of papal Ecclesiastics in various parts of the world. One of the greatest meetings of papal dignitaries ever held on our continent has been recently held in Baltimore; their proceedings have been transacted principally, we are told, in Latin; so that the nature of their deliberations are not made public.

The following, which we copy from the "Philadelphia Age," will show that the

dignitaries of the church of Rome, appreciate, to some extent their impending doom;

"THE ROMAN QUESTION."

On the 15th of December, the withdrawal of the French troops from Rome, as provided for by the convention of September 15, 1864, is expected to take place. The complete and literal fulfillment of that agreement cannot fail to exercise an important influence upon the future of the Roman States, and hence the interest manifested in all parts of Europe as to the development sure to follow the exit of Napoleon and his forces. Austria can no longer be considered a party to the controversy with reference to this Roman question. The battle of Sadowa, and the cession of Venetia to France, which is virtually giving that Kingdom to Italy, has destroyed her power. Napoleon and Victor Emmanuel are the parties now prominent in this matter, and the former will soon be obliged to abandon the field to the King of United Italy, or begin anew negotiations with the Head of the Catholic Church. This course of conduct would bring him in direct conflict with Victor Emmanuel—a position he cannot afford to assume at present, with the Rhine question unsettled, and Bismarck in close relations with his Italian ally. The indications are that the future Pontifical chair will be left to the caprice of the warrior head of the Italian nation—an unsafe dependence, when all the facts are gathered from the past, and read by the light of the present.

When all the circumstances are taken into consideration, it is no marvel that the Catholic world is agitated upon this subject, and that Archbishops and Cardinals have expressed their views on the subject. In the Diocese of Dublin special devotions have been observed, to implore the Almighty to arrest the dangers which threaten the supreme Pontiff. His eminence the Cardinal Archbishop predeceased "to set forth the claims which the Pope has upon the love of all Catholics, the perils which at present encompassed him, and the way in which the love of his children might be most profitably exhibited towards him, which was by prayer and material aid." We extract from circulars issued by high ecclesiastical authority the following, showing the extreme solicitude awakened by the present situation. Cardinal Cullen, addressing the Roman Catholic Bishops of Ireland, said:

"The recent events in Central Europe, and the approaching recall of the French forces from Rome, have led to a crisis in which the authority, and even the personal liberty, of the sovereign Pontiff are placed in imminent peril, by being left at the mercy of the infidel party in Italy. Several of the Bishops of Ireland who have honored this diocese by assisting this day at a Pontifical high mass, celebrated in the Cathedral for the welfare of our Holy Father, have expressed their opinion that this Catholic nation ought to mark, by some solemn act, its sympathies with the persecuted Pontiff, and its detestation, both of the treachery of the false friends and of the violence of the open foes of the Apostolic See. With this view they have requested me to invite the other Bishops of Ireland to order, in their respective dioceses as they themselves have determined to do, that the 9th of September,

Feast of the Holy Name of Mary, shall be kept by the faithful as a day of special prayer for the protection of the Pope in the present dangers that surround him. Your lordship will agree with me in thinking that a demonstration like this made simultaneously throughout the entire country, and in the language of prayer, will be most efficient and the most dignified protest Catholic Ireland can make against the machinations of the enemies of the Church. Besides, such a protest cannot fail to exert a salutary influence on public opinion at home and abroad."

Dr. Gillobooy, Bishop of Elphin, in an address to the clergy, says:

"The public prints have already informed you of the new dangers which beset our Holy Father. He is now threatened not only with the loss of the remnant of his temporal dominions, but even with the loss of liberty, perhaps of life. There is no crime so heinous which the renegades and infidels of Italy are not prepared to commit in pursuance of their wicked designs. Their hatred of our holy religion is so intense that, if not restrained by force, they will seize on the Papal States, sack and burn the churches, banish or imprison the clergy, and spare no violence to enslave and suppress the authority of the Holy See. A crisis is at hand. According to the nefarious treaty of September, concluded without even the knowledge of the Holy Father, between the traitorous protector and the declared enemy of the Papacy, the protection of Catholic France will shortly be withdrawn from our Holy Father—the French troops will be recalled from his territory. Then will the agents of the excommunicated King of Sardinia and of the secret societies re-establish their reign of terror in Rome, and drive the weak and corrupt Romans to vote the deposition of the Pope and the annexation of the Papal States to the Kingdom of Italy; then will be completed the spoliation of the Vicar of Christ, not less by the cowardice and treachery of his friends than by the injustice and impunity of his foes; then will all the powers of hell be exerted anew to crush his spiritual supremacy. He will not be left whereon to lay his head. Like his Divine Master he will be loaded with insults and charged with crimes; he will be deprived of liberty, it may be of life. Such are the events which, in the ordinary course of human affairs, we may expect very soon to witness. Irishmen can not look on with indifference while treachery and infidelity so impiously assail the Church of Christ, which they love, and its sacred head, to whom they are so devoutly attached."

In a forcible address upon this subject, Archbishop Manning, of England, said:

"When the conflict is between an unarmed and defenceless pastor and a great military force, I have no confidence but in God and justice. Nevertheless, these must at last prevail."

What shall the Pope do? is the great question. Several French journals openly advise that the Island of Malta is his most available refuge, if the English government should offer that asylum. The *Monde* alleges that the Pope is justified in entertaining the deepest distrust of the Italians, and that he should not neglect his personal security; while the *Avenir National* boldly proclaims that "if the

Pope is unable to live in the midst of a free people, let him go."

A correspondent of the Religious Herald, in describing the grand Catholic display in Baltimore, mentions as one matter of discussion, the contemplated future residence of the Pope in the United States, probably in Baltimore. It is thought that he cannot remain with safety in Italy after the withdrawal of the French troops. Poor fellow! after making his subjects believe that he was divinely invested with the power of God himself, and having crowned and deposed proud potentates of the old world, at his pleasure, it is now confessed that in the absence of armed forces to sustain him, his liberty and life are in peril.

How soon the impending judgment written against the two horned Protestant beast, and the image of the beast will follow, we cannot tell; but we believe their days are about numbered, and their ruin will be swift and inevitable. We copy the following from the article referred to.

BALTIMORE CORRESPONDENCE.

The Roman Catholic Church in the United States.—The Second Plenary Council.—Brilliant Procession.

At the present time the city of Baltimore is the arena of a most magnificent and imposing demonstration of the Roman Catholic Church, it being the second Plenary Council of that body. Great preparations were made for the occasion, and it has been the all absorbing topic of conversation for weeks past among the members of that community. On Sabbath day, Oct. 7, the inaugural ceremonies took place. Such a scene was, perhaps, never before seen in this country, nor could such a scene occur in any other Protestant country in the world. The weather was most auspicious, and almost with the dawn, throngs of eager spectators from New York, Philadelphia, Washington, and other parts of the country, were seen wending their way to the vicinity of the cathedral. At 9.30, the hour announced, the grand procession of the hierarchy and attending clergy commenced its march. Every avenue leading to the cathedral was not only thronged almost to suffocation, but all the adjacent housetops and windows were crowded with anxious spectators. It is estimated that not less than forty thousand persons were present. From nine to ten o'clock the bells of all the Roman Catholic churches were rung. The procession started from the archiepiscopal residence, moving in solemn pomp to the cathedral. It was composed of all the most Rev. and Right Rev. Prelates, Mitred Abbots, Monks, Bishops, Priests, Theologians, &c., &c., to the number of about two hundred and fifty. The vestments of some of the bishops and archbishops were gorgeous in the extreme. The procession moved along at a slow pace, singing the following hymns and psalms: *Veni Creator spiritus, Ave Maris stella.* Psalm 80: "Rejoice to God." Psalm 88: "How lovely are thy tabernacles."

The inaugural sermon was delivered by Archbishop McCloskey, of New York, from Psa. lxxxvii, 3, 5. "Glorious things are said of thee, O city of God," &c., quoting, I presume, from the Vulgate or the Douay translation. Subject, Infallibility of the church. The Council is to

remain in session for two weeks. Its object is to devise means for the advancement of the Romish church. One topic to be discussed, is the residence of the Pope in the United States, perhaps in Baltimore. In the course of his sermon the archbishop very forcibly remarked, "If the church of Rome is not the city of God, of which so many glorious things have been said, WHAT THEN? WHY THEN SHE IS A MIGHTY IMPOSTURE—SHE IS AN ARROGANT ASSUMPTION." It is not the province of your correspondent to comment, but to report."

Corresponding Letter

The Salisbury Baptist Association convened with the Messongo church, Accomac Co., Va., Oct. 24, 25 and 26, 1866, to the associations and corresponding meetings, with whom we correspond, send this, our annual letter.

Beloved for the truths sake:—We have been favored by the good hand of our covenant God, to meet together in our annual associational meeting, and to realize once more, on the shores of time, the blessedness of dwelling for a season together, and tasting together the sweets of christian fellowship. We are met with a sister church, very much isolated and alone, in her local position. Far from the other churches, and from the ministers of the word, she has stood like an island in the deep, buffeted on every side by the billows, for ages, but still like the house founded upon a rock, proving that the winds, the storms, and the floods, surge, and swell, and beat in vain. It is interesting to contemplate a little band, thus located, deprived, to a considerable extent, of the ministry of the gospel, or the comfort and support of brethren and churches, mingling with them, to cheer them by their presence and fellowship, but still earnestly and steadfastly contending for the faith once delivered to the saints.

Though many years have intervened since the association met here, we meet the same cordial and affectionate welcome and fellowship as of old, and as with all the assemblies of the saints in other places. An anxious desire is manifested to retain the connection and enjoy the fellowship of that band hitherto enjoyed, and that their triumph over the obstacles, that time and distance can throw in the way. Visiting ministering brethren have been here, who are entire strangers in the flesh, and we hope and desire that the interviews may prove very refreshing to this little band of brethren and sisters, who have so much to dishearten them. The churches all seem to be desiring to walk in the old paths, and to set in order whatever may be wanting. The prospect is quite encouraging throughout our borders. Though the laborers are few, their is much encouragement to labor, and grain evidently ripening, soon to be gathered in perhaps to an abundant harvest.

In our interviews at this time we trust the Master has been with us. We have found it good to be here. The word of the Lord has appeared to have free course, and be glorified. Nothing has occurred to mar or interrupt the joy and comfort of the season. We desire still to be remembered by our brethren, and especially ministering brethren abroad, and we feel willing to reciprocate as far as we are able.

We have appointed our next associational meeting with our sister church, at

Nassaongo, on Wednesday, before the fourth Sunday in October, 1867, to continue three days; when and where we hope to receive and enjoy your correspondence again.

GEORGE W. STATON, Mod.
G. Lowe, Clerk.

The Western Association of Regular Predestinarian Baptists, now in session with her sister church, called Council Bluffs, Pottowattomie Co., Iowa, Sept. 15, 16 and 17, 1866. To the Associations with which she corresponds, sendeth christian salutation.

DEARLY BELOVED IN THE LORD:—Through the tender mercy of our Lord, we have been permitted to meet in love on the shores of time, in an associated capacity, where we have been refreshed by your kind letters from which we have learned you are still pressing towards the mark of your high calling, in Christ Jesus our Lord, in peace and harmony; but we are disappointed in not meeting your Messengers, which we attribute to the distance and other surrounding circumstances unavoidable. We have had a precious time, (bad weather excepted) sweet harmony abounds, and the truth has been ably defended; in short, the preaching has been all of a piece. We wish to continue our correspondence with you. Our next Association will be held with the Ebenezer church, Mahaska county, Iowa, ten miles west of Oskaloosa, commencing at ten o'clock, a. m., on Saturday, before the second Sunday in August, A. D. 1867, when we hope we shall not be forgotten by you, but enjoy the privilege of welcoming your Messengers among us.

BONHAM KESTER, Mod.
ABRAHAM FOUTCH, Clerk;

Marriages.

Nov. 7.—By Eld. Isaac Hewitt, at his residence in Halcottsville, Mr. CHARLES L. RESIDE and Miss SUSAN PARKS, both of Middletown, Delaware Co., N. Y.

Nov. 7.—By the same, Mr. WILLIAM H. CULLEN and Miss MARIA MATS, both of Delaware Co., N. Y.

Nov. 17.—By Eld. Gilbert Beebe, at his residence on Orchard Street, in this village, Mr. WILLIAM H. DECKER and Miss JULIA A. BISHOP, all of Wallkill.

Obituary Notices.

LARUS B. CUNNINGHAM, aged 73 years.
DIED—At Havana, N. Y., October 18th, 1866.

DIED—At his late residence, of typhoid fever, Mr. HENRY O. HARDING, aged 58 years, 11 months and 15 days. Brother Harding was a highly esteemed member of the New Vernon Old School Baptist church. Meek, quiet and remarkably unassuming in his disposition and deportment, yet firm and unwavering in the doctrine and order of the gospel, he not only commanded the affectionate regard and confidence of his brethren, but also the highest respect of all who enjoyed his acquaintance. For some years after he experienced a hope in Christ, his humble views of himself, and exalted appreciation of the glory of the kingdom of Christ, led him to fear to take on him the name and profession of a disciple of the Son of God, and for much of the time since his public profession he has been depressed with much fear and trembling. Yet he has uniformly enjoyed the entire confidence, so far as we have learned, of all the church.

His son was taken down with the typhoid fever some weeks ago, of which he is now lying very low, which brought a great amount of anxiety and care on our departed brother, whose health had been delicate for a long time, but a few days since he took the fever himself, which soon terminated in his death, which occurred on the morning of Nov. 15, 1866. His funeral was largely attended on the 16th, and a discourse was preached on the occasion by Eld. G. Beebe, at the New Vernon meeting-house, from Heb. x. 37. "For yet a little while, and he that shall come, will come, and will not tarry." He leaves a deeply afflicted widow and children, also three sisters, and a large circle of other dear relatives, as also the church to mourn our loss.

Departed this life, on Sunday, Sept. 30, 1866, after a short illness, Mrs. HENRY BAYLY, daughter of William and Nancy Northam, aged 67 years, 5 months, and 22 days. Her parents were for a goodly number of years looked upon as pillars of Messongo church, and although their daughter made no profession of religion until during her last sickness, she maintained a strictly moral character, and was, as the author of this article knows, highly respected by a large circle of acquaintances. She was the ardent friend of the Old School Baptists, and appeared to leave the world in the triumphs of living faith, and in the blest assurance of a glorious immortality beyond the grave.

DEAR BROTHER BEEBE:—By request of friends, and likewise as a tribute of respect, I send you a short obituary of my friend, Hon. HENRY C. BURNETT, who departed this life Sept. 28, 1866. Mr. Burnett was born in Essex Co., Virginia, Oct. 5, 1825; consequently he had nearly attained his 41st year. He was married to Miss Mary Terry in April, 1847. He was for several years the representative of this, the 1st Congressional District of Kentucky, and was truly a staunch advocate of the great principles of civil and religious liberty, contending for them on every occasion, as the records will show. He was very much esteemed in this District, and was always elected by an overwhelming majority. After his return from the South he settled down in Cadiz, to follow his profession, which was that of the law, and truly his prospects were very flattering, he being an eminent practitioner. But alas! how short-sighted we poor mortals are—when we least expect it danger is near. He had left home to attend the Circuit Court at Hopkinsville, and while there he was attacked with cholera, and had proceeded but a few miles when he was taken violently and had to stop, and before Mrs. Burnett, who had been sent for, could arrive, he was a corpse. Most deeply do I sympathize with his amiable lady and her children, and likewise with our dear sister Terry, in their sad bereavement, for it appeared to me that he was the stay of the family. He was a member of the Reformed church. May the dear Lord in mercy overrule this bereavement to the afflicted family, and may it work for their good and his glory, is the prayer of your brother in affliction,

JOHN H. GAMMON.

Donations and Subscription Receipts.

SUBSCRIPTION RECEIPTS, &c.

NEW YORK:—Thos Grates 2, Eld I Hewitt 4, Harrison Thompson 2,.....	\$ 8 00
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IOWA:—Western Association 14, Abraham Foutch 8, Wm Lafollett 4,.....	26 00
KENTUCKY:—E H Parish 4, Eld J H Gammon 5,.....	9 00
Total,.....	\$145 34

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

TERMS:

Two Dollars per annum in United States currency, or what may at any time be equivalent to that amount in Gold or in Canada Bank Notes.

Those who have been subjected to the loss of their property by the late devastations of our country, will be supplied the present volume at half our regular rates; and to the extent of our ability, those who are unable to pay that amount, on making their case known to us, will be supplied gratuitously.

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Having so far exhausted our second edition as to be no longer able to supply finest qualities of binding, and still having on hand some four or five hundred copies of Blue Plain-edge, and about 150 of Blue, with gilt edge, we propose to sell the stock on hand at the following reduced rates, viz: Blue binding with gilt edge at One dollar and Thirty-Seven Cents; Blue plain-edge at One dollar and Twelve Cents; or either kind at 12 cents less if taken from our office, as all books sent by us by mail require postage of 12 cents on each book, which must be prepaid, according to the laws of the Post Office department. These prices will be received in Legal Tender currency.

In a few weeks we expect to publish a third edition, and shall then be able again to supply all the varieties of binding as formerly.

The History

OF

Protestant Priestcraft in Europe & America,

In the form of Supplements of the *Banner of Liberty*, will be mailed to order, (postage paid), for Fifty Cents per sett. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a set of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of sets of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct. Address, enclosing payment, G. J. BEEBE, Middletown, Orange County, N. Y.

The "Banner of Liberty"

Is an Independent Weekly Newspaper, especially devoted to the cause of Civil and Religious Freedom, (without respect to Creed or Nativity); the Strict Construction of our Federal and State Constitutions, the Restoration of our Union as it was, and the Perpetuity of its Primitive Republican Institutions; and opposed to every form of Church and State or School and State union, Priestcraft, Bigotry, Sectionalism, Intolerance, Fanaticism, and every species of Humbug and Deception by which it may be sought to Plunder, Oppress, Deceive or Defraud any of their Equal Rights under a Free Republican Government.

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Correspondence upon proper subjects is also respectfully solicited. Let each writer remember, however, that our space is limited, and, inasmuch as each issue is read by many thousand persons, articles for publication should be prepared with the utmost brevity. Address as above.

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You will save us much time and labor, by a strict observance of the following rules:

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2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
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4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

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5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes any use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case, is, not to take the paper from the office, and to notify the publisher that he does not wish it.

ERIE RAILWAY.

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460 MILES WITHOUT CHANGE OF COACHES

BETWEEN:

NEW YORK & DUNKIRK, BUFFALO,

SALAMANCA AND ROCHESTER.

Abstract of Time Table adopted July 9, 1866.

TRAINS GOING WEST.

LEAVE NEW YORK VIA PAYONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.45 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.49 P. M., Rochester 10.30 P. M., Salamanca 11.32 P. M., and Dunkirk 1.50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways; at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.30 A. M. ACCOMMODATION TRAIN, Daily for Otisville and Intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and Intermediate Stations.

4.30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and Intermediate Stations.

5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 P. M., Buffalo 1.00 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South.

6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and Intermediate Stations.

7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.03 P. M., Buffalo 1.00 P. M., Salamanca 12.55 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South.

8.00 P. M. THROUGH EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.

8.30 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South, and at Susquehanna with Lightning Express, leaving Buffalo at 2.20 P. M., and arrives in New York 7.00 A. M.

2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.00 A. M.

6.15 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.30 P. M.—connects at Elmira for Philadelphia and the South.

11.20 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 3.45 P. M. Connects at Great Bend for Saratoga, Philadelphia and the South.

Only One Train East on Sunday, leaving Buffalo at 6.15 P. M., and reaching New York at 12.30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.

7.10 A. M. EXPRESS MAIL, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9.49 A. M., and connects at Hornellsville and Corning with the 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 P. M., and arrives in New York at 12.30 P. M.

FROM ROCHESTER—Will leave by New York Time from Genesee Valley Depot:

6.50 A. M. NEW YORK DAY EXPRESS, Daily [except Sundays.] Intersects at Corning with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.

10.15 A. M. EXPRESS MAIL, Daily, [except Sundays.] Intersects at Corning with 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

7.30 P. M. NEW YORK NIGHT EXPRESS, Daily. Intersects at Corning with the 6.15 P. M. Night Express from Buffalo, and arrives in New York at 12.30 P. M.

THE BEST VENTILATED AND MOST LUXURIOUS SLEEPING COACHES IN THE WORLD—accompany all night trains on this Railway.

ASK FOR TICKETS VIA ERIE RAILWAY.

To be obtained at all Principal Ticket Offices. E. RIDDLE, WM. R. BARR, Gen'l Sup., Gen'l Pass. Agt.

AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage: A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE, Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

Dr. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

Dr. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

Dr. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

Dr. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

PANOLA, Woodford Co., Ill.,

January 22, 1860.

Mrs. P. A. BEEBE:—I feel it due to you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague. S. B. PATTON.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. BEEBE:—My family were all down with Fever and Ague, when I obtained some of Dr. Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases, and can recommend it to all.

L. BRINK.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. Beebe.—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine which cured me immediately, and I have not had it since. I have also sent a number to you among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. Beebe:—While traveling in the western part of this State last Summer, I was taken with chills and fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

A. A. Piper of Mattoon, Coles Co., Ill., and John S. Leachman, of Matassa's Junction, Va., are appointed agents to sell the above medicine.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 34.

MIDDLETOWN, N. Y., DECEMBER 15, 1866.

NO. 24.

Correspondence of the Signs of the Times.

HERRICK, Bradford Co., Pa., Nov. 14, 1866.

DEARLY BELOVED ELDER BEEBE:—It is with fear and much tremoling that I attempt to give a reason of my hope through the "Signs," and were it not for the comfort and satisfaction I have had in reading the experiences of brethren and sisters, many of whom, have told my feelings and exercises better than I could myself. I should be now afraid to comply with your request, to write some of the way in which I have been led, I trust, into the fold of Christ. I believe I told you in a letter a year ago, something of my early history; how I was trained in a presbyterian sunday school from my infancy, committing portions of the scripture to memory, not from any love of the precious truths contained in them, but for rewards, and as I learnt readily, and had a good memory, I was generally at the head of my class; sometimes I would feel an interest in serious things, feeling a desire to know what religion was that I read and heard so much about. Often during protracted meetings I heard the young invited to come to the Savior. But it was something that I thought could be put off till a more convenient season. I argued in my own mind that I was more punctual in filling my accustomed place on Sunday than some who were professors of religion, and really thought I was almost a christian. It was no wonder that my childish vanity led me to such thinking, for I had been sprinkled, and nurtured into the belief that such children were nearer the kingdom than others. With no marked changes, I lived on till my eighteenth year. Then I was married, and left my home in New York to reside in New Orleans. Up to this time I never remember hearing a Baptist minister preach but once. My husband had been baptized the year before we were married. My attention was arrested, for it was something so different from what I had been accustomed to hear, and I listened attentively. After a couple of years I was received into the church; but it was not long before I felt that I had done wrong; for I loved the world and its vanities, and I had learned that if any man love the world, the love of the Father is not in him. I felt that now I had committed the unpardonable sin, and it seemed to me I could not lift up so much as my eyes to heaven and ask for mercy. I quit reading the bible entirely for some time, for passages enough were stamped on my memory, and I have wished that I could forget everything.

Fifteen years ago we left New Orleans for our present home. The church gave us a letter, and our friends wanted us to unite together, but I could not again deceive them; for I felt, although not inten-

tionally, that I had deceived them. After waiting awhile for me, my husband united with the Asylum church, and I felt that I was alone. I could not tell any one how I felt, for I thought mine was a hopeless case. I frequently wished that I had been born among the heathen, for then surely I could not have suffered such remorse of conscience. I spent many sleepless nights, and wearisome days. It seemed to me that there was hope for the most depraved of the human race, for they were ignorant; while I had been trained carefully and tenderly, and had sinned against so much light. Sometimes I felt like Cain, to say my punishment is greater than I can bear. Occasionally my husband would ask me to read aloud a chapter in the bible; but I would soon lay it aside for other reading, for there was nothing in it to comfort me. Ye must be born again continually sounded in my ears. I felt my condemnation at some times more than others; but a kind of weight seemed to bear me down most of the time for years; and I felt that God would be just in banishing me from his presence forever, for now I did not feel it was possible that I could be saved. About three years since I began to read with interest the "Signs," and they did not seem to me as they formerly did; I was anxious for them to come, for they told of many things that I had never noticed before. I began also to read the bible, and found many precious promises, which I tried to argue to myself did not belong to me; but I could not help feeling myself resting on them. I did not, for months after this, believe it was anything for I thought I should know, exactly the time and place where I found relief; but now when I lay awake at night I pondered these things in my heart, and wondered how it was that I loved to meditate on what had been before so distressing to me and caused me such terror. I felt like singing praise to him who had been leading me through the desert to the still waters and green pastures of his love. I had for years feared to pray, for I felt too unworthy to take even the name of that holy being against whom I had sinned on my lips, but petitions for mercy often went up from my heart when performing my household duties, and I have felt that they were answered, for a peace of mind which passes all human understanding I have enjoyed amid the troubles and trials which are incident to this life, and to which I had hitherto been a stranger. Two years since in June, I went to the Association held at Terrytown, with different desires from any which I had before felt; and I thought I never had heard such preaching. It was delightful to me, and coming home I asked myself the question, can it be possible that I have experienced the new birth? I felt a love for the doctrine of the O. S. Baptists, and it seemed to me I never

had enjoyed anything more than that meeting; but I determined to not tell any one about it, though I could not help giving expression to my preference for gospel food, for when it was presented, it just suited my taste; and it seemed to me that I wanted no more than to just eat of the crumbs that fell from the masters table. I began to feel a desire to be one of the church visibly, but now I had trouble again; how could I tell them my feelings in regard to my former standing with the church. The time came when it was communion season and I was present. I was much affected during the sermon, and could not refrain from weeping. I felt an assurance that I knew something of that joy which is unspeakable and full of glory as I saw that little band around the table, and I was a mere spectator.

Sister Abigail Dodge came to me after meeting, saying, if you are an O. S. Baptist, why don't you show yourself. I told her I wished I was, that I loved the doctrine. She said, you have only to present your letter and come as your husband did. I came home, feeling that I was thrust out, for I could not bear to think of that letter. I could not feel that I had ever been baptized, for I could not now regard myself as a believer when I united myself with the church at New Orleans. Since then a great change had taken place in my mind; and I looked upon the ordinance of baptism as I never had before, and felt a desire to follow my Savior, if I were only worthy. I will here explain in regard to the church in New Orleans, that the division had never taken place there; and when I was baptized a majority of the church, with the preacher, were undoubtedly, New School.

I often felt cast down, fearing that it was a false hope that I was clinging to; for I had not dreamed, as many do, wonderful things; neither could I point to any particular day or hour when a great change had taken place; it seemed so gradual I could hardly tell how; but I seemed to hear the words spoken directly to me, "Daughter, be of good cheer, thy sins which are many, are forgiven thee;" and I could not get back the burden which I had felt so long, yet if I looked at myself for the evidence of a new heart, I must say, sure I am a sinner still, for when I would do good, evil is present with me. I began to question myself, reading the bible every spare moment, and now the opportunities seemed more frequent. I enjoyed the privileges of hearing christians talk of their trials and joys, and found that I had a sympathy for them, and an interest in them different from other people. This was a great comfort to me, and encouraged me, for "We know that we have passed from death unto life, because we love the brethren." My soul was made to rejoice when

I found we were to have a two days meeting here, in August, 1865. I was little expecting the privilege of being led by you down into the baptismal water, and was astonished to find myself receiving the right hand of fellowship with those I loved dearly; for I felt too unworthy to mingle my feeble songs with the dear people of God.

But I do love the church, and would rather spend one day in the courts of the Lord's house than a thousand in the pleasures of this world. My desire is to be permitted to sit at the feet of him who spake as never man spake, learning of him who was meek and lowly of heart, for there I have rest for my soul, and

I'll praise him while he lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.

MARY A. DURAND.

CHIPPWA, New Castle Co., Del., Nov. 3, 1866.

ELDER G. BEEBE:—I have read and re-read your kind letter with much interest. One of my greatest privileges is that of reading the public and private communications of dear brethren and sisters. And I would be very glad indeed if I were able to write in as interesting and edifying a manner. I fear I am sometimes guilty of envying the talents of those writers who so well express my feelings in relating their own.

I enjoyed very much the meeting at London Tract. For some time previous I had been struggling with doubts and fears. When first (if ever) I was brought to rejoice in Christ, I remember well what an easy thing it seemed to believe. I could not comprehend why christians should complain of unbelief. There were the promises of the Redeemer, in which were stored all the blessings a sin-sick soul could desire, and I wondered why that which seemed so beautifully clear now should have been so involved in doubt before. The more I read of the promises of the gospel, the more plainly did it appear to me that mine was the character pointed out. I could then rejoice in my Savior's blissful presence without a cloud to intervene. But after some time this very happiness caused me to doubt its genuineness. I thought I could not be born again, or I would be far happier. But I loved the children of God, that much I was sure of. My mind, in reviewing this subject, reverts back to my earliest experience. When first awakened, I cannot claim that I felt the alarms of a guilty conscience as poignantly as some others. I did not dream that Christ had commenced a work of grace in my wicked heart, as I humbly trust he has done, but something unusual disturbed my feelings. In looking back from the present to those gloomy days, I sometimes almost wonder

why I could not see the Redeemer then as he appears so plainly now. But how could one so guilty as I have any part in the Savior's sacrifice? I felt that I was an outcast from God, and an outcast from the world. Too wicked to dare presume upon the favor of the Lord, I yet felt that without that favor I must forever die. I knew full well that I deserved no mercy at his hands, yet mercy was my last resource. I worked up all the material I had, but I effected nothing. Now I could say, "Lord, if thou stretch not forth thine hand, I must die at thy feet." I cannot conceive of any thing, any state or condition, more helpless or hopeless than this. Go back I could not, go forward I dare not, and death seemed on either hand. I thought sometimes that if I made one more effort perhaps I could get relief. That one effort I could not make. If I were saved at all, I was now firmly convinced, nothing but mighty, sovereign grace could do it. I knew full well now how incompetent I was to fulfill the demands of the broken law; and unless a surety could be found, which I had no right to hope for, I must be lost. May everlasting praises be given to Christ the blessed Redeemer, for that such a one as I, am permitted to hope in his mercy.

But I would fain talk about some more interesting subject than myself, and I know of none more so to me than the indissoluble union of Christ and his church, and the standing which that church has in her adorable Head. "If the foundation be destroyed, what must the righteous do?" And this truth is one of the fundamental principles of the gospel. Those who deny this must virtually deny the whole truth, it appears to me. I do not see how those who depend upon their own works for salvation can claim to be of the family of Christ, who are saved by grace alone. And when their standing in him is by his blood and mediatorial righteousness secured for ever, how could they fall away? A child born into a natural family has natural parents. How could he, if he would, disannul that relationship? He might be disobedient, might prove ungrateful for the love his father bestowed upon him; but he is a child still. No act of his can ever break the relationship thus existing. Would it be any more reasonable to suppose that the heirs of immortal glory, having once tasted the good word of God, and the powers of the world to come, could fall away and fail at last to gain an entrance into the kingdom of glory? Earthly parents may disown or disinherit their offspring, but we have a Father who is immutable, and who changes not. Notwithstanding our faithlessness, yet he abideth faithful, and his grace will ultimately triumph over our abounding imperfections, so that when we shall appear before him, it will be clad in his glorious righteousness, without spot or blemish. Here is a picture to ravish the heart of every child of God. Tribulation, trials and cares abide with them in this vale of tears, but what a great change when this mortal shall put on immortality. Instead of this, suppose we were dependent on ourselves for salvation. Would not this present a rather gloomy prospect? Even suppose for a moment that we were able to live a life worthy of an immortal crown. One sin, committed perhaps on the death-bed, would dash the pleasing vision to the

ground, unless, indeed, we had laid by a stock of surplus goodness for such emergencies. I do not think that kind of religion would suit those who feel that they are sinners, when, even though they had never committed a single outward sin, their whole nature is polluted and sinful. For by one man's offence was the whole family of mankind reckoned under transgression. Now, add to this years spent in folly, and the legalist's chance is slim indeed. But thanks be to God, our hopes rest not on this sandy foundation. As we have a house not made with hands, so we have a hope devised not by human invention. We had no agency in procuring it; we cannot part with it. And well it is for me, that the little hope I have is not in my own keeping. Doubts would have undermined, and fears overshadowed it long ere this. I once thought that were it mine to possess a hope in Christ, and a share in the privileges of his house, all the machinations the enemy of souls could bring against me, could not disturb my joy. I did not know what it was to be assailed on every point which Satanic ingenuity could suggest, or my own wicked heart devise. First it was, "Have I any right to the position I occupy? Have I not deceived the church of God, and made them believe a lie?" Then I thought over the very little I told the church, and concluded I said nothing by which they could be deceived. But I told them I had a hope in the Savior, and perhaps I was deceiving myself and them in that respect. All I can say to that is, "Lord, to whom shall I go?" I fear lest my life give the lie to my profession, and this is the worst fear of all. If I am saved, I am forever saved. I have no fears on that score. If I am lost, God is just. But do I live as becometh the children of light? I am afraid not. Brother Beebe, here I am, tried most of all. There is so much evil in my nature, and it will not be subdued in spite of all my efforts. I look at other Christians, they are bearing the cross nobly, patient in tribulation, and happy in suffering. I look back at myself, hasty, petulant, selfish, and often ill-natured, and wonder why I was bold enough to ask a church of Christ to enroll my name among her members. I pray for the removal of these evils, and they seem subdued for a little time, only to break forth again. I almost despair, until the sweet promise of Jehovah, "Cast your care upon me, and I will deliver you," comes like dews of heaven upon my chafing spirit. Then I feel refreshed and comforted and begin anew the battle with self. I know I shall never conquer my fleshly propensities entirely, until released from my fleshly prison. This body of death is an enemy from whose attacks I cannot be freed until the body is laid by. Then, has it pleased divine grace to call me from darkness to light, I shall see my Savior face to face, and drink forever from the never failing rivers of grace. There to see him as he is, and to be fashioned in his glorious likeness.

Dear brother, I have written a very long and scarcely readable letter, then which I had better have written an apology. Were the gift of writing mine, that is to write for the benefit of others, I would say, publish. As it is, use your own judgment, which I am persuaded will be to cast this and all future efforts aside. But if it is not asking too much, will you

write to me again? I need counsel and advice, which you are competent to give. Forgive me for taking up so much of your time and attention, and believe me as ever, your unworthy sister.

SARAH RITTENHOUSE.

BOURBON Co., Kan., May 6, 1866.

"Thou shalt not go with them; thou shalt not curse the people, for they are blessed." Num. xxii. 12.

DEAR BROTHER BEEBE:—Amidst the confusion which exists in this, once land of gore, my mind is exercised to again correspond with that people who alone acknowledge fully the truth of God's holy word, the supremacy of his law, and who do not curse those whom God has blessed. Isolated from all church privileges, as we are here, you can imagine how highly we prize your invaluable paper, laden with truth, refreshing to our minds, and food to our hungry souls. "Doubtless, God is our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father; our Redeemer." Isa. lxiii. 16.

While all the unregenerate progeny of Adam, like Cain, are hidden from the face of God, gone out from his presence, (Gen. iv. 14—16) and a flaming sword forever forbids their return, and places the tree of life far beyond the reach of all human will or agency, it is evident that the people spoken of at the head of this article, of which the house of Israel was a type, in the presence of God, stood eternally blessed in, and one with Christ, the Husband of the bride; for "His delights were with the sons of men, when as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world." Prov. viii. 26—31. God having declared "They are blessed." It cannot be otherwise, for he is an unchangeable God; for he is not a man, that he should lie; nor the son of man, that he should repent. Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?" Num. xxiii. 19. "And also, the strength of Israel will not lie." 1 Sam. xv. 29. "I change not; therefore ye sons of Jacob are not consumed." Mal. iii. 6.

That this blessing was full and complete in the counsel of Jehovah before all worlds were made, is evident, for they were chosen in Christ, "before the foundation of the world, that they should be holy and without blame before him in love." Eph. i. 4. And they are "saved and called according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. Yea, and he was "Verily foreordained," and stood as a lamb slain from the foundation of the world. O, how different is the hope of the heirs of God and joint heirs with Christ, from the hope of the world, which is birth and works. The heaven-born child lives by faith, "In hope of eternal life which God that cannot lie promised before the world began." Tit. i. 2. Shall our corruption, sin and death in Adam, prevent the fruition of our hope in Christ? It cannot be; for this was perfectly known by him who has declared the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." Isa. xli. 10. Our delinquencies were fully canceled by him who was our surety. "He hath born

our griefs, and carried our sorrows; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all." Isa. liii. 4—6. Hence, as Jesus was delivered to death for our sins, and delivered to life for our justification, by the determinate counsel and foreknowledge of God, our election, calling, sanctification and redemption are but the development of the purpose and wisdom of God. Every one who is born of the spirit is a happy recipient of that amazing grace, and love which were hid with Christ in God, in the depths of eternity; and all who are born again are heirs of the promised grace, and to the saving benefits of the atonement. None others are included in its application, or purged in the fountain of purgation opened to the house of David, for sin and uncleanness, or made to drink of the fountain of the water of life which issues from the throne of God and the Lamb, and which flows most freely for every child of grace—for every member of that body which is clothed, not in his own righteousness, which is but filrags, but in the transcendently peerless, pure and unapproachable righteousness of him who knew no sin; but who bear our sins in his own body on the tree, that we, being dead to sin should live no longer therein. Hence, the church of God has stood from everlasting, in Christ, without spot or wrinkle in the eyes of Jehovah, viewed by him in the merit, and righteousness of the Son of God.

"What shall we say to these things? If God be for us, who can be against us?" Rom. viii. 31. The revilings of a wicked world, influenced by the prince of the power of the air, the spirit that now worketh in the children of disobedience, the wayward teachings of anti-christ; with the golden cup full of the filthiness of her abominations, the corruptions of our own fleshly nature, with all the luring charms of vice, are against us; but what are all these when compared with him whose power is felt and acknowledged from the highest heaven, to the deepest hell; who is all-wise, Omnipotent and Omnipresent? His approving smile gave birth to the world, and at his rebuke, the heavens vanish like smoke, and the earth desolves with fervent heat. If God be for us all opposition, compared with him, is lighter than vanity. Like darkness before the radiant sun, they are driven away, and cease to be. He that doubts the triumphant return, and victorious salvation of Zion; would impeach the wisdom and power of the great I Am. "Who shall separate us from the love of God, which is in Christ Jesus, our Lord? O, thou poor tempest tossed child, think not, when the dark clouds of persecution, or affliction, or doubts hover over and around you, that God has ceased to love. He is your love, when loveless, your love in darkness your strength in weakness, Christ is your hope, and heaven your exceeding great reward.

As every child which is born of the flesh is an heir to the corruptions of Adam; so every one who is born of the spirit, is heir to the incorruption of Christ. Every new born babe in Christ, is made to see his own corruption, sin and death in Adam, but unbounded stores of incorruption, righteousness, and life in Christ. Zion

esponded to Immutable Love, shielded in the Rock of eternal Ages graven on the hands of him who poured out his blood on Calvary for her salvation, stands forth as invincible as the throne of heaven. Her ways are pleasantness and all her paths are peace. The unclean shall not walk there. In all the afflictions of his people, he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." Although sorely pressed by foes without and fears within, yet he cries in tones of sweet assurance, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." In all her sickness, sorrow, pain and wo, how cheering to know, that God has appointed salvation for walls and bulwarks for Zion. And that God will still bless all poor erring sheep and lambs with everlasting life, through Christ, their living Head. And every redeemed child of grace shall hear the welcome, joyful sound, "Come in thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yes, dear child of God, all things are for your good, and God's glory and shall be manifested in due time, according to the purpose of him who worketh all things according to the counsel of his own will. Our earthly afflictions are but for a moment, and are working for us a far more exceeding and eternal weight of glory. All of which will be given, in due time to all the children of promise. Though they come up out of great tribulations, their robes are made white in the blood of the Lamb. For they shall, through Christ, triumph gloriously over death, hell and the grave. All he demands of us, in this life is summed up in this. "If ye love me, keep my commandments." O, for grace to love him more, and to serve him better; that the fruits of the spirit may abound in us to his glory, until our earthly house of this tabernacle shall be dissolved, and we clothed upon with the immortal glory of our house which is from heaven, and when in the presence of our God and the Lamb, we shall see, even as we are seen; and know even as we are known.

O, can it be possible, that I, an unworthy worm of the dust, shall stand justified in the presence of Prince Immanuel, and forever dwell with those whom he has blessed?

A. H. MAHURIN.

P. S.—Will Stephen Mahurin of Kentucky, and Wm. H. Mahurin, of Missouri, give me their Post Office address, by writing me a letter, to Fort Scott, Bourbon Co., Kansas?

A. H. M.

LIBERTY, Clay Co., Mo., Oct. 28, 1866.

ELDER BEEBE:—I have had a desire ever since I left Kentucky, to write a few lines to the church at Georgetown, to let the brethren know what has become of me; but did not know whether it would be accepted. In old times they that feared the Lord spake often one to another; but it seems in these days there is but little of the fear of the Lord before our eyes.

To the church at Georgetown, Scott Co., Ky. Dearly beloved brethren, as I hope, in the Lord, although we are separated a long distance from each other, yet if I mistake not, I feel the same interest in the welfare of both your souls and bod-

ies, as when I was with you. I have united with the same church I was a member of when I joined you; the O. S. Baptists, of whom so much evil is spoken. But none of these things move me. In Matt. xvi. 27, we read. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

Dear brethren, I have often thought, if every man be rewarded according to his works, what will become of poor me? I have never done a good deed, and if ever in the right path, it is only when crossing it from one side to the other; but when we are crossing a path we are not following it; and if there is but one way, how can we get there unless we follow the right path? And how can we follow the right path unless we are subjects of grace? Can we serve two masters at the same time? Or are we serving God, when our whole mind and attention are engaged in worldly affairs? Have we so learned Christ? "If ye love me, keep my commandments." Again, "My sheep hear my voice, and they follow me; and a stranger they will not follow, for they know not the voice of strangers." Are we not following a stranger's voice, when our mind is drawn away from God to vanity? When we think of what our great Redeemer has suffered for us, in return, do you not think we have reason to cry out, guilty before God?

"So far from God I seem to lie
Which makes me often weep and cry;
I fear to claim him as my friend,
On whom my hopes for heaven depend."

Finally brethren, be strong in the Lord; live in peace, as it becomes brethren. Contend earnestly for the faith once delivered to the saints. Let brotherly love continue; and may the Lord give you strength and grace to withstand the fiery darts of wicked men and devils. Many are the sore trials you may have to pass through, but the Lord is able to deliver you from them all. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

"Though hell may rage, and vent her spite,
Yet Christ will save his heart's delight."

Please excuse the liberty I have taken to address you, brother Beebe. If you think this unworthy of a place in your paper, just commit it to the fire. May the Lord bless you, and all who are of the household of faith; and may we all endure hardness as good soldiers, for Jesus' sake.

RICHARD WALLER.

The writer of the above, if we mistake not, is a colored brother; he is as welcome to a share in our columns as any other brother. The questions stated, and admonitions contained in his letter, are worthy of the serious consideration of all the saints.

LEESVILLE, Lawrence Co., Ia., Nov. 12, 1866.

ELDER BEEBE:—O that I could address you and all others of Christ's Militant church, as *brothers*; but my wicked, profane and rebellious heart admonishes me that I should not expect the fellowship of the least of Christ's little ones. I often feel that I desire above all things to be permitted to associate with those of whom Christ has said in his word, "They shall come to him." I often read the scriptures to see if I can find a gleam of hope for me. But all is dark and gloomy to me. When I see Christians basking in the beams of

heavenly bliss, I often desire one spark on which to claim a hope that I shall be one of those of whom the Omnipotent and unchangable Jehovah has said, *shall come to him*. I love the doctrine that says, *shall come*. It leaves no conditionalities for fickle, capricious man to quibble about. I know, if I am ever saved, it will be by sovereign grace, and not by any works of mine; for I have tried long to bring God under some obligation to me, and my pharisaical righteousness has brought me no other peace than that which the world can give. When I have tried to live so as to please God, before I was aware, my heart would be filled with malice, hatred, strife, jealousy, enmity and blasphemies. My bible tells me, these are not the fruits of the spirit. Since I have found the error of trusting in self righteousness, I have tried to leave my case in the hands of God. But ah! this self boasting weighs me down. O that I had one ray of hope, that I might have the fellowship of the saints, in his militant church, and reign with them in his church triumphant. But now, even now, I feel the burden of a wicked and profane heart. My prayer is that God may, in his own good time, give me a new heart, and open my sightless eyes.

"But if my soul be sent to hell,
The righteous law approves it well."

Your friend.

W. W. WOODRING.

AUGUST 11, 1866.

DEAR BROTHER BEEBE:—I receive your Signs at intervals but many of them fail to reach me. Those which I receive afford me consolation. How often when thinking of you, and of my own lonely situation, and that of the children of God which are scattered abroad in this day of darkness and trial, I am reminded of Mordecai's reply to queen Esther, "And who knoweth whether thou art come to the kingdom for such a time as this?" The opposition you have met with, the trials you are bound to pass through, and the thousands who are looking to you, and through your columns for advice and for instruction. Truly, God setteth the solitary in families. I have not once doubted the love of the Southern Baptists, for those of the North, and I can testify to their love to them in return; and for their love one to another. The more danger, the closer they gather together, like sheep when exposed to wolves. Love is one of the good and precious gifts which comes down from above, from the Father of Lights with whom there is no variableness nor shadow of turning. Brethren and sisters, pray with and for one another, that we may be strengthened, and find the grace of our Lord and Master sufficient for us in all our trials.

I can but think an awful judgment will soon visit our guilty land. The two witnesses will arise, which I believe are the *righteous law*, and the *blessed gospel*. It is he who has so often said to his chosen people, "I am the Lord," whose witnesses are now trodden under the feet of the wicked. May the good will of him who dwelt in the bush, be with all his scattered people, now, henceforth, and forever. Amen.

HANNAH SHIELDS.

WESLEYVILLE, Erie Co., Pa., Aug. 30, 1866.

DEAR BROTHER BEEBE:—Although I feel unworthy to address one who has

stood so long and so faithfully as a watchman on the walls of Zion, I still sometimes feel to hope that I have been led by the same spirit. I desire to add my testimony to that of so many others, of the pleasure I receive from the perusal of your valuable paper. Surrounded as I am by an host of religious sects, we have no gospel preaching except what we receive through the medium of the "Signs of the Times." It is indeed as cold water to a thirsty soul. We are far separated from any of the household of faith. We live four miles east of the city of Erie, Pa., on the Buffalo road. Knowing that yourself and many other of the dear brethren pass through here frequently, on their way to visit churches and Associations, I have often thought, if they only knew there was one little household who so earnestly desired spiritual food, perhaps they would pity our loneliness, and sometimes stop and visit us, although strangers in the flesh. We would rejoice to see you, brother Beebe, or any of the dear brethren.

When you have leisure, please give me your views on Matt. xvi. 18, 19.

Your unworthy sister in Christ.

MARY R. TOMPKINS.

Circular Letter.

The Regular Predestinarian Baptist Association, called Siloam, in session with the church called Hopewell, Wayne county, Iowa, to the several churches of which she is composed, and to all into whose hands this may fall, who are of like precious faith, sendeth christian salutation.

DEARLY BELOVED:—In accordance with our usual custom, we address a few lines to you in the form of a Circular Letter. To which end we will commence with the apostle's admonition, which he gave just before his departure, to his preaching brethren, in which he charged them to "Feed the church of God, which he has purchased with his own blood." We know of nothing so consoling and comforting on which to feed them, as the precious promises which are left on record in his will. A few of which we will refer to, in a concise and comprehensive manner as we possibly can.

First, we read in that will, that "The Lord's portion is his people, and Jacob is the lot of his inheritance." Now brethren, we conceive that Jacob prefigures, or is the type of the whole body or church of Jesus Christ, in their natural or unregenerate state. Consequently that he, the Lord, yet finds his benighted children in the waste, howling wilderness, and leads them about and instructs them; and keeps them as the apple of his eye. There is not therefore a possibility of the least lamb of the fold being left out, or forgotten, for he that hath all power in heaven and earth has said, by the mouth of his prophet that, "They shall all be taught of the Lord, and great shall be their peace." Then, dear brethren and sisters, notwithstanding the many fiery darts of the wicked one, and all the anti-christian delusions, and cunning craftiness of wicked men who lie in wait to deceive, if possible, the very elect. Christ's little ones, of all people, have the greatest reason to take comfort; to hold up their heads and rejoice; for in his will, he has furthermore said, "My sheep hear my voice, and I

know them, and they follow me, and I (promise them eternal life on certain conditions, so say the popularisms of the day, which conditions are to be performed by the creature.) But the Will says, "And I give unto them Eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Why John, shall no man pluck them out of his hand? What is the farther testimony in the Will? It is this. "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand, I and my Father are one." The same witness also testified that God hath given him, Christ, power over all flesh, that he should give eternal life to as many as the Father has given him; and this is life eternal that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. And he farther says, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." What portion of the will of God, did the Father give Christ to do? The record farther testifies, "And this is the Father's will, which hath sent me, that of all which he hath given me, I should loose nothing; but should raise it up again at the last day." This little pronoun, *it* is the same which Paul has used in his epistle to the Ephesians, in this passage, "Husbands love your wives, even as Christ loved the church and gave himself for it." For what purpose, Paul? Was it to open up a way whereby it might be saved, *if it would*? Nay, verily. But he gave himself for it, that he might sanctify and cleanse it, by the washing of water by the word." (Which word, we understand to be himself,) "that he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing." But that it should be holy and without blemish. The apostle seems intent on establishing his brethren in the doctrine of "Salvation by grace." For he said he was determined to know nothing among them save Jesus Christ, and him crucified. And again he says, "Who shall lay anything to the charge of God's Elect? It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." He then demands "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that hath loved us." For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Brethren, the limits of our little circular forbids us to enlarge. Now brethren and sisters, in conclusion, we desire to leave you in the hands of him who is able to keep you from falling, and to present you spotless before the throne. Take courage, brethren. He that is for you is mightier than all they who are against you. So brethren, in fulfilling the laws of Christ, bear each other's burdens, pray for each other's welfare, and strive to keep

the unity of the spirit in the bond of peace. Live in peace, and the God of love and peace shall be with you. Farewell.

A. P. ROGERS, Mod.

WM. WILKS, Clerk.

The Western Association of Regular Predestinarian Baptists, to the churches comprising her organization.

DEARLY BELOVED BRETHREN AND SISTERS:—The eventful era and grave aspects surrounding the church of the living God, in which she is so prominent an actor, and so vitally interested, calls upon her in trumpet tones to awake from her slumber, to put on her strength, gird up her loins, and enquire of the Watchman, "What of the night?" to look after and enquire for the primal principles upon which she stands. That her hope may be as an anchor to the soul, amid the peltings of the stormy blast and fiery ordeal through which she is passing. To this end we call your attention to Phil. ii. 9. "Wherefore God also hath highly exalted him, and given him a name which is above every name."

"Without him was not any thing made that was made; and by him all things consist; whether they be things in heaven or things in earth; even by him." This name has precedence or priority of all worlds, and of all things developed through them. For he is before all things, over all things, God blessed forever; that in all things he might have the preeminence. To all other names the term beginning properly can apply; but to this name, in a divine sense, it is inapplicable; eternity is an attribute of his being. I AM, is the declaration of God, in this name, and what God is, he is independently of all beings and things.

The third heaven resounds with the glory and blessedness of this exalted name. For all the angels of God worship him. The first fruits of the Spirit, the redeemed of God from among men, are bowing in holy adoration, and crying, Holy, holy art thou, Lord God Almighty. The Redeemed of God in the militant kingdom reecho the joyful sound, and bow with reverence sweet, and crown him Lord of all. The name of Jesus embodies the the Godhead, and all that mortals can know of God, savingly exists in this precious name. For in him dwelleth the fullness of the Godhead bodily; he that hath seen me, hath seen the Father, for he dwelleth in me, and I in him; therefore the name of Jesus unfolds to our faith the only wise God our Savior. The name of Jesus not only unfolds the ineffable fullness and incomprehensible glories of the divine nature, the Manhood, the Mediator, the Elder Brother, and the first born among many brethren; hence Jesus of Nazareth is both God and man; as God he is not man, as man he is not God, but truly is both God and man.

"O my soul, rejoice thou in him, he is altogether lovely, the chiefest among ten thousand." Do we love the Priesthood, the ministry of God's appointment for their works sake? then O my soul rejoice and admire with rapture the great Apostle and High Priest of our profession, Christ Jesus. Is the ministration of men efficacious to feed? the ministry of Jesus is mighty to save. As the high priest of our profession, ordained of God and confirmed by the oath of Jehovah, an high priest

after the order of Melchisedec, he entered into the holy place, not made with hands, and offered himself once (without spot) to God; and this one offering hath perfected forever them that are sanctified, or set apart to salvation. The name, the lovely name of Jesus, then presents to the poor trembling soul that leans upon him the purchase price of his redemption, the blood of atonement. Faith embraces it as the end of the law for righteousness, to every one that believeth, and God says, Though I was angry with you for a little season, mine anger is turned away, and I will comfort you, for I am well pleased with you for Christ's righteousness sake.

In the name of Jesus, and in his name only, is found the one Mediator between God and men, as begotten of God, he is holy, harmless, and separate from sin, he was made of a woman, made under the law, to redeem them that were under the law. Thus while in him centered the eternal destiny of all the members of his body, the church, bone of his bone, and flesh of his flesh, there also centered in him the dignity, honor, justice and glory of his Father's throne, governed by a law immutable and unchangeable, that consigned to condemnation and death, the body of which he was the head. He cries, Lo here am I; touched with the feeling of our infirmity. Lo I come as it is written of me, to do thy will, O God. The name of Jesus unfolds this one Mediator as filling all the stipulations of the covenant of salvation on the mount, in the garden, at the bar of Pilate the scene of betrayal and cross of Calvary; Death, sepulcher and the resurrection were all prerequisite at the hand of the Mediator, to bring life and immortality to light through the gospel of the grace of God.

Experimentally this thrice glorious name shines as the sun in the firmament and gives the light of the glory of God reflected from the cross of Calvary, and sets the prisoner free. As the unchanging and abiding day star, it directs the sighing pilgrim to the gates of the celestial city, and obtains him admittance there. The innumerable company redeemed, will strike the note and sing the song, "Not by works of righteousness which we have done, but of his own mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost. Therefore the name of Jesus is our hope of this salvation and is to us the Alpha and Omega, the beginning and the ending, the first and the last, the amen, the faithful and true witness the beginning of the creation of God. May the blessing of the Almighty God, and the direction of his spirit be with you all. Amen.

BONHAM KESTER, Mod.

ABRAHAM FOUTCH, Clerk.

Corresponding Letter

The Western Association of regular Predestinarian Baptists, held with the Council Bluffs Church, in Polk County, Iowa, Sept. 14-16, 1886. To our Brethren in California, send Christian Salutation.

VERY DEAR BRETHREN IN THE LORD:—Once more, this side of eternity, by the mercies of the Lord, we hail the opportunity of addressing you, as a little band of those who belong to the household of faith, scattered abroad in the far west. When we hear of you through our corres-

pondence, it makes our souls rejoice with joy that is unspeakable, and full of glory. How soul cheering it is to God's little ones, to hear from you, and receive the testimony of your faith in the Lord, though far distant in a remote land; and to know that your faith is our faith, and that our God is your God; that we are of one mind and one spirit. If children of God, we can testify the same things, having the evidence given us of God, who is the Father and Maker of all. It is God that gives us the unity of the spirit, and the bond of peace. And it is he that keeps us by his Almighty power, in the way of truth, and being so kept we can say, with the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."

Dear brethren, when it is well with you remember us. We still wish to continue our correspondence with you. The next meeting of this Association is appointed to be held with the Ebenezer church, in Mahaska Co., Iowa.

May the great Head of the church rule over you, and keep you, and save you with an everlasting salvation, is our prayer. Amen.

B. KESTER, Mod.

A. FOUTCH, Clerk.

ADAMS CO., ILL., Sept. 14, 1886.

Corresponding Letter of the Salem Association, Ill., to the Brethren in California.

DEAR BRETHREN:—The Salem Association has again made it my duty, as their clerk, to address our brethren in California, in their corresponding Meetings and Associations, so as to keep up a correspondence with such as we believe are of like precious faith with us. We can say through the abounding grace of our Heavenly Father, unworthy as we feel, we were permitted to meet in our associate capacity on Saturday last and to continue our meeting until the Monday following. Our meeting was in sweet christian union, and marked with brotherly love and fellowship, and without a jarring note or discordant sound. Ringing clear and distinctly in the ear of all the heaven born, that, "Salvation is of the Lord."

Our churches report but small additions; but, thanks be to him who said, (John v. 21) "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." So the heirs of promise are being made manifest by his quickening grace, which he bestows on poor sinners, whereby they are made willing in the day of his power, to own Immanuel, as their Law Giver, and to take up their cross and follow him, through evil as well as through good report, obediently to his words, (Matt. xi. 28-30.) "Come unto me, all ye that labor and are heavy laden; and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart and ye shall find rest to your souls. For my yoke is easy and my burden is light."

Dear Brethren, when we look back thirty years, to the time we first met together as the Salem Association, and re-

member the dear old soldiers of the cross, who then assembled with the New Providence church, and now find so few remaining, we can but feel sorrow; but, thanks be to the Keeper of Israel, they have not gone wondering after the beast. But with their heads whitened in the service of their God, their deportment seemed to say, as said the apostle, "We are ready to be offered, and the time of our departure is at hand. And many of us can witness, that they have fought the good fight, have finished their course, and kept the faith, and we believe they are now enjoying the crown of righteousness which the Lord, the righteous Judge has given them; and which he will also give unto all them who love his appearing. For of his bride, the church, it is said, Rev. xix. 8. "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." Therefore brethren, we sorrow not as they who have not this blessed hope.

May we not say to you, beloved scattered abroad, as Paul said to the brethren at Corinth, 2 Cor. i. 3, 4. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. There can be no doubt of the necessity of all the sore tribulations which our brethren in California, or in any of the states, are called to endure; for our Lord has said, "In the world ye shall have tribulations," and an apostle assures us that we must, through much tribulation enter the kingdom. Yet, we have a Father of mercies, who is the God of all comfort. The Apostle had his own tribulations; not only those in common with all the little ones who are complaining in his own language, Rom. viii. 15—25. "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is in my flesh) (or Adamic nature) dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind, I myself serve the law of God; but with the flesh the law of sin."

Now to any who are in any trouble, on this account, we say, "Rest with us;" for this was the daily experience of the apostle, and written to comfort them who are in any trouble of the same kind. The outward man, our old Adamic nature is at war with the inward man, which is born of the spirit. For that which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. So we are convinced that being born again does not change

our outward man, or nature, which we inherit from our earthly father; for he is of the earth, earthy. But the second Adam is the Lord from heaven, and he is a Quickening Spirit. The manifestation of this Quickening Spirit in us, John calls, being born of God. Paul calls it being quickened. Both terms are used to express vitality and animation, or a state opposite to that of death. "Whoever believeth that Jesus is the Christ, is born of God." 1 John v. 1. So then here is an implantation of the spirit. For God is a Spirit. But our flesh remains flesh; and the christian being possessed of both flesh and spirit is the cause of the christian warfare. For the flesh lusteth against the spirit, and the spirit against the flesh; these being contrary one to the other, so that ye cannot do the things ye would. The child of God desires to be holy in all manner of conversation; but he finds a law in his members warring against the law of his mind. The inward man hungers and thirsts after righteousness. And shall not this desire be granted. Perhaps some of you, in your moments of desponding, indulge a fear that this desire in you is not genuine, or that it has been called forth by some impure or unholy impulse, and that ere long you will fall from your steadfastness, and bring reproach upon the cause you so dearly love, and wound the Savior in the house of his friends and pierce your own souls with sorrow, or become castaway. If God's little ones were left to their own keeping, all this might be; but, thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Peter assures us that the saints are kept by the power of God, through faith unto salvation. And our God has said by Isaiah, "No weapon that is formed against thee shall prosper; every tongue that shall rise against thee in judgement, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. liv. 17. O, blessed declaration! This is by inheritance, a legacy to the servants of the Lord. Yes, by imputation; as our sins were laid on Jesus, and borne by him on the cross, so, the King's daughter the church, is declared, "All glorious within; her clothing is of wrought gold; she shall be brought unto the king in raiment of needle work." How reviving is the thought, Jacob is brought in a way that they have not known; led about and instructed and kept as the apple of God's eye. The question may arise, Why are such sin polluted beings ever brought to indulge a hope in this rich, yet perfect righteousness in which poor sinners stand justified before God? This inquiry is fully met, and fully answered by the scriptures, which were aforetime written for our learning, that we through patience and comfort of the scriptures, might have hope. Our Divine Instructor says, Mark iv. 26—28. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." This kingdom of God, the church, is but the development of his generation. As the seed is cast into the ground the earth bringeth forth of herself. The seed never prepares the earth for its reception, neither doth it cul-

tivate the ground into which it is cast; so all the families or races of men which now inhabit the earth, had their standing in Adam, when he, with all the creation of God, was pronounced good, and in that condition he received the law, when our mother Eve, with all the millions of his then unborn offspring stood in him. Thus we are told. Adam is the figure of him that was to come. Rom. v. 14. But again, read Gen. v. 1, 2. "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him. Male and female created he them, and blessed them, and called their name Adam, in the day when they were created." Having this view of the identity of the woman with the man in receiving the law, and it being equally binding on her and their offspring as on Adam, a violation of it brought death with all the evils the children of men are heir to. Now the sons of Adam, being born from generation to generation, is not what constitute us his children, it is but the development of our standing originally in him as his seed. And as a corrupt tree cannot bring forth good fruit, so we read that there are none of Adam's sons that doeth good; no, not one: If this were all that the scriptures teach, awful gloom would pervade the mind of every awakened sinner, when conscious of their guilty state, before a sin hating and sin avenging God, whose holy law and justice demands that, "the soul that sinneth, it shall die." Knowing that "Justice and judgment are the habitation of his throne," he cannot see how God can be just and the justifier of one condemned already by his law. But thanks be to the Father of mercies and the God of all comfort, who has opened a door of hope in Achor's gloomy vale, by the revelation of him of whom Adam is the figure. Even him who was set up from Everlasting, from the beginning, or ever the earth was. See Prov. viii. 23—30. As John also bears record. John i. "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us; full of grace and truth." "In him (the Word) was life, and the life was the light of men." Thus, we have the testimony that Jesus existed before Adam's dust was formed into man, and that he existed with his bride, the church, chosen in him, before she had a standing in the earthly Adam.

Beloved, let us turn again for your comfort, to the testimony of the apostle to the saints at Ephesus, and to the faithful in Christ Jesus, in every place where they may be scattered, to earth's remotest bounds. "Grace be to you, and peace from God the Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ; according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." Thus we see that his saints were not chosen in Christ because they were holy, but that they might be holy and without blame before him in love. Taking this view of the subject, we cannot see how any of the weary and heavy laden can fail to love the doctrine of election. We know their heart's desire is that they

may be holy; to this end were all that ever were or ever will be holy, elected, or chosen in Christ Jesus, before Adam was formed of the dust of the ground. In this view of the subject alone, can we see the propriety of justice making the stern demand for satisfaction for our sins at the hand of Jesus. We cannot see how he who is without sin, perfectly pure and holy, in whose life no guile could be found, could be holden for the sins of those, his people, only on the ground of relationship. On what other ground could he be put to grief, and his soul be made an offering for sin? But if we consider the identity of husband and wife; justice could say to him, Pay me that thou owest. Or in the relation of Shepherd and sheep; justice could demand satisfaction for the trespasses of his sheep. And as the head over all things to his body: Should not the head suffer for the deeds committed by the members of his body? A holy God could say, "Awake O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." Or if we contemplate him in his seminal headship, as set forth by himself, John xii. 24. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. So we view all his seed chosen in him, as this corn of wheat; and as the children of the kingdom are born again, his seed is developed. Even from the days of Abel, this corn of wheat, has been developing that seed that shall serve him, and be accounted to the Lord for a generation. "He that goeth forth bearing precious seed," even our blessed Jesus, "Shall doubtless come again rejoicing, bearing his sheaves with him." Psa. cxxvi. 6.

Thus we have in development, first, the blade, then the ear; but when he comes forth in his Resurrection power, for the building up Zion's waste places, he shall bring his sheaves with him; even the full corn in the ear.

So, beloved in the Lord, "If ye be Christ's, (born again) then are ye Abraham's seed, and heirs according to the promise." We believe with the poet,

"There is a period known to God,
When all his sheep, redeemed by blood,
Shall leave the hateful ways of sin;
Turn to his fold, and enter in."

Glory to God, they ne'er shall rove
Beyond the limits of his love;
Fenc'd by Jehovah's shalls and wills,
Firm as the everlasting hills.

The appointed time roll'd on apace,
Not to propose, but call by grace,
To change the heart, renew the will,
And turn their feet to Zion's hill."

Now, dear brethren, if we comfort you, it must be by the comfort wherewith we ourselves are comforted of God. To this end may we speak of Jesus as the Foundation, and his children as lively stones, of which he is now building his spiritual house, to offer up spiritual sacrifices, acceptable to God; and this work shall go on even until the last stone shall be brought in with shouting, crying, grace, grace unto it. Therefore, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Adieu. Signed in behalf of the Association.

JACOB CASTLEBERRY, Mod.
J. G. WILLIAMS, Clerk.

END OF VOLUME XXXIV.

Our swiftly gliding years, in rapid succession, are hurrying us through the allotted number of days which God, in his infinite wisdom, has fixed as the bounds of our pilgrimage. Our companions are being called away from our right hand and left, and but very few of those with whom in early life we were associated are now left to greet us in our weary way, as we descend from the meridian of our manhood to the house appointed for all the living tribes of mankind. Gloomy indeed would be our prospects, if only our earthly surroundings were contemplated. "Our fathers, where are they? and the prophets, do they live forever?" The places which knew them once shall henceforth know them no more forever. But however evil and few may be the days of the years of our pilgrimage on the earth, we have no occasion to desire that they should be prolonged. He who doeth all things well has irrevocably fixed the period of our mortal existence as the days of an hireling, so that we cannot pass our bounds.

Those who were our companions and patrons in the commencement of this publication have nearly all been gathered with their fathers, and although we very sensibly miss them, and mourn their absence, we cannot wish to recall them to the toils and vexations of time, for now they rest where the wicked cease from troubling, and where the unvailed presence of their God and Savior fills them with fullness of unspeakable joy.

Now as we hurriedly close this volume, and with it the thirty-fourth year of our editorial labor, we desire to render unfeigned thanksgiving to God, who, through all our labors, trials, and persecutions, for his name sake, has graciously spread over our defenceless head the shield of his protecting power and grace. For, having received help of God, we continue to the present time. His goodness and mercy have followed us all our days.

We will not attempt now to recount the various incidents of the past; but look hopefully to the future. It is gratifying to know from the testimony of many thousands of our readers, weak and feeble though our labors have been, they have not proved vain in the Lord. To be made useful in feeding the flock of God, and in publishing with voice and pen, to the extent of our limited ability, the unsearchable riches of our Lord Jesus Christ, is a blessed privilege, out weighing infinitely all the trials toils and discouragements we have encountered, and so far, that they are not worthy to be mentioned in comparison.

We feel a consciousness that we have given to the cause in which we have labored the most vigorous years of our life, and to the best of our ability, we have not shunned to declare the whole counsel of God, yet we know that our God, and our brethren have had much to bear, with our imperfections and short comings.

The thirty four years which we have devoted to the publication of this paper has made our readers somewhat familiar with our views and our aims, and we presume that our uniform course for so long a period, will sufficiently indicate what will be the future character of our publication.

At considerable expense we shall begin

our new Volume with entirely new, and beautiful type, and otherwise essentially improve our forthcoming volume.

Our terms, as already indicated, will continue as last year. Two Dollars per year in advance, in U. S. paper currency. For gold, or Canada paper, we can only allow whatever may be the premium which is paid for gold in New York at the time it is received. Our brethren and friends will oblige us by forwarding their orders immediately, as we propose to print but a limited number beyond our actual subscription. Those who are in arrears will oblige us much by forwarding what is due. The amount they will learn by the pasted label on the envelope or margin of their respective papers, with their names, which will show each to what date their subscription is credited on our books.

"THE EDITORIAL."

In number eighteen, of the present volume of the "Signs of the Times," we enclosed a prospectus of "The Editorial." We then proposed to issue a sixteen page sheet, semi-monthly, but as it seems to be the almost unanimous wish that we should get the work out in book form, we have concluded to adopt that plan. We now propose to copy the Editorials of the back numbers of the "Signs," in a book to be published in volumes, each volume to contain nearly eight hundred pages, and each page one fourth the size of those in the "Signs." We have investigated this matter, and find that we can furnish this book, already bound, and free of postage, for about two dollars and thirty cents; the extra thirty cents being required for postage, which must be prepaid.

Those who desire to obtain this book will forward their address only, and not money, until they receive further orders.

As many will soon be sending on their orders to the "Signs," as a convenience to them, they can send their orders then, and they will be received the same as if addressed to us; but those writing for the book alone, will address

B. L. Beebe,

Middletown, Orange Co., N. Y.

P. S. In order to save those who have already ordered our former proposed work, the trouble of writing again, we shall consider the same as ordering the book, unless informed to the contrary.

B. L. B.

ORDINATION.

THURSDAY, NOV. 22, 1866.

Pursuant to a resolution of the Warwick church, a meeting of brethren in council was had at the meeting house in Warwick, Orange Co., N. Y., to take into consideration the ordination of brother Wm. L. Benedict to the work of the gospel ministry.

Eld. Beebe preached from Phil. i. 27, 28. Eld. Durand preached from Isaiah xxvii. 13.

FRIDAY MORNING.

Singing and prayer by Eld. Hartwell. The members of the Council were called as follows:

1. Hopewell Church—Eld. P. Hartwell, Dea. E. Leigh, brother A. B. Chamberlain.

New Vernon—Eld. G. Beebe, Dea. J. C. Harding, L. Horton, Brethren G. Halleck, A. D. Loud, H. Wilkinson.

Middletown and Walkill—Eld. S. H. Durand, Deas. Wm. Iuman, H. Horton, and brother Wm. P. Haviland.

Olive—Brother L. Winchell.

Ebenezer—Dea. J. Gilmore.

Waterlo—Dea. Asa Elston.

Ramapo—Dea. Wm. Springsteen.

The council was organized by appointing Eld. Beebe, Moderator, and Dea. E. Leigh, Clerk.

Minutes of the church meeting, calling the council, presented and read. The candidate related his christian experience, and call to the ministry. After which a careful inquiry was made as to his views in relation to the doctrine of Christ, the order of God's house, &c. Motion was then made, and passed unanimously to proceed at once to the ordination. Eld. Hartwell preached the ordination sermon, from 2 Tim. ii. 15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Prayer by Eld. Durand with the laying on of hands of the Presbytery. The charge was delivered by Eld. G. Beebe. The right hand of fellowship given by Eld. Hartwell.

After which Eld. Benedict read the 125th hymn, and pronounced the benediction.

G. BEEBE, Mod.

E. LEIGH, Clerk.

NEW ARRANGEMENT OF APPOINTMENTS FOR DAYS OF PREACHING AND CHURCH MEETING DAYS AT NEW VERNON, AND AT MIDDLETOWN AND WALKILL CHURCHES:

By a joint resolution of the churches concerned, we are authorized to publish the following arrangement. For preaching at the New Vernon Meeting-house every first and third Sunday in each month, and hereafter the monthly Church Meetings of New Vernon Church will be held on the Saturday before the first Sunday of every month, and not on the first Saturday, as formerly.

The Sundays for preaching at Walkill Meeting-house will hereafter be the second and fourth of each month, and the church meeting of Middletown and Walkill Church will be held at the Hall in Middletown on the Saturday before the fourth Sunday of each month. Sunday meetings at New Vernon and Walkill Meeting-houses to begin at 10½ o'clock, A. M., on every meeting day, and our meetings for preaching at Middletown, at the Orchard Street Hall, over our printing-office, every Sunday afternoon at 3 o'clock.

This arrangement is for the benefit of those members who live at a distance, who coming to the church-meetings may find the preaching days so arranged that they can attend both.

By order of the churches.

G. BEEBE, Pastor.

PROSPECTUS FOR 1867.

Brother Stipp, of Oregon, and some others have desired a more explicit statement of our terms of subscription. The advanced price of paper, type, ink, labor, and everything used in printing, having more than doubled since the year 1860; and some articles at this time cost more than three times what they cost before the war; two dollars now is not equal to one before the inflation of our currency. Even gold will not now procure stock for much less than double the former rates;

this is probably owing to heavy duties, and revenue taxes imposed by government. We are compelled therefore to fix our terms, for the next volume, at two dollars a year, payable in advance, in United States currency. For Gold, or Canada Bank notes, to those who prefer to send it, we can only afford to allow what is, at the time of receiving them, the premium they command in the city of New York. As Greenbacks, Drafts on New York, or Post Office Drafts, on the Middletown Post Office, in this place, are more safely transmitted than gold coin, it will be better to forward them.

Those brethren and friends, who have been robbed of their property in the late war, either at the North or South, will be supplied, if they will make their circumstances known to us, at half price; and those who, from old age, infirmity or other causes, are not able to pay anything will be supplied, as formerly, gratuitously.

Obituary Notices.

BROTHER BEEBE:—Again I am requested to forward you an obituary for insertion in the "Signs of the Times."

Departed this life, Sept. 11, 1866, Mrs. CARRE F. BROWN, wife of brother Thomas C. Brown, near Industry, Ill., in the fifty-ninth year of her age.

Sister Brown was born in Virginia, and removed to Kentucky at the age of six years; was baptized by Eld. Pearson in about 1836, since which she came to this county, in company with her husband. Sister Brown has suffered extremely for years with a cancer on the breast, and during its progress the knife was resorted to, and one of her breasts taken entirely off. The cancer, however, broke out afresh in two or three places contiguous, and finally, after much excruciating pain, it accomplished the work of death. For about the last ten days of her suffering her life slowly ebbed away by the loss of blood; and as the sands of life ran gradually down, she looked forward to the near approach of death with complacency and christian resignation to the will of her heavenly Father. She related her christian experience to some brethren and friends in the last stage of her suffering, and talked of her decease as though it was but retiring to rest, praying often to be resigned to the Lord's will. Thus has fallen asleep in Jesus, one of the objects of his love, and gone, we believe, where

"Sickness and sorrow, pain and death,
Are felt and feared no more."

She leaves a bereaved husband and one son, with many others, to mourn the absence of a worthy and most excellent woman. At her request the writer attended her funeral on yesterday, in presence of a large audience, from 1 Cor. xv. 57. "But thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

I. N. VANMETER.

MAGOMB, McDonough Co., Ill., Nov. 19, 1866.

Donations and Subscription Receipts.

SUBSCRIPTION RECEIPTS, &c.

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OREGON:—John T Crooks 1 00
OHIO:—W R Stone 2, Eld J H Biggs 1, I Malone 2, Eld John Parker 2, 7 00
INDIANA:—Sarah Hawks 2, Elias Newkirk 1 12, Eld S H Benjamin 4, David Patton 3 75, 10 87
ILLINOIS:—Eld I N Vanmeter 3, Wm L Campbell 7, Eld Peter Ausmus 4, Joseph C Biggs 2, Z Walters 1, Anna Armsworth 2, Whitefield Conlee 2, Charles Hazlerigg 2, 23 00
MISSOURI:—James Sears 2 00
KANSAS:—Wm F Jones 9, I A Guffy 2, 11 00
IOWA:—Henry Stringfellow 2, Ada A Johnson 6, Paul Sohner 2, 10 00
KENTUCKY:—Lewis Helen 2, E Dudley 2, Eld Thomas P Dudley 6, D S Bradley 2, 12 00
Total, \$175 54

Marriages.

Nov. 23.—At the house of the bride's father, near Howell's, in this county, by Eld. G. Beebe, Mr. JOHN DERBY and Miss EMMA F. HORTON, daughter of Dea. Hiram Horton, all of Wallkill, N. Y.

ORDINATION.

At the call of the church at Riker's Hollow, Steuben Co., N. Y., a council is expected to convene with them, on Tuesday, Dec. 25, at 10 o'clock, a. m., to examine, and if thought expedient, to set apart to the work of the gospel ministry, by solemn ordination, our beloved brother Wm. J. Thorp. Elders A. St. John, S. H. Durand and G. Beebe, have engaged, providence permitting, to attend. Such other brethren and sisters of our faith and order as can, will be cordially invited to attend the meeting.

APPOINTMENT FOR PREACHING.—Providence permitting, Elder Gilbert Beebe, and perhaps Eld. S. H. Durand, will preach at the O. S. Baptist Meeting House in Waverly, at 10½ o'clock a. m., on Sunday, Dec. 23, as we shall be on our way to the ordination at Riker's Hollow, on the Tuesday following.

The History

Protestant Priestcraft in Europe & America. In the form of Supplements of the *Banner of Liberty*, will be mailed to order, (postage paid,) for Fifty Cents per set. As we have but a few hundred copies remaining, and it is uncertain how long a time may elapse before we receive sufficient encouragement to issue the History in book form, as originally proposed, those who wish to secure a set of the Supplements, would do well to apply immediately, and those who have hitherto ordered the publication in book form, may receive a sufficient number of sets of the Supplement to make up for the amount paid, or they may have the same credited upon subscription to the *Banner of Liberty*, or we will refund the money, as they may direct. Address, enclosing payment, G. J. BEEBE, Middletown, Orange County, N. Y.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS AND CORRESPONDENTS IN GENERAL.

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2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received their paper formerly, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

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Abstract of Time Table adopted July 9, 1886.

TRAINS GOING WEST,

LEAVE NEW YORK VIA PAVONIA FERRY, FROM DEPOT FOOT OF CHAMBERS STREET, AS FOLLOWS:

7.45 A. M. DAY EXPRESS, Daily (except Sundays,) through without change of Coaches, arriving in Buffalo 11.49 P. M., Rochester 10.30 P. M., Salamanca 11.32 P. M., and Dunkirk 1.50 A. M., connecting at Buffalo with the Lake Shore and Grand Trunk Railways, at Dunkirk with the Lake Shore Railway, and at Salamanca with the Atlantic and Great Western Railway for all points West and South.

8.39 A. M. ACCOMMODATION TRAIN, Daily for Otisville and intermediate Stations.

10.00 A. M. EXPRESS MAIL TRAIN, Daily (Sundays excepted,) through without change, stopping at all principal Stations, and reaching Buffalo at 6.00 A. M., Salamanca 5.50 A. M., and Dunkirk 8.02 A. M., making direct connection with Trains on Lake Shore and Atlantic and Great Western Railways for points West and South.

3.00 P. M. WAY TRAIN (Sundays excepted) for Middletown and intermediate Stations.

4.30 P. M. WAY TRAIN, Daily (Sundays excepted,) for Newburgh, Warwick, Port Jervis, and intermediate Stations.

5.30 P. M. NIGHT EXPRESS, Daily (except Sundays,) for Salamanca, Dunkirk and Buffalo, through without change of Coaches, reaching Salamanca at 12.55 P. M., Buffalo 1.00 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways for all points West and South-West.

6.00 P. M. WAY TRAIN, Daily (Sundays excepted,) for Suffern, and intermediate Stations.

7.00 P. M. LIGHTNING EXPRESS, to Buffalo and Rochester, Daily, and to Dunkirk and Salamanca, Daily (except Saturdays,) through without change of Coaches, arriving in Rochester 12.03 P. M., Buffalo 1.00 P. M., Salamanca 12.55 P. M., and Dunkirk 2.45 P. M., making direct connections with Atlantic and Great Western, Lake Shore and Grand Trunk Railways, for all points West and South.

8.00 P. M. Through EMIGRANT TRAIN, Daily, without change of cars to Buffalo, Salamanca and Dunkirk, connecting with all Western Lines for points West and South.

TRAINS GOING EAST.

FROM BUFFALO—Will leave by New York Time from Depot Cor. Exchange and Michigan Streets:

5.30 A. M. NEW YORK DAY EXPRESS, from Buffalo (Sundays excepted.) Arrives in New York at 10.30 P. M. Connects at Great Bend with Delaware, Lackawanna and Western Railroad for Philadelphia, Baltimore, Washington, and points South.

8.30 A. M. EXPRESS MAIL, via Avon and Hornellsville Daily (except Sundays.) Connects at Elmira with Williamsport and Elmira Railroad for Harrisburgh, Philadelphia, Baltimore, Washington and points South, and at Susquehanna with Lightening Express, leaving Buffalo at 2.20 P. M., and arrives in New York 7.00 A. M.

2.20 P. M. LIGHTNING EXPRESS, arrives in New York 7.00 A. M.

6.15 P. M. NEW YORK NIGHT EXPRESS, from Buffalo daily. Arrives in New York at 12.30 P. M.—connects at Elmira for Philadelphia and the South.

11.20 P. M. CINCINNATI EXPRESS, from Buffalo Daily (except Sundays.) Arrives in New York at 3.45 P. M. Connects at Great Bend for Scranton, Philadelphia and the South.

Only One Train East on Sunday, leaving Buffalo at 6.15 P. M., and reaching New York at 12.30 P. M.

FROM DUNKIRK AND SALAMANCA—Will leave by New York Time from Union Depots:

5.45 A. M. NEW YORK DAY EXPRESS, from Salamanca, Daily (except Sundays.) Intersects at Hornellsville with the 5.39 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.

7.10 A. M. EXPRESS MAIL, from Dunkirk, Daily (except Sundays.) Stops at Salamanca 9.40 A. M., and connects at Hornellsville and Corning with the 8.39 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

4.15 P. M. NEW YORK NIGHT EXPRESS, from Dunkirk Daily (except Sundays.) Stops at Salamanca 6.55 P. M., and arrives in New York at 12.30 P. M.

FROM ROCHESTER—Will leave by New York time from Genesee Valley Depot:

6.50 A. M. NEW YORK DAY EXPRESS, Daily [except Sundays.] Intersects at Corning with the 5.30 A. M. Day Express from Buffalo, and arrives in New York at 10.30 P. M.

10.15 A. M. EXPRESS MAIL, Daily, [except Sundays.] Intersects at Corning with 8.30 A. M. Express Mail from Buffalo, and arrives in New York at 7.00 A. M.

7.30 P. M. NEW YORK NIGHT EXPRESS, Daily. Intersects at Corning with the 6.15 P. M. Night Express from Buffalo, and arrives in New York at 12.30 P. M.

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AGENTS.—We have formerly occupied a column of our last page with a published list of agents for our paper, which publication we have thought best to discontinue, for the following reasons:

1. Some of our brethren have felt a delicacy in making up lists of subscribers, forwarding payments, &c., because their names were not on the published list. Whereas, all who will make up orders and remit payments are requested to do so.
2. Because our list unavoidably becomes confused by death, removals, and other causes.
3. We wish to fill up our sheet with that which will be of more general interest to all our readers.
4. It is not necessary. We hope all our brethren will interest themselves in increasing our circulation, collecting and remitting payments, &c.

[Ed.]

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Prices.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,

Signs of the Times Office,

Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTERBOP, MISSOURI, Nov. 26, 1860.

Dr. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHINSON, KANSAS, Jan. 10, 1861.

Dr. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

Dr. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONAPHIN COUNTY, KANSAS.

Dr. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

PANOLA, Woodford Co., Ill.,

January 22, 1866.

Mrs. P. A. BEEBE:—I feel it due you to say that I think Doctor Horton's Miasma Antidote is the most valuable medicine in use, and the only permanent cure for Ague.

S. R. PATTON.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. BEEBE:—My family were all down with Fever and Ague, when I obtained some of Dr. Horton's Miasma Antidote, and we are all cured; and I am satisfied that it is as good as stated. I use it with success in bilious cases, and can recommend it to all.

L. BRINK.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. Beebe.—During the last summer I was attacked with the Fever and Ague, and I purchased a bottle of your medicine which cured me immediately, and I have not had it since. I have also sent a number to you among whom I do not know of a case where it failed to cure.

A. H. CORWIN.

MIDDLETOWN, N. Y., Jan., 1866.

Mrs. P. A. Beebe:—While traveling in the western part of this State last Summer, I was taken with chills and fever, and suffered from them until hearing Dr. Horton's medicine recommended, I purchased a bottle which cured me, and have been perfectly free from it ever since.

JOSEPH KIRKPATRICK.

A. A. Piper of Mattoon, Coles Co., Ill. and John S. Leachman, of Manassas Junction, Va., are appointed agents to sell the above medicine.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

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To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

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